

The Holy Granth
SRI GURU GRANTH SAHIB

Volume 3



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Volume 3

Transcreated
by

Kartar Singh Duggal



Hemkunt



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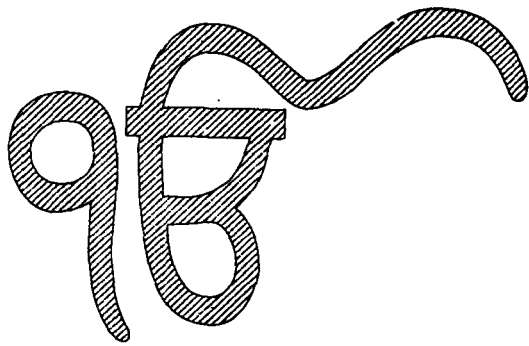
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There is but one God,
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Raga Suhi I
Quartets Score 1

Wash the vessel, fumigate it with burning incense and then pour in milk.
Your actions be the milk, your concentration yeast,
And thus set yogurt with detachment still. (1)

Meditate on the Name alone.
The rest is all waste-prone.

Refrain

Make your mind the string grip,
Your eyes forsaking sleep,
Your tongue uttering the Name as you churn.
This is how would you Amrit reap. (2)

Make your mind the casket for *storing idol*
Give it bath in the company of the holy,
Your devotion should be the petals of flowers,
With your breath you should worship.
Only then for the Lord you
should aspire. (3)

Several serve with laudation and thus depart.
There is none like You.

Devoid of devotion, Nanak, the humble, supplicates:
Let me remain with my Lord True. (4) 1

Suhi I Score 2

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

He abides within you,
Not over the horizon.
Instead of the nectar
Why must you sip poison? (1)

You should gain the awareness
That makes you follow the True Lord.
Everyone talks about gnosis and devotion,
And yet remains shackled with cords.
He who serves his mates follows the Lord,
The Lord who pervades the earth and ocean.
I am not good nor is anyone bad.
He who can save, Nanak prays to God.

Suhi I Score 6

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

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The tinned-copper is lustrous bright, but when rubbed, it turns into black.
The discolouration doesn't go by washing,
It may be washed a hundred times back.
They are real friends who accompany you on your way.
Where the reckoning is called
They stand by you for the day. (1)

Refrain

Your houses with domes and mansions painted all over,
When brought down, they are found empty under the cover. (2)

The men in white lodging at places of pilgrimage,
Where they catch and kill creatures, cannot have a clean image. (3)

I am like a cotton-wool tree which deludes,
I am like the one whose fruits are of no use. (4)

Purblind, I carry a load; the path is arduous.
With eyes I can't see, how could I achieve success? (5)

Odd occupations, being good and clever is of no need.
You should take to meditation, says Nanak,
So that from bondage you are freed. (6) 1.3

Suhi I

Take the boat of contemplation and austerity to go across.
The ocean will not be stormy to let you cross. (1)

Your Name is the madder in which my gown is dyed.
You of a hundred colours, my Boss! (1)

Refrain

My friends for a meeting with the Beloved depart.
If they have virtue in store, they must meet the Lord. (2)

He who is truly united never alienates.
The True One from transmigration liberates. (3)

Killing the ego of mind, I have my gown stitched.
Listening to the Master's Holy Word I am rewarded,
My speech with His ambrosial accent is enriched. (4)

Pay heed my sister-friends, says Nanak,
 The Lord is truly loving.
 We are His handmaids
 He is the Spouse ever doting. (5) 2.4

Suhi I

Those who are devoted, He endears.
 He endows them peace, dispels their fears.
 They need have no doubt, He must steer. (1)

Those who are destined, them the Guru meets.
 With the ambrosial Name of the Lord He feeds.
 Those who tread the True Guru's path, don't have to entreat. (2)

Those who have access to the Mansion,
 To none other they pay obeisance.
 No more at the Portal they have the screening to face,
 Their word, and they are liberated who have the Lord's grace. (3)

Himself He sends and brings, Whom none else advises.
 He unmakes, then makes, knows all the exercises.
 The Name is His gift, says Nanak.
 He bestows as He surmises. (4) 3.5

Suhi I

The vessel is good if He were to approve.
 A much dirtied vessel
 Can't by mere washing improve.
 It's the Guru's shrine that imparts true knowledge,
 A place which washes clean.
 It's He who makes you distinguish between good and mean.

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Let no one assume that he can do it on his own.
 You are moulded according to your deeds,
 His Name is the nectar
 Which alone He offers.

Then you depart with honour and glory
 With trumpets playing for you.
 Not only the poor people,
 The three worlds would sing your praises true.
 Says Nanak, such a one would be blessed
 And would liberate his people too. (1) 4.6

Suhi I

A *yogi* practises yoga and a man of world in pleasure indulges.
 An ascetic goes for asceticism,
 At places of pilgrimage bathes and repeatedly in water plunges. (1)
 Dear brother, it is His message that I hear,
 Whosoever calls and whosoever pledges. (1)

Refrain

One reaps what one sows.
 And consumes what one earns and nourishes.
 One is reckoned not hereafter,
 If the passport of Name one carries and flourishes. (2)

The breath, when one meditates, not goes waste.
 A man is known from what he professes. (3)

I would sell my body for good if someone purchases.
 Says Nanak, the body is no use if the Name is not its wages. (4) 5.7

Suhi I Score 7

Yoga is contained not in patched quilt, carrying staff or rubbing ashes as a charm.
 Yoga lies not in earrings, cropped head nor in blowing horn.
 Remaining undefiled in defilement is to be a *yoga* born. (1)
 You can't be a *yogi* by mere talking tall.
 He who views everyone alike, him I would a *yogi* call. (1) *Refrain*

It is not being *yogi*, frequenting cremation grounds, nor in absorption in lots.
Yoga means not wandering abroad and bathing at holy spots.
 Remaining undefiled in defilement is being a *yogi* of the Lord. (2)

Propitiating the True Guru dispels doubts, no more one gets into knots.
 It's a constant flow of Amrit, melody of poise and one finds the light in the heart.
 Remaining undefiled in defilement you have the *yoga* sought. (3)

Says Nanak, one should die while alive, this is being a *yoga* sort.
 When the horn sounds without being blown, the state of fearlessness one has got.
 Remaining undefiled in defilement, one has the *yoga* praxis in one's lot. (4) 1.8

Suhi I

What scale, what measure, who should be the evaluator?
 Which Guru should guide me?
 How should I determine Your character?
 My Precious One! You are beyond my reckoning.
 You are all over;
 In water and on earth,
 In every being living. (1) *Refrain*

Let my mind be the scale, my heart the measure, P-731
 And Your service my evaluator.
 Let me reckon You in the heart of my heart.
 This would be my calculator.

You are the scale, You are the measure,
 You are the evaluator.
 You watch Yourself, You assess Yourself, You are the trader.
 Nanak lives in the company of the blind,
 The petty,
 Those who know not their Guru.
 He remains restless.
 How can such a stupid one get close to You? (4) 2.9

Raga Suhi IV Score I

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

As advised by the Guru of the gurus, on the Name I contemplated.

All my desires were fulfilled,
 And the terror of Yama was lifted. (1)
 My self! You should laud the Lord.
 As the Guru took kindly my mind was enlightened,
 I quaffed the essence and was satiated. (1)

Refrain

Worthy is the company of the holy
 When the Lord God is meditated.
 Lord, pray bestow me the holy company,
 I would have their feet consecrated. (2)

All over it is the Lord's Name that prevails,
 Which under the Guru's guidance can be feasted.
 I was blessed by the Lord with ambrosial Amrit,
 All my thirst was satiated. (3)

My caste and creed is my Guru,
 I have myself to my Guru dedicated.

Says Nanak, I am known to be Your disciple,
You must have my honour vindicated. (4) (1)

Suhi IV

As I meditated on the Name of the Supreme Lord,
I was relieved of all my penury.
The Holy Word freed me from the fear of transmigration,
I found eternal peace in the service of the Deity. (1)
My self! Devote yourself to the Beloved Entity.
I have offered my mind and body to my Guru,
And sold my head at a price very pretty. (1)

Refrain

The sovereigns and monarchs involved in rejoicing,
All will find themselves in Yama's custody.
When Dharmaraja inflicts fine on them
They will regret and wail their destiny. (2)

Lord! Pray take care of Your humble worms,
We seek shelter of the Lord Mighty.
Your sight and we feel peace for ever.
Pray fulfil our desire, we look for the Holy. (3)

You are All Powerful Master,
Pray bestow us a part of your bounty.
Nanak is at peace when he is blessed with Name,
For the Name he would sacrifice his mind and body. (4) 2

Suhi IV

To love Lord is to meditate on the Lord's Name, getting dyed in his dye.
The Guru in His grace dyed me in his dye,
Which does never give a lie.
My self! In the Name you have a pie.

The Guru in His grace gave His sermon,
I propitiate my Lord God High. (1)

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Refrain

She who is ignorant and self-possessed,
The poor is caught in transmigration tie.
She meditates not on the Lord ever,
In the clutches of duality she must die. (2)

Lord! We are an unclean dirty lot,
Pray, save us the way You might.
The Guru blessed us with a bath in the Pool of Nectar,
None of our misdemeanours and sins remained in sight. (3)

Ever gracious Lord of the meek!
With the holy company pray do us tie!
In the holy company one gets dyed.
This is how Nanak's mind and body acquired the dye. (4) 3

Suhi IV

He who meditates on the Lord daily and yet indulges in misdeeds,
His heart is never clean.
Day and night he may do what he may,
He will not be happy even in dream. (1)
O the erudite! Without the Guru with the holy you can't team.
Unsoaked in the chemical the cloth doesn't take dye.
You may try, you may scream. (1)

Refrain

He may repeat Name, undergo austerity, observe discipline and fast,
The self-possessed is never free from malady.
He suffers from pride and is given to duality. (2)

Outwardly in many a clever disguise,
Yet his mind in several directions wanders.

Given to ego, he imbibes not the Holy Word,
To the transmigration he meanders. (3)

Says Nanak, he alone understands whom the Lord favours.
In the Name himself he launders.
Blessed by the Guru, he realises the One
And in the One himself he squanders. (4) 4.

Suhi IV Score 2

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

Guided by the Guru I looked around
And the gift of Lord's Name I found. (1)
With the divine peace my mind was sound.
The fire of thirst was extinguished in a moment,
Meeting the Guru were my hungers drowned. *Refrain*
Mother mine! With the Lord's laudation my life is bound.
In His grace the True Guru does the Name propound. (2)

I have thereby my Beloved Lord found,
And enjoyed with the holy the Divine Sound. (3)

What was inscribed in my lot, it is that I found.
Brother! Union with the Lord is on Nanak's ground. (4) 1.5

Suhi IV

Should the Lord be gracious one gets devoted to God.
Guided by the Guru, one is in the Name absorbed. (1)
Dyed in the dye divine, one enjoys love of the Lord
Day and night one is in bliss
In the Holy Word of Guru Accomplished lost. (1) *Refrain*

Everyone longs for the dye Divine
But the colour of the devotee is always fast. (2)

The stupid self-possessed remains outcast.
He longs for what one never got. (3)

Should the Lord be gracious, he realises the True Guru
And thus, says Nanak, in the Lord he gets absorbed. (4) 2.6 P-733

Suhi IV

The tongue with the Lord's laudation satiated,
The devotee who drinks gets in poise inebriated. (1)
Brother, he who the Lord's Name tastes,
In no other attachment his time he wastes. (1)

Refrain

He who keeps the Lord in his heart lodged,
Dyed in the Divine dye, he gets in the Lord absorbed. (2)

The self-possessed who meditates not,
In ego, he is chastised a lot. (3)

If He is gracious he gets Lord's love as reward,
Says Nanak, he would then His Lord laud. (4) 3.7

Suhi IV Score 6

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

Meditating on Name the low-caste get the status high.
Vidur the son of a maidservant you may ask
In whose house Krishna came to reside.
Brother! You should listen the inexpressible Divine discourse;

Listening which doubts, desires, sufferings
And the rest are there no more (1)

Refrain

Ravidas, the cobbler lauded the Lord,
And chanted His praises for a spell.
The low-caste came to be deified,
All the four castes at his feet fell. (2)

Namdev got devoted to God.
He who was known as dyer,
The Lord ignored Kshatriyas and Brahmins
And vindicated Namdev's honour. (3)

All those devoted who serve the Guru
Had paste-mark inscribed at sixty eight holy seats.
Nanak, the slave, would propitiate them day and night.
Should it the Lord God's pleasure meet. (4) 1.8

Suhi IV

Those who have it inscribed in their lot from the Above,
Their hearts are devoted to the Lord.
None dare traduce them,
Who have the Creator as their Guard. (1)
My self, you should meditate on the Lord of the earth,
Meditate on Him who redeems from sufferings of many a birth. (1) *Refrain*

Those who have been conferred from the Primal Time the treasure of devotion.
He would be foolish who would vie with them.
Here and hereafter he would come for condemnation. (2)

He is holy, he is a devotee,
Who has for the Divine a passion.

His service helps him realise the Lord,
His traducers suffer humiliation. (3)

He who suffers, he alone knows,
You may ask Nanak, the universal teacher for explanation.
The four generations, even earlier from the Primal Time, calumny has helped none,
While those who serve the Lord gain liberation. (4) 2.9

Suhi IV

Where the Lord is invoked like a friend He comes to aid.
He is realised with the Guru's grace,
No other way is He obtained. (1)
Brother! The Lord's Name should be gained.
Which here and hereafter has ever sustained. (1) *Refrain* P-734

It is in the holy company that the wealth of Name is earned.
Nowhere else it is ever attained.
The dealers in Name alone earn Name,
Those trading in the spurious, the wealth of Name can't claim. (2)

The Lord's Name is jewels and pearls.
He who is involved in Name at the ambrosial hour,
Its earnings the devotee consumes and spends.
Never is it restrained.
Here and hereafter the devotee is lionised
For the Name he has gained. (3)

The Lord's Name is ever safe, immutable and true.
By fire, flood, thief or Yama's minions,
This wealth cannot be confiscated and detained. (4)

The reprobates who garner the vice of wealth by misdeeds,
Not for a step their company it has ever maintained.

The reprobates suffer here in this world,
Once slipped, on the Portal of the next world too they are not sustained. (5)

Fellow travellers! The Lord Himself is the banker of this wealth,
He whom He confers goods, his goods are packed and craned.
There is never a loss in this deal of Lord's Name,
Nanak, the slave, has this realisation gained. (6) 3.10

Suhi IV

He whom the Lord takes kindly, he lauds the Lord.
The devotee finds himself in accord.
He is beyond glorification,
Who has the supreme in his heart lodged. (1)
My self, let me laud the Lord with True Guru in my heart. (1) *Refrain*

The True Guru's service is fruitful,
Which helps one attain the ultimate resort.
The misbelievers given to duality who cherish foul smelling vice;
In pursuance of lust,
They are misled, they are lost (2)

He who realises his laudation is accepted,
In the Court Divine he is exalted aloft.
Those who keep their dissembling eyes shut in make-believe,
Their false pride will be exposed at last. (3)

All the living creatures are Yours
The Knower of hearts, You are the Supreme Lord.
Says Nanak, the slave of Your slave,
What You make me say, I impart (4) 4.11

Suhi IV Score 7

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

For which merit should I laud You my Lord,
You are a Treasure of virtue.

Your glory I cannot exalt,
You are the Supreme Master True. (1)
The Lord's Name is my support.
My Lord! Save me the way You do,
I have none other than You. (1)

P-735

Refrain

You are my might, my court,
To You I make my supplication.
I have none other with whom I share my weal and woe,
To You I come with my application. (2)

You have water within earth and fire within wood You have kept.
Tiger and goat You have tied together,
Meditating on the Name, my fears and doubts may please be swept. (3)

Fellow travellers! Mark the greatness of God!
Grace to the graceless He grants,
The way the earth beneath *after death* provides a corner sheet.
Says Nanak, the entire world is brought to a devotee's feet.

Suhi IV

You are the Creator, You know it all.
What could to You one churn?
You are aware of virtue and vice,
What one does one receives in return. (1)

My Lord! You know what is in my heart.
 Good and bad being in Your cognisance,
 The way You please, You give the call. (1)

Refrain

You created the body attached to Maya,
 Yet in it the godly takes to meditation.
 Some meet the True Guru and are in peace at heart,
 While the self-possessed in problems find fascination. (2)

Everything belongs to You, my Creator! You belong to everyone,
 You determine everyone's destiny.
 It happens the way You ordain,
 Nothing does take place without Your testimony. (3)

You know Your greatness,
 Everyone meditates on You day and night.
 He whom You favour You unite,
 Says Nanak, he finds himself in proper plight. (4) 2.13

Suhi IV

He in whose heart is lodged my Lord,
 All his maladies are shed.
 He who meditates on the Name is liberated,
 He becomes pure and gains the status sacred. (1)
 My Lord! The devotees are without any malady.
 He who chants the Holy Word,
 Of the malady of ego he is free. (1)

Refrain

Brahma, Vishnu and Shiva suffered from Three Qualities,
 They acted in pride.
 The poor, cared not for the One who created them,
 The knowledge with which a devotee is apprised. (2)

Those who are engrossed in the malady of ego,
 From the affliction of transmigration they suffer.
 Rare is the one who is liberated with the Guru's blessings,
 To him my salutation I offer. (3)

He who has created the universe, He alone knows,
 Beyond comprehension is His form.
 Says Nanak, He witnesses Himself and is pleased.
 The Divine contemplation is the Guru's gifted charm. (4) 3.14

Suhi IV

All our deeds are designed by the Lord,
 One may do whatever one may.
 You can hardly do anything on your own,
 You must go the path, He has carved your way.
 Lord! Everything is ordained by You,
 There is hardly any manner that I can help.
 Pray, pardon me whichever the way You do. (1)

P-736

You have created the mind and body Yourself
 And given us all our tasks,
 To do the way You dictate and command,
 As the Supreme Lord high up asks. (2)

You've brought about the world with five elements;
 Let anyone conceive the sixth and defy.
 Some are united and enlightened by You,
 The conceited eventually wail and cry. (3)

I dare not recount the Lord's virtues.
 I'm stupid, thoughtless and low.
 O Master! Do please pardon Nanak, the slave,
 The ignorant has come for Your shelter now. (4)

Raga Suhi V Score I

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

The way a juggler organises his shows,
In various guises he comes and goes.
As he removes his make-up and closes his spectacle,
He is left the lone maker of miracle. (1)
In how many guises he appeared and disappeared,
From where he came, where he repaired? (1)

Refrain

From water arise many a wave,
As from gold a variety of ornaments are made.
Many are kinds of seeds sown,
As the fruit ripens it shows the Lord alone. (2)

A hundred vessels reflect the same sky.
When the vessels break the light doesn't die.
Avarice, attachment, Maya and misdeeds are an illusion.
As the illusion is lifted what is left is the Divine Vision. (3)

He is Eternal, never does He lie low,
Neither He is born nor does He ever go.
When the Lord Accomplished from ego did redeem,
Says Nanak, I attained the status supreme. (4) 1

Suhi V

Lord! What You desire I do.
There is none other than You.
He who serves You attains whatever does he crave.
Pray, vindicate the honour of your slave! (1)

The Lord Compassionate, I come to Thee,
Other than You who would take care of me? (1)

Refrain

You prevail on earth and water,
You are ever close, never in a distant quarter.
Flattering people to no profit is one led,
Taking to truth the ego is shed. (2)

He whom He blesses takes to the Divine,
In his heart shines the jewel sublime.
Rid of foul thinking, the supreme status he attains,
Blessed by the Guru he takes to contemplating Name. (3)

With folded hands I make my prayer,
If you would please I steer clear.
Pray let me be devoted in Your grace,
And let Nanak on You ever meditate. (4) 2

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Suhi V

Blessed is the happily-wedded who cherishes the Lord,
Who accepts His command and ego discards.
And in the company of her Spouse delights her heart. (1)
Sister-friend! Let me tell you the way to gain the Lord.
One should dedicate one's mind and body,
Paying to the world least regard. (1)

Refrain

A sister-friend advises the other--
She alone succeeds who pleases the Master,
She is happily-wedded in her love's cloister. (2)

The one given to ego, in the Mansion finds not admissions.
When the night is lost, she suffer mortification.
The unfortunate undergoes many an affliction. (3)

I would supplicate if I find Him apart.
 The Preceptor Eternal prevails over all,
 Nanak, the slave, lauds Him as part of His part. (4) 3

Suhi V

Guided by the Guru the housewife in me has gained the love of my Master.

I have ten maidservants for us to look after.

I have organised my house.

Full of longings now, I look for my Spouse. (1)

For what virtues my Spouse I adore?

He is an image of accomplishment, gracious and divine to the core. (1) *Refrain*

Adorned with truth, I have used collyrium of fear.

And with the betel leaf of Name my lips I smear.

With wristlets, costumes and jewellery fine,

I am in perfect peace with the Spouse Sublime. (2)

I please him with my virtues,

He is entangled in my spell, illusion shed by the Guru True.

The highest is my shrine.

Discarding others, He has become mine. (3)

With sunrise, it is daylight all over.

I have laid my bed with longings in wonder,

My youthful love has come to grace the bed,

Says Nanak, meeting the Lord, the beloved is in peace and blessed. (4) 4

Suhi V

My heart leaps with yearnings to meet the Preceptor.

I set out to find where has gone my Lover.

Hearing His tidings, for my love I've laid my bed

Because of His wanderings Whom I haven't met. (1)

My poor heart is in no way satisfied.
Meeting the Love, for Him it would be sacrificed. (1)

Refrain

For wife and husband a bed is spread.
The wife is asleep, awake is the spouse instead.
Inebriated is the wife after a drink,
She would wake when called to wed? (2)

Long time gone and she is in despair,
Having gone over countries here and there.
She can live not for a moment without propitiating His feet in pair.
With the blessings of the Guru, she meets her Lord Dear. (3)

In His grace the holy company she found.
Assuaged her burning desire, she met the Beloved around.
Whatever she was, she appeared sound, P-738
With the blessings of the Guru, says Nanak, her doubts proved unfound. (4)

Wherever she looked she beheld her Lord.
When the realisation came, she found Him in her heart. (5) *Second Refrain*

Suhi V

Which virtue of Yours I recollect and adore You.
Who bestows boons on the one without any merit?
A purchased slave, what shrewdness can I show?
My life and my body are your debt.
My wondrous Lord, charming Beloved.
For a glimpse of Yours my heart is set. (1)

Refrain

You, the Preceptor, are a Bestower while I am a mean beggar,
You are ever and ever compassionate.
There is nothing that I an do,
My Master Inaccessible, beyond extent! (2)

How do I serve? How do I please You?
 How do I behold you in-state
 Incomputable, without an extent,
 My heart longs at Your feet to wait. (3)

I asked for alms, stubborn that I was,
 Dust of the feet of holy I ate. (3)

Nanak, the slave, was blessed by the Guru
 The Lord extended the hand and helped him liberate. (4) 6

Suhi V Score 3

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

Little service yet asking for a lot.
 Never entered and yet treating the palace as his resort.
 Vying with them who are in the Lord's favour.
 A false man's stubborn fervour! (1) *Refrain*

Living in guises far from truth,
 Claiming palaces, arriving not even near them forsooth. (2)

Involvement in Maya yet posing to be a recluse,
 Without devotion in heart, claiming divine love profuse.
 Says Nanak, pray pay me heed!
 Unclean, hard-hearted and the one lost in lust may please be freed. (4)

Your mere glimpse is a great virtue.
 You are Bestower of peace and Divine True. *Second Refrain 1.7*

Suhi V

For misdeeds he is ever ready,
 For meditation he is found sleepy.
 The ignorant avails not of opportunity,
 Attached with Maya and lost in festivity. (1)

Refrain

Given to greed, he blossoms like a flower,
 Never has he visited the holy bower. (2)

The thoughtless, stupid does never realise,
 Repeatedly gets involved in problems unwise. (1)

Refrain

Listening to vicious melodies his ears are glued,
 To The Lord's laudation he is not used.
 Don't you see, the one with eyes-blind?
 You will leave here all your involvements of every kind. (1)

Refrain

Says Nanak, pray pardon my folly.
 In Your grace grant me the company holy.
 He alone gets who is humble like *rane*.*
 He whom He enlightens, takes to Name. (1) 2.8

Refrain

Suhi V

He notices not the Master around,
 With His idol hanging from his neck he is found. (1)
 The reprobate is lost in illusion-mire,
 Churning water he does himself tire. (1)

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Refrain

The stone-image he calls his master
 Drowns along with him in a disaster. (2)

* dust of the feet of holy

He who is a sinner, ungrateful and crass,
A boat of stone can ferry him not across. (3)

Nanak realised his Lord in the company of his Guru,
Prevails on Land and Sea his Lord True. (4) 3.9

Suhi V

How did you your Lord entertain?
Sister-friend, do please to me the manner explain. (1)
You are dazzling red all over,
Completely dyed in your love's colour. (1)

Refrain

With tears in my eyes Your feet I shall wash,
I shall go wherever You'll ask. (2)

Dedicate my meditation, austerities, discipline and hard task,
Were I for a moment in the glory of the Lord of my life bask. (3)

She who subdues her pride, arrogance and ego,
Says Nanak, is the cherished spouse of her Lord. (4) 4.10

Suhi V

You are my life, mainstay of my breath,
Beholding You my mind is at rest. (1)
You are my friend, I am Your lover,
Let me forget You not ever. (1)

Refrain

I am Your slave duly purchased,
You are my Mighty Master with virtues laid.
There are millions of attendants at Your court.
Whom close to heart every moment You hold.

I am nobody; it is all Your pride
With every sinew of Nanak You abide. (4) 5.11

Suhi V

In whose lofty Mansion it is peace and tranquillity,
There abides the cherished devotee. (1)
Much too sweet is the discourse of the Divinity
With which a rare one has an affinity. (1)

Refrain

There is chorus singing, soirees and musical concourse,
Where the holy have delight and divine discourse. (2)

No one dies, no one is born, there is neither weal nor woe,
Of the True Name there is the ambrosial flow.
This is the untold story of the Lord
Which Nanak, has put on record. (4) 6.12

Suhi V

Whose glimpse and a million sins are cast,
Meeting Whom helps the ocean of life cross, (1)
He is a friend and an associate fast,
Who leads us to meditate on the Name of God. (1)

Refrain

Listening the Holy Word gives peace a lot,
Serving Whom Yama's minions are blast. (2)

Whose support is the mind's prop,
Contemplating Whom the face is awashed, (3)

The Preceptor's servitors, the Preceptor exalts.
Nanak seeks His shelter, hails Him a lot. (4) 7.13

Suhi V

Live not godly nor gods last.
After they have served the sages depart. (1)
They alone are known to live who meditate on God,
In the company of the holy who have a glimpse of the Lord. (1) *Refrain P-740*

Kings, sovereigns and merchants must resolve.
Whosoever is visible, in death must dissolve. (2)

He who is attached to false attachment.
While departing he must face disappointment. (3)

Lord, compassionate! Pray, do Nanak a favour.
Day and night he should remain in prayer (4) 8.14

Suhi V

In every heart You conceive.
The entire universe in a thread You weave.
You are my Beloved Lord, in my breath You heave.
I behold You and inspiration receive. (1) *Refrain*

Exhausted, going about in many an incarnation,
I found support in the company of holy men. (2)

Inaccessible, Unknowable, Unapproachable,
Day and night Nanak on contemplation is intent beyond extent. (3) 9.15

Suhi V

What use is the Maya-gained glory
Which doesn't take an instant to die? (1)

It's a dream of which he who sleeps has no inkling,
In an unconscious state to it he does cling. (1)

Refrain

The stupid is in strong attachments involved.
As we see he would depart. (2)

The Lord's court is higher than the high.
It is He who destroys, it is He who gives life. (3)

There is none other, nor there would be one.
Says Nanak, meditate on Him alone. (4) 10.16

Suhi V

I meditate on You, live and last.
I wash Your feet and drink the wash.* (1)
My Lord is knower of hearts.
He lives with the holy in their resorts. (1)

Refrain

I listen and sing the ambrosial Name.
Day and night I enhance Your fame. (2)

Beholding Your spectacle, I am in joy quite.
Wondrous are the virtues of my Lord of Delight. (3)

Meditating on Whom one suffers no fear,
Ever and ever Nanak to His Name does adhere. (4) 11.17

Sloka V

The Guru's Word in my heart I enshrine.
With the tongue the Lord's Name I chime. (1)

* utter humility

I am sacrifice unto His sight sublime.
Whose Lotus Feet are support of the life mine. (1)

Refrain

The holy company frees from both birth and death at a time
The ambrosial discourse does the ears' prime. (2)

It helps shed lust, wrath, avarice and attachment grime.
Inculcates Name, charity and holy bath fine. (3)

Meditating on the Lord's Name ferries one across-
Says Nanak, this is the secret I've learnt in time. (4) 12.18

Suhi V

I am a sinner, lost in avarice and attachment,
The Creator I have served not for a moment. (1)
Redeemer of the fallen, You are known.
Pray save me, the meritless and forlorn. (1)

Refrain

Lord, You are the Bestower, Knower of heart,
I am of body frail given to ego apart. (2)

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Involved in delicacies, disputes, avarice and Maya rife,
I have wasted the jewel of my life. (3)

Reliever from suffering, the world Preserver!
Renouncing all else has Nanak sought Your shelter. (4) 13.19

Suhi V

Sees, beholds and yet he is blind,
Hears and yet hears not.
What is close, he considers afar,
The sinner in sinning he is lost. (1)

Man! Do something that earns you liberation.
 Utter the Holy Word and take to ambrosial meditation. (1) *Refrain*

In the pleasure of horses and houses ever lost,
 None of it shall accompany you at last. (2)

The vessel of clay you polish,
 Essentially dirty, Yama shall punish. (3)

With lust, wrath, avarice and attachment tied,
 You sink in a ditch deep and *wide*. (4)

Lord, pray heed to Nanak's prayer,
 A drowning stone, pray do take care! (5) 14.20

Suhi V

He who dies while living, he alone realises the Lord.
 It is his *Karma* which gets him this reward. (1)
 Listen friend! You may swim across the ocean
 If in the company of the holy you take to meditation. (1) *Refrain*

He who recognises not any other besides the Lord
 And finds the Preceptor lodged in every heart, (2)
 Accepts whatever is the Divine accord,
 He understands the secret of beginning and end of the world. (3)

Says Nanak, to such a one I am sacrifice.
 In his heart the Lord abides. (4) 15.21

Suhi V

The Guru is God, the Creator,
 Of all the universe He is the Maker. (1)

Meditating on the Guru's Lotus Feet,
Sufferings and woes of the body retreat. (1)

Refrain

The True Guru retrieves those drowning in the ocean of life,
Broken ties of several lives He does revive. (2)

Day and night one should serve the Guru.
It gives peace and poise to the mind true. (3)

Fortunate is he who attains dust of the feet of the Guru.
Nanak is sacrifice unto the Guru True. (4) 16.22

Suhi V

I am sacrifice unto my Guru,
Day and night I laud the Divine Beau. (1)
I meditate on my Master,
Of every heart who is the Knower. (1)

Refrain

I am devoted to His Lotus Feet.
It is my way true, sacred and sweet. (2)

Blessed by the holy, He comes to lodge in the heart.
From the sins of several lives it absolves. (3)

Lord Compassionate! Pray do be kind,
Let Nanak the dust of feet of the holy find. (4) 17.23

Suhi V

Dear my God! Your sight sustains.
Thus my cherished dreams I gain.
Dear my Lord! Pray listen to me,
Bestow on me the Name and make me a devotee. (1)

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My Benevolent Master! Keep me by Your side.
With the Guru's grace that few realise. (2)

Dear my friend! Do give me Your ear.
By Your Lotus Feet I may adhere. (3)

Nanak has only one prayer to offer,
I should forget not the Virtues Self-contained Coffers. (4) 18.24

Suhi V

Amongst fellow travellers, friends, progeny, relatives and brothers,
Wherever I see, I find Lord as my helper. (1)
The Name is my caste, my status and property.
I am in peace, poise, bliss and felicity. (1)

Refrain

The Preceptor is my coat-of-arms,
Millions of arms cannot do it harm. (2)

The shelter of the Guru's feet is my citadel and fort,
Dreadful death or Yama dare not assault. (3)

Nanak, the slave, is ever a sacrifice.
Unto devotees, the holy and the monarch high.* (4) 19.25

Suhi V

Where day and night they laud the Deity,
There is bliss, rejoicing, joy and felicity. (1)
Come sister friend, let us the Lord entreat,
And join the godmen's meet. (1)

Refrain

* God

Pray and gain the dust of their feet,
Here the sins of many a life delete. (2)

With body, mind and breath entreat,
Meditate and thus attachment and ego defeat. (3)

The Lord Compassionate! Pray bless me with the resolve,
That Nanak, the slave, in Your shelter may absorb. (4) 20.26

Suhi V

The heavenly city where the holy reside,
The Lord's Lotus Feet in one's heart abide. (1)
Listen, my mind and body, I give you a treat.
Many a divine viands get you to feast. (1)

Refrain

You may absorb the Ambrosial Name in your heart
The wonder of its delectation one cannot record. (2)

Greed goes, and desires assuage
The moment one in Lord's service does engage. (3)

Attachment of ages go to blazes,
Says Nanak, the slave, should the Lord be gracious. (4) 21.27

Suhi V

You overlooked many of his misdemeanors
In Your grace You took him in Your care. (1)
Lord, You had Your slave absolved.
He was in the worldly delusions involved. (1)

Refrain

His misdeeds were like a dreadful hill.
In an instant You washed them with Your gracious skill. (2)

Of His sufferings, maladies and mighty calamity,
He was relieved meditating on the Deity. (3)

In Your grace you took him in Your care,
Nanak now lodges in Your shelter here. (4) 22.28

Suhi V

He who gives up the divine and takes to the world,
In both the sectors in ignominy is hurled. (1)
What He pleases we must accept,
In His own extent He is an adept. (1)

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Refrain

The divine guides to good deeds.
The virtuous divine in the world too succeeds. (2)

In all the creation the One prevails,
As He directs, it entails. (3)

Inaccessible, Unknowable is my True Master,
Nanak, speaks as per His order. (4) 23.29

Suhi V

In the ambrosial hour I utter the Name of Lord,
Here and hereafter my felicity I guard. (1)
I repeat the Name of the Lord ever and ever,
It meets and fulfils my every desire. (1)

Refrain

He who lauds the Lord Eternal day and night
In life and death His is the immutable plight. (2)

One should serve the Banker who is at a loss never.
Consumes, spends and is in peace and bliss ever. (3)

The Creator of the world I found in holy company,
Blessed by the Guru, Nanak meditated on the Divine Entity. (4) 24.30

Suhi V

As the Guru Accomplished his grace has shown,
My sufferings ended, my endeavours have fruit borne. (1)

At Your sight, life I find.

Unto Your lotus feet I am sacrifice.

Master! Other than You who is mine? (1)

Refrain

I have the holy company cultivated.
It is as in my primal destiny stated.(2)

Meditating on the Name is a wonderment,
The three maladies* no more torment. (3)

Lord! Let me not for a moment forget Your feet.
This is the charity for which does Nanak entreat. (4) 25.31

Suhi V

Dear friend, let such a one be a happenstance
That the tongue should sing the divine song. (1)

Lord Compassionate! Pay heed to my prayer.

The holy should chant Your laudation ever. (1)

Refrain

Meditation should be their way of life.
Whom You favour by him You abide. (2)

The devotee hungers for the food of Your Name,
You are the donor, the Lord Bestower, we claim. (3)

* Three maladies are: *adhi* (psychic ailment) *Biyadhi* (physical ailment) and *Upadhi* (mental ailment)

Meditating on Name, the holy are a peaceful showing,
Says Nanak, the Bestower is ever all-knowing . (4) 26.32

Suhi V

Life is flowing by; never you pay heed.
Of false attachment you are finalising deed (1)
Man! Day and night you should meditate on the Lord,
And gain the boon of life at His feet, as reward. (1)

Refrain

You do misdeeds with full abandon,
Not a moment you devote to meditation. (2)

In eating and enjoying your life is lost.
The Lord Creator lodges not in your heart. (3)

Come to the care of the Unknowable, Accomplished Lord,
And swim across, says Nanak, with the Knower of heart. (4) 27.33

Suhi V

In the company of the holy the dreadful ocean I crossed.
With Name, the mine of jewels as my repast. (1)
I live for meditating on the Lord.
Free from suffering and maladies,
The Accomplished Guru has washed my sins of past. (1)

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Refrain

The Lord's Name qualifies one for the life eternal.
The mind and body are cleansed,
One arrives at truth, the life's kernel. (2)

Day and night one should meditate on the Lord,
But one does it only if it is provided in the record. (3)

Lord Compassionate! I seek Your protection.
Nanak asks for the dust of the feet of godmen. (4) 28.34

Suhi V

Man attends not to his essential task.
In unavailing pursuits the stupid is lost. (1)
Whatever You assign, I undertake.
When You bless, I contemplate. (1)

Refrain

The Lord's slaves are devoted to the Lord,
Day and night in the alchemy of Name are involved. (2)

Holding the arm the Lord does pull,
And promises of many an incarnation fulfil. (3)

In His grace the Master took kindly.
Nanak, the slave, has protection of the Almighty. (4) 29

Suhi V

Blessed by the holy, a permanent abode I have sought.
It is all peace, no more in doubts am I fraught. (1)
Guided by the Guru, I seek the Lord's feet,
So that it is an immutable retreat. (1)

Refrain

I chant praises of the Eternal Lord,
It helps me snap Yama's chord. (2)

In His grace He took me in His fold,
I laud Him ever, as Nanak has told. (3) 30.36

Suhi V

Drops of nectar are the words of holy,
 He who repeats them, he is liberated.
 Day and night meditating on the Divine Entity, (1)
 His afflictions of *Kaliyuga* are shed.
 With Name alone his mind is wed. (1)

Refrain

As the dust of the feet holy he applies on his face and forehead,
 Says Nanak, under the Preceptors stewardship to salvation he is led. (2) 31.37

Suhi V

Of the Compassionate Lord praises I chant.
 The Image of grace! Pray a glimpse me grant.
 Do be kind and meet my want.
 My mind and body are Your haunt. (1)

Refrain

The Ambrosial Name is the eternal font,
 Dust of the feet of holy does Nanak want. (2) 32.38

Suhi V

Other than Him I have none.
 The True one must to my rescue come. (1)
 The Lord's Name is my base,
 The Almighty, Accomplished of wondrous face. (1)

Refrain

He frees from maladies, restores health and its character,
 Says Nanak, the Lord Himself is the Protector. (2) 33.39

Suhi V

Everyone longs for His Sight.
 Its your great good fortune that you might.

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Refrain

Distanced from the Lord Charming, how could one have a wink?
It is the mischief of minions of the mighty Maya, *I think*. (1)

The butcher causes separation from the Lord,
The tyrant has no pity in her heart. (2)

Many a birth in wandering go waste,
Maya, the wicked, would not let her mate. (3)

Day and night one is recompensed for one's deeds.
For which none is to be blamed, it's our *karma* that misleads.
Listen my friend, the holy, my fellow traveller,
Nanak was liberated at the feet of the Great leveller. (5) 34.40

Raga Suhi V Score 4

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

Blessed is the hut where I sing His praises.
The mansion where He is forgotten may go to blazes.
Blessed is the poverty where in Holy company God is remembered.
Accursed is the ego with Maya encumbered. (1)

Covered with work-sheet, milling grindstone and feeling peaceful and contented,
What use is worldly power if it leaves one disgruntled? (2)

It is respectable going about naked in His bliss,
Of no use are silk and silken garments that lead you to avarice. (3)

Everything is in Your hands, O Lord, You do and get things done.
That I should remember You every breath,
Nanak asks this boon. (4) 1.41

Suhi V

The holy is my wealth of life, I am his water-carrier.
 Than brother, friend, progeny, even life he is dearer. (1) *Refrain*
 With my hair as a fan I fly-whisk the saint,
 Bowing my head on his feet with the dust my face I paint. (1)

I talk sweet in humility.
 Shedding my ego I seek his shelter and for divine virtues in pity. (2)

I have glimpse after glimpse of His presence,
 With ambrosial words sprinkled in my mind I do repeated obeisance. (3)

I contemplate, make up my mind and ask for the holy company.
 Do be kind to Nanak, he comes for the protection of the Divine Entity. (4) 2.42

Suhi V

She* who has enamoured cosmos and continents has involved me.
 Pray save me from the wicked,
 So that I meditate on Thee. (1)

She who has pleased none I follow.
 That which deserts everyone
 I chase and tow.
 Lord Compassionate! Pray do be kind,
 I should ever You laud.
 Nanak has only this prayer to make—
 I should in the holy company be absorbed (2) 3.43

Raga Suhi V Score 5**Partal ****

There is but one God. P-746
 He is realised through the grace of the True Guru.

* Maya ** in which rhythm is varied

Of all the infatuations the supreme is that for the Divine Charmer.
 Myself, meditate on the Lord alone,
 None other is of any account.
 Cultivate the holy and shed from your mind the path of duality. (1) *Refrain*

The Lord is attributeless, yet He assumes attribute.
 In several chambers He has different entity,
 Yet in them reflects His superiority.
 In the temple of the Deity,
 There is bliss and felicity.
 He dies not, nor is He consigned to crematory. (1)

Involved in many an activity, wanders in futility,
 Claiming others' property,
 Afflicted with evil tendency,
 Then he gets into the holy company.
 Stands at the Portal of the Deity.
 Has a glimpse of the Divine Entity.
 Says Nanak, thus is how he attains divinity
 And earns eternity. (2) 1.44

Suhi V

He has turned the Universe into a stage for His entertainment,
 And provided many a musical instrument. (1) *Refrain*
 There are several faces of colours different.
 He sees, feels happy and enjoys no end,
 All sorts of pleasures and yet remains indifferent. (1)

He has no colour, no features, nor any down for make-up meant.
 It's difficult to say what all His play is meant,
 Nanak seeks dust of the Feet Provident (2) 2.45

Suhi V

I come to You, seeking Your protection
 With full conviction,
 And Your benediction.
 Master! Save me the way You may,
 Put me on the path of Guru's fascination. (1)

Refrain

Maya is a wicked animation,
 Like a storm creating commotion. (2)

I hear in tension
 Dharmaraja's intimidation.
 His dark well affliction,
 In fire cremation.
 I come for Your protection.
 Nanak in meditation.
 Attained perfect divination. (4) 3.46

Raga Suhi V Score 6

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

I supplicate to the True Guru, pray grant me Name as a prop, please.
 The Lord True is gracious,
 He frees me from all the worldly maladies. (1)
 You are support of the holy.
 Of the divine You are the prop.
 You are the True Creator of all these. (1)

Refrain

TTrue is Your Court,
 True are Your ways and means,

True are Your treasures,
True is their release. (2)

Invisible is Your form,
And wondrous is Your frieze.
I am sacrifice unto the devotees
Who Love the Name as their creed. (3)

All the desires are fulfilled. P-747
When Beyond Extent and the Inaccessible One comes to seize.
When Guru Nanak, the image of the Preceptor I met.
I am sacrifice unto His feet. (4) 1.47

Raga Suhi V Score 7

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

Your verdict You get carried out by those You favour.
That alone is devotion which You deign to accept.
Of all the creation You are the Saviour. (1)
My Lord! Of the holy You are the support,
What You please is accepted all over
In their mind and body You are their hope. (1)

Refrain

You are compassionate, kind, treasure of grace,
Fulfiller of desire.
Lord Beloved of the living! The devotees are Yours,
Of the devotees You are the Sire. (2)

You are Endless, Wondrous and Lofty,
There is none other like You.
I have one supplication to make, my Master,
Let me not forget the Bestower of peace true. (3)

Day and night I should laud You with every breath,
 If it meets the pleasure of my Lord.
 Nanak asks for Your Name
 Which of Your grace is the reward. (4) 1.48

Suhi V

Where one forgets You never, which is that shrine?
 Where day and night one meditates on You
 And the body becomes sublime?
 My Lord! I was looking for that spot,
 As I was searching I came across the holy company,
 And their blessed protection got. (1)

Refrain

Many like Brahma got exhausted reciting *Vedas*.
 Not a sesame-grain worth realisation they gained.
 The ascetics and *siddhas* cried hoarse,
 They, too, were by Maya claimed. (2)

The ten incarnations* who became rulers and Vishnu who turned a recluse,
 They, too, could realise not Your extent,
 Despite smearing their bodies with ashes profuse. (3)

In poise, peace, bliss and equable joy the holy lauded the Lord.
 They did succeed in having His glimpse,
 With their body and mind they meditated on God. (4) 2.49

Suhi V

Those involved in the ritual of *karma* and *dharma*,
 Are booked by the tax collector, Yama.
 One who is devoted to absolute adulation of the Creator,

* of Vishnu

A moment's remembrance of Him serves as a liberator.
 The Holy cruise through the ocean.
 He who abides by the Holy,
 He is ferried across with the Guru's benediction (1)

Bathing at millions of places of pilgrimage purifies not in the Kaliyug.
 He who sings His praises in the company of the Holy,
 He is sanctified *along with the family*. (2)

The reading of *Vedas*, Islamic scriptures,
Smritis and the *Shastras* does not obtain salvation.
 The devotee who contemplates on the Word,
 He commands all-around ovation. (3)

Kshatriyas, Brahmins, Shudras and Vaishyas,
 All the four castes have a common gospel to unfold.
 The devotee who remembers the Name in Kaliyug is saved,
 Says Nanak, the Lord dwells in every soul. (4)

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Suhi V

Whatever they do the Lord approves,
 Those who are dyed in the dye divine.
 They are hailed all over,
 Who to the Lord's feet themselves intertwine. (1)
 There is none like the holy, my Lord!
 He who pervades land and water,
 The holy with Him are in perfect accord. (1)

Refrain

Millions of sinners are saved with the holy,
 Yama dare not come near them.
 Those separated for many a life,
 To the Lord they endear them. (2)

His attachment to Maya and illusions and fears are shattered,
 Who comes to the holy for protection.
 Whatever desire he harbours in the heart,
 The holy provide to his satisfaction. (3)

How can one praise them for whom the Lord has fascination.
 Says Nanak, those who serve the True Guru,
 They are beyond anyone's obligation. (4) 4.51

Suhi V

You extended Your hand and pulled us out of the blazing fire,
 We are in Your protection.

We harbour Your honour and might in our heart,
 For none else have we any attraction. (1)
 Lord! With Your Name in our heart we are braved.

You are our prop, You are our support,
 Meditating on Your Name, we are saved. (1)

Refrain

You pulled us out of the dark well,
 Lord! You were gracious.
 Took all care and provided us every comfort,
 You were indeed salacious. (2)

When the Preceptor took kindly,
 All the bonds were snapped.
 The Lord Himself has us propitiate Him,
 Himself in His service He has wrapped. (3)

Shed are illusions, fears and attachment are shattered,
 I was free from all afflictions.
 Says Nanak, the Lord of Peace was gracious.
 With the True Guru perfectly endowed,
 Consummated was my union. (4) 5.52

Suhi V

When it was void what did I do?
 What deeds I did and was born?
 It is His own play that He acts and watches,
 The Master Himself has the guise put on. (1)
 Lord Divine! It is nothing that I can entail.
 The Creator Himself motivates me,
 He who on every one does prevail. (1)

Refrain

This frail body of mine by reckoning can never be liberated.
 The Lord Mighty, do be gracious,
 Your endowments remain unstated. (2)

You have created all the living,
 You lodge in every heart.
 You alone know Your extent,
 No one dare Your might record. (3)

Meritless, stupid, ignorant, unenlightened,
 Of rituals and ceremonials unaware.
 Pray, do be gracious that Nanak sings Your praises,
 And welcomes what You declare. (4) 6.53

Suhi V

Of great good fortune are the holy who are enriched with Lord's Name.
 They are reckoned having gained His pleasure,
 Whatever they do, success they claim. (1)
 Lord! I am sacrifice unto the holy,
 With my hair as fan I wave for them,
 And the dust of their feet on my face I apply. (1)

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Refrain

They are beyond life and death,
 Essentially the do-gooder men.

They bestow the boon of life and devotion,
And with the Lord bring about the union. (2)

TTrue is their command, true administration,
In truth they remain absorbed.
They live a truthful life, their reputation is true,
As true they are recognised by the Lord. (3)

Iwould wave fan for them, fetch water,
And would grind grain for the holy.
Nanak has this supplication to make to the Lord.
Pray, grant me a glimpse of Your devotee. (4) 7.54

Suhi V

The Supreme Lord, Preceptor, True Guru, the Creator!
Your devotee pleads for the dust of Your feet.
I am sacrifice unto a glimpse of You as a treat. (1)
Lord! I live the way You ordain.
If You please I meditate on the Name,
All my felicity from You I claim (1)

Refrain

In Your service lies liberation, devotion and inclination,
Which he acquires whom You motivate.
It is a heaven where You are lauded
By those in whom a desire to cherish You create. (2)

I contemplate and meditate on Your Name,
And my body and mind are satiate.
Your feet I wash and drink the wash.*
My True Guru, Master, Compassionate! (3)

* signifying utter humility

I am sacrifice unto the blessed moment
 When I came to Your care.
 The Lord Gracious took kindly to Nanak
 And he realised the True Master. (4) 8.55

Suhi V

Meditating on You is supreme bliss, he who ignores dies.
 He on whom You are gracious,
 To contemplation himself he ever applies.
 My Master! Of the humble You are pride.
 I supplicate my True Guru,
 I listen His Holy Word and survive. (1)

Refrain

I wish to be the dust of Your feet,
 And sacrifice myself unto Your sight.
 Lodge Your Ambrosial Word in my heart.
 And with Your grace by You I abide. (2)

I tell you what lies in my heart,
 There is none as great as You.
 He whom you motivate, he takes to it,
 He is Your devotee true. (3)

With folded hands I ask for boon.
 I obtain it with Lord's grace
 Nanak meditates with every breath,
 Day and night he spends in the Lord's praise. (4) 9.56

Suhi V

He whom You protect, O Master!
 How can he come to grief?

Maddened with Maya, he knows not how to talk,
 Even death he does not conceive.
 My Lord! You belong to the Holy and the Holy to You.
 Your devotee fears not; him Yama can't pursue. (1)

Those dedicated to You, they die not, nor are they again born.
 None may undo Your reprieve that the True Guru has sworn. (2) P-750

They repeat the Name and are blessed with peace.
 They remember You all the hours.
 Under Your protection, depending upon You, they harness
 The five malicious powers. (3)

Ignorant, not used to contemplation, without good deeds,
 With You I remained unacquainted.
 Supreme is Guru Nanak who blessed me,
 And has had me fully sated. (4)

Suhi V

Quitting all I come to Your care, Master, pray take me in Your shelter.
 The way You direct, I take to it,
 I am a poor creature.
 Lord! You are the Knower of heart.
 My Blessed Guru, pray do be gracious.
 Ever and ever I laud the Lord. (1) *Refrain*
 I meditate day and night.

And blessed by the Guru swim across the ocean of life
 Shedding ego, become dust of everyone's feet,
 And thus die while living *in the strife*. (2)

His life in the world is a success,
 Who meditates on the Name in the holy company.

All his objective are fulfilled,
He who is favoured by the Divine Entity. (3)

Helper of the helpless, Compassionate Master!
I came to Your shelter humbly.
In Your grace grant me Your Name.
Nanak is the dust of the feet of the holy. (4) 11.58

Raga Suhi Octets I Score I

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

All demerits; merit I have not one,
How could with my spouse I claim union? (1)
Neither good features nor eyes bewitching
Neither high caste living nor the manners fetching. (1) *Refrain*

Should she do the make-up of poise,
She is happily-wedded,
Who is of her Spouse's choice. (2)

He has no features, nor any identity.
When comes the end one can meditate not on the Deity. (3)

Neither I understand, nor am I wise, nor clever,
In Your grace pray take me in Your care. (4)

Despite my shrewdness I have not endeared my Lord,
Involved in Maya in delusion I am lost (5)

She who sheds ego gets close to her Spouse,
She is the one who finds the Nine Treasures in her house. (6)

Separated for many a birth, I have suffered much.
I could be saved if You were Your arm to stretch. (7)

Says Nanak, the Lord is there; He will be here.
If He pleases, He would the bed share. (8) 1

Raga Suhi I Score 9

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

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Evanescent is the colour of *kasumbha*,* it lasts for days four.
In the absence of Name one is deluded,
Deceived by objects false to the core.
Devoted to the True, one has not to be born anymore. (1)
Why dye those who are already dyed in red?***
One should serve the dyer who helps to get the True One wed. (1) *Refrain*

You may go around the four directions,
Unless fated with the wealth of Name, no one is fed.
Those afflicted with evil may knock about,
A prisoner is never to his house led.
Those protected by the Guru are saved,
They get in the Holy Word merged. (2)

Those with white robes but with impure and hard hearts,
Never utter Name from their mouth.
They are thieves thy are in duality lost,
They understand not the truth of their self.
In the category of beasts and cattle they are cast. (3)

They ask for pleasure everyday,
Everyday they look for felicity.

* a flower ** divine love

They remember not the Creator,
 Again and again they suffer indignity.
 He who has the Bestower of weal and woe in the heart,
 He knows not any scarcity. (4)

He who owes due, is summoned,
 And is chastised by Yama, the brutal.
 The account has to be rendered,
 Which he demands after reckoning total.
 The devotion of the truthful saves him,
 While the Lord Compassionate is graceful. (5)

Were he to make friends *with anyone other than the Lord*,
 He must die and mingle with dust.
 Such a one is deluded by many attractions,
 In delusion he is born and die he must.
 Were the Lord to show His grace, he would be liberated,
 In His grace he is blessed with union just. (6)

O careless, unenlightened!
 Other than the Guru's guidance seek not enlightenment.
 One wastes one's energy in conflicts,
 Good and bad are one's accomplishment.
 Without the Holy Word and the fear of the Lord,
 Whosoever you see, goes to Yama with compliment. (7)

He who has created the world for various ends,
 Provides for all over.
 Why forget Him from the mind,
 Who is ever and ever a Bestower?
 Says Nanak, forget not the Name,
 Of the powerless which is the power. (8) 1.2

Suhi I Kafi Score 10

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

The Guru-directed attains rare human incarnation.
His body and mind are dyed in deep red,
As he attains with the Guru his union, (1)
He dies after a noble life,
With the baggage of truth.
And is honoured in the Divine Court,
With the True Guru's Word and fear forsooth. (1)

Refrain

The mind and body committed to truth,
He is endeared by the True.
Dyed in the deep red the mind tamed.,
He gains access to the True Guru. (2)

I would find life worth living narrating Your merits.
With You lodged in my heart
A sense of equanimity I would inherit. (3)

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Many a time I try to explain my mind stupid,
The devotee ought to laud the Lord dyed in deep red. (4)

He should remember the Beloved ever in his heart.
If it is accompanied with virtues,
Sufferings and afflictions would no more be one's part. (5)

The self-possessed is misled devoid of Lord's union.
He dies alienated from God,
With his body and mind in suffering and affliction. (6)

By performing what the Guru ordains,
 Profit we have gained.
 With the Word of the Guru,
 The state of liberation we have attained. (7)

Nanak has one supplication to make, if you please!
 Grant me Name to abide with me,
 And lauding the Lord I should never cease. (8) 1.3

Suhi I

The way iron in the forge is moulded into form,
 The reprobate is consigned to transmigration to whirl in a storm.
 Without realisation, it is undergoing sufferings and pain,
 Being born and dying in ego and living in delusion in vain. (1) *Refrain*

You are the saviour of the devotee who meditates on Name.
 The union is affected if You so desire,
 And the Holy Word one can claim. (2)

You bestow and watch,
 What You offer we receive.
 You make and unmake.
 The way You conceive. (3)

The body will be reduced to ashes,
 Blown by wind as it would please.
 Where is his house and special chambers?
 The mansion he cannot conceive. (4)

It is broad day all over,
 And yet like pitch dark night they tend to deceive.
 It is the thief of ego in the house,
 Whom should one ask for reprieve? (5)

He is ever awake in meditation,
 The devotee need not fear a thief.
 The Holy Word puts down the fire,
 And it is the light divine one comes to receive. (6)

The Lord's Name is ruby
 Received if the mind were Guru to conceive.
 One remains ever desireless,
 If the Guru's guidance one were to perceive. (7)

Day and night the Name one should heave.
 Says Nanak, the union is effected,
 If the Lord were to so please. (8) 2.4

Suhi I

Let me not forget Your Name; day and night I meditate.
 The way You keep me in Your grace,
 I should find peace in that state. (1)
 Of the blind the Name is the wooden stick to feel the way.
 I live with the Lord as my support,
 No more the charming enchantress* leads me astray. (1)

Refrain

Where I see I should behold the Lord
 As the Guru envisioned.
 Seeking Him within and without
 As in the Word Holy provisioned. (2)

I serve the True Guru with love,
 Who has bestowed me the sacred Name.
 I live the way You please,
 The illusions and fears You tame. (3)

* Maya

As one is born the fear of death seizes.
Birth and death are alike if the Lord one praises. (4)

Where ego is not it is You, the Creator.
You make and unmake
With Holy Word Maker. (5)

The body becomes dust with dust,
Knowing not where it is gone.
You are everywhere pervasive,
It is a wonder beyond the norm. (6)

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Lord! You are not far,
Everything happening You are aware.
The Guru guides the devotee to realise Your presence,
You are here and also there. (7)

Pray, bless me with Name that I am in peace.
Nanak, the slave, should laud the Lord,
Grant me this understanding please. (8) 3.5

Raga Suhi III Score I **Octets**

It was with the Name that the creation was brought about.
Without the True Guru the Name is not realised.
The Guru's Word is supremely delectable, sweet,
Without tasting one remains unapprised.
One wastes the life for a mere cowrie-shell,
About oneself one is not advised.
The Guru's devotee has faith in the One,
With the torment of ego he is not tied. (1)

I am sacrifice unto my Guru who the devotion of True in me inculcated.

Contemplating the Holy Word I realised myself,
And in the poise I remained concentrated. (1)

Refrain

The Guru-devoted lauds, the Guru-devoted realises,
The Guru-devoted on the Holy Word contemplates.
The Guru-devoted recreates himself,
Whatever he does with perfection pulsates.
The self-possessed is purblind, involved in misdeeds,
Vice is what he garners in the world.
Attached to Maya he suffers ever,
Without the guidance of the Guru Beloved. (2)

He is a true server who serves the True Guru,
And follows the Guru's way.
The Holy Word is the true laudation,
And gets the True in the heart to stay.
The devotee takes to the Holy Word,
To keep the ego away.
The Lord compassionate is truly gracious,
The Word Holy who relays. (3)

The devotee who prays hard is blessed,
And makes others pray.
Remains ever absorbed in True Name,
In the poise of the Guru's way.
The self-possessed indulges in false utterances,
Poison he sows and on vice he preys.
Bound by the Yama and burnt by desires,
Who but the Guru may get him a stay. (4)

The truly sacred spot where bathing is holy
The Guru himself does outlay,
The Guru's Word introduces sixty and eight holy spots,
Bathing where no more do the impurities weigh.

The true laudation and true devotion
Gain from the Guru Accomplished one may. (5)

The mind and body and everything else belongs to the Lord,
The foul-thinker would never such a thing say.
If it is ordained one is cleansed,
No more does the ego stay.
When the Guru's Word one accepts in poise,
The fire of desire goes away.
He who is attuned to the Guru's Word, attains poise,
In poise he comes to stay. (6)

He who accepts the Lord's Name as true,
Because of his devotion to the Guru,
He is bestowed with true glory from the Master.
Owing to his love of the Name True.
The True One pervades over all.
Rare are those who contemplate.
Himself He pardons, Himself brings about the union
And the true devotion inculcates. (7)

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The True one prevails all over,
Only those guided by the Guru realise.
Birth and death are ordained by Him,
The Guru-guided can ever surmise.
He who meditates on Name is endeared by the True Guru,
Whatever he desires he obtains.
Says Nanak, he gets whatever he wants,
From the ego who abstains. (8) 1

Suhi I

The self is the bride-beautiful
Whose Beau lives with her.

In the company of the Truthful Spouse happily-wedded,
 With *Shabad* as her anchor,
 Devoted to the Lord God ever,
 She suffers from ego never.
 Splendid is the sermon of the Accomplished Guru,
 Uttered by the Absolute Guru, it is matched with the True.
 Everything is contained in the self,
 Continents, planets and the nether sphere.
 In the self dwells the Creator of the world,
 Who cherishes us all here and there.
 The self remains happily-married,
 The Guru-conscious who contemplates on the Name ever. (2)

In the self dwells He Himself,
 The Unknowable who cannot be perceived.
 The stupid egoist realises it not,
 He goes astray on a wild lead.
 He who serves the Lord is ever happy,
 The True Guru initiates him in the creed. (3)

In the self are found the like of gems
 And rich treasures of Name.
 In the self are found the nine continents of the universe,
 Shops, towns and many a marketplace.
 In the self are obtaining the nine treasures of devotion
 Reflecting on the Guru's *Shabad* as a frame. (4)

In the self He weighs our virtues,
 He who takes stock of our deeds.
 There are jewels, rubies and diamonds in the self
 Of untold value indeed.
 Nothing else can purchase the Name,
 The Name is imbibed, paying to the True Guru heed. (5)

The Guru-conscious delves in self,
 The rest is getting lost in delusion.
 He gets whom He bestows,
 The rest is a clever illusion.
 His fear and love live in self
 Which are but the Guru's provision. (6)

In self dwell Brahma, Vishnu and Shiva,
 Who have the universe created.
 It is all the game of the True One,
 The coming and going of the ill-fated.
 The True Guru Himself reveals,
 With the Name Divine is one liberated. (7)

The self which serves the True Guru
 Is blessed by the True Lord.
 Without the Name there is no solace,
 Yama pounces upon hard.
 Says Nanak, truth alone gains glory
 Whom He in His grace does accord. (8)

Raga Suhi III Score 10

There is but one God. P-755
 He is realised through the grace of the True Guru.

Adore not the world which must desist.
 Praise not the people who must die and in dust must mix.
 Hail! My Lord I hail!
 Guided by the Guru, one should ever laud the Lord,
 Truthful and Unafraid! (1) *Refrain*

Attached to the world, the self-possessed die and are born.
 When bound by Yama and carried,
 They are left not a moment any good to earn. (2)

Those guided by the Guru make their life fruitful,
 The Word Holy they perceive.
 Identify the divine in themselves,
 And live in poise and peace. (3)

Those who forget the Guru's Word,
 To duality they turn.
 Their thirst and hunger are never quenched,
 Day and night in desires they burn. (4)

With foes they make friends,
 At the men of God they frown.
 They drown themselves with family
 And the rest, too, they drown. (5)

Slandering anyone is evil
 The stupid self-possessed churn.
 The slanderer's have their faces blackened,
 They fall in the hell's den. (6)

Man! You become like the one you serve,
 And do likewise.
 What you sow, you consume
 In it there is no surprise. (7)

What the great men speak maybe in any context.
 It is ever rich in Amrit.
 There is no self-interest on any pretext. (8)

The do-gooders garner good,
 And they give others guidance.
 They are blessed who come in contact with them,
 And day and night remain in devotion. (9)

He who has created the universe,
 He must also provide.
 There is only one Bestower,
 Truthful Banker who does by you abide. (10)

He is ever with you, the devotee should realise it graced by the Guru.
 Himself He pardons and brings about the union,
 One should propitiate such a Lord True. (11)

With a mind unclean, how can one meet the True?
 Should the Lord bring about the meeting one meets,
 The Holy Word helping shed the ego blue. (12)

Cursed is the life when the Lord is forgotten.
 Should He be gracious, one forgets Him not,
 This is what is contained in the Guru's sermon. (13)

Should the Guru unite, one meets the Truthful lodged in the heart.
 She who is united by the Guru's goodness,
 Her love does never have to depart.
 Once united, they separate not
 Because of their Guru's love and regard. (14)

She lauds her Lord, contemplating on the Holy Word.
 Meeting her love she is happy,
 A spouse of many parts. (15)

The self-possessed never melt, their heart are foul and hard.
 Like snakes fed on milk,
 They have poison in their heart. (16)

He does Himself. Whom to blame? Himself He condones.
 The Guru's Word relieves of slime.
 And with truth herself she adorns. (17)

He is the true banker with true traders around;
 The false have no place there.
 They relish not truth,
 They suffer and in suffering disappear. (18)

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The world is lost in ego and as such they are born and die.
 They do as destined,
 Which no one dare deny. (19)

He who joins the holy company, he takes to truth.
 He appreciates truth with true heart,
 He is truthful at the Portal Divine forsooth. (20)

The Guru Accomplished has inculcated this truth,
 Day and night one should meditate on the Lord,
 Ego and avarice are malignant maladies,
 Which one can thereby discard. (21)

One should laud the Guru and touch His feet in humility,
 Offer Him one's body and mind,
 Shedding ego from the heart (22)

Avoid every sort of tension
 And remain attuned to the Lord.
 Get rid of ego and avarice.
 Only then would you be attuned to God. (23)

Those who come to the True Guru are brothers,
 In the Word True they remain absorbed.
 Who meet the holy they separate not,
 At the Portal True they find accord. (24)

They are brothers and friends,
 The True One who cultivate.

They cast off evil as chaf,
With the virtuous they associate. (25)

Association with the virtuous generates peace,
Truly on the Name they meditate.
They trade in truth with the Holy Word,
And Name as their profit they create. (26)

We commit sins, collecting gold and silver,
Which while departing go with us not.
Without the Name nothing accompanies,
The entire world has been by Yama caught. (27)

Name is the provision of journey
Which should be kept with care in the heart.
Inexhaustible is this provision,
With the devotee it does last. (28)

Man! Basically deluded, you depart in indignity.
The world is lost in delusion and duality,
Guided by the Guru you should take to the True Deity. (29)

The Lord cannot be evaluated.
The Lord's laudation cannot be written.
The body and mind should be dyed in the Guru's Word,
And one should remain with the Lord smitten. (30)

My Lord is an expert dyer,
His dyeing is marked for spontaneity.
She gets dyed only
When in the Spouse she merges her identity. (31)

Those separated long meet if they propitiate the True Guru.
They have the Nine Treasures of Name in them,
They consume, it exhausts not, and spontaneously they take to the True. (32)

They are not born, nor do they die, nor suffer affliction.
 They are saved by the Guru,
 They play with the Lord in affection. (33)

The like-minded once met, separate not, day and night they remain Devoted.
 Rare are such as these in the world
 In search of truth committed. (34) 1.3

Suhi III

The Lord is Abstract, Inaccessible, how can He be sought?
 The Holy Word helps shed illusion.
 On His own He comes to lodge in the heart, (1)
 The devotees meditate on the Lord.
 I am sacrifice unto them,
 Who have the Lord ever in their heart. (1) *Refrain P-757*

The Guru is the Mansarovar lake where only the fortunate arrive.
 The Guru's devotees make a search
 Only the swans do the Name imbibe. (2)

They meditate on the Name in ecstasy,
 The Guru's devotees for the Name strive. (3)

Fortunate are those who find the House
 And attain the treasure of Name.
 The Guru Accomplished are revealed
 That the Lord prevails in every frame. (4)

He is the sole Lord of all,
 There is no other.
 Blessed by the Guru, He comes to lodge in the heart
 And then reveals His lustre. (5)

The Lord is the Knower of Hearts.
 The Knower of Hearts prevails all around.
 Why blame anyone?
 With the help of Holy Word in contemplation,
 He can ever be found. (6)

We distinguish between good and bad
 As long as we are given to duality.
 The devotee understands One,
 And remains attuned to the One Entity.
 Welcome is the service that does the Lord Please.
 Nanak meditated on the Lord
 Attuned to the Guru's feet. (8) 2.4.9

Raga Suhi Octets IV Score 2

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

He who brings about my meeting the Beloved Lord,
 To him I would sell myself as a slave,
 Just to have a glimpse of Him.
 If He is gracious the True Guru can do it,
 For meditating on His Name alone I crave. (1)

Refrain

Were He to bestow comfort I would remember Him.
 In the case of discomfort I would forget Him not. (2)

I would be content even when left hungry,
 And feel happy in the unhappy slot. (3)

I would make slices of my limbs and offer them to Him.
 I would blast myself in fire. (4)

I would wave the fan and fetch water for Him,
Whatever I am offered I would gladly acquire. (5)

Nanak, the poor, has come to Your Portal,
Pray take charge of me as You do. (6)

I would pull out my eyes and lay them on Your path,
As I go about the world my Lord to pursue. (7)

If You offer me a seat by Your side, I'd cherish,
If You throw me out, I adore You. (8)

If they hail me, it's Your glory,
If decried I would implore You. (9)

If You are on my side, none may find fault,
Forgetting You is to terminate my life. (10)

I am sacrifice unto the Guru many a time.
I fall at His feet and adore Him alike. (11)

Nanak, the humble, has gone insane,
Dear Lord! Just for a glimpse of Your face. (12)

Even if it is storm, hail and rain,
I must go and pay homage to Your grace. (13)

Even if it is sea, a vast brackish ocean,
The devotee must cross it, his Guru to espy. (14)

The way a living creature dies without water,
Without his Guru the devotee must die. (15)

The way the earth is bedecked during the rains,
The devotee is delighted by the Guru's sight. (16)

He would much rather be a servant of His servants,
 And accost Him in utter humility and fright. (17)
 Nanak supplicates his Lord.
 Let me meet the Guru and be at rest. (18)

You are Yourself the Guru and the disciple,
 It's through the Guru that one can make a request. (19)

He who serves You becomes Your image,
 The Lord vindicates His servant's honour. (20)

The stores of Lord's devotion are full,
 Where He pleases He would shower. (21)

He alone gets whom You give,
 Wasted is the effort of any other kind. (22)

Remember, remember, remember, the Lord
 And thereby activate the sleeping mind. (23)

Nanak, the humble, asks one favour,
 Let him be the slave of Your slaves. (24)

If the Guru rebukes, he feels happy,
 And if He pardons, it is His grace. (25)

What the Guru-conscious says is accepted by the Lord,
 Not that of the one afflicted with conceit. (26)

Even if it rains, hails and snows,
 The Guru-conscious goes his Guru to meet. (27)

He lives with the Guru's presence day and night,
 With the image of Guru's feet in his sight. (28)

One may try whatever one may,
What He pleases only that turns out to be right. (29)

I propitiate the Guru's feet every moment,
Pray! Do be kind, my Lord. (30)

Nanak's body and soul belong to the Guru;
Meeting the Guru, he is in accord. (31)

Nanak's Master prevails all over,
Wherever you look, you will find his Lord. (32) 1

Raga Suhi IV Octets Score 10

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

The Lord Himself has infused true love in my heart.
My body and mind feel blessed as I have a glimpse of the Lord. (1)

The Lord's Name I possess
I have obtained Amrit from the Guru Accomplished
Who is Inaccessible and Fathomless. (1)

Refrain

At the glimpse of the True Guru, I am in bloom,
And have taken to meditation.
With His grace I attained union,
And arrived at the portal of salvation. (2)

The True Guru is the lover of Name.
Should I find Him, my body and mind I would submit.
In case it's recorded in my lot, in poise I would quaff Amrit. (3)

I would laud the True Guru in sleep,
And remember Him while awake.

Should I come across a godman the like of Him,
To washing his feet I would take. (4)

I looked for a man of God
Who would bring about my union with my Beloved Lord.
Meeting the True Guru I realised the Divine
And met Him as a normal accord. (5)

The True Guru is the ocean of virtue and Name
I long to espy.
In His absence I live not for a moment,
Without His sight I die. (6)

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As without water the fish lives not in any way,
The holy live not without the Lord likewise,
Without the Name they pass away. (7)

I am infatuated with the Guru True,
Mother mine! How I live without my Guru?
Guru's Holy Word is my anchor,
I survive chanting the Word True. (8)

The Lord's Name is a jewel,
Mother mine! Which in His grace the Guru does give.
The true Name is my support,
In tune with which I live. (9)

The enlightenment of the Guru is the Name,
The boon that He bestows.
He whom He grants, gets it,
At the Guru's feet he bows. (10)

Untold is the story of love which only a lover can relate.
I would fall at his feet,
And myself to him I would dedicate. (11)

You are my only friend, the Creator Omniscient.
The True Guru has brought about the union,
Ever and ever You are my strength. (12)

My True Guru is Eternal,
He is neither born nor He ever dies.
He is Immortal,
With everyone He abides. (13)

The wealth of Name I've garnered,
It is indeed a good bargain.
Nanak came to be accepted at the Portal Divine,
The glory which the Guru Accomplished could obtain. (14) 1.2.11

Raga Suhi Octets V Score 1

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

Involvement in vicious deeds,
The mind pursuing multiple leads, (1)
Man! He who is Inaccessible, Ever Known,
How realise the Accomplished Crown? (1)

Refrain

Lost in the Love infatuation,
Your desires never find satisfaction. (2)

Wrath lurking in your wicked heart,
Unenlightened remaining ignorant in pitch dark, (3)

Your wavering and illusions have blocked the door.
You cannot arrive at the Divine Court. (4)

Caught in desires and doubts,
Admitted not in the Mansion, like a stranger you go about. (5)

You are prone to every malady.
Like a fish without water you remain thirsty. (6)

Not your wisdom or your cleverness has any scope,
The Divine Master is your only hope. (7)

To the holy, you should make supplication,
With Nanak's prayer you may be accorded union.
With the Lord's grace the holy company is gained.
Says Nanak, this is how one is quenched and the Lord Accomplished attained. (8)
(*Second Refrain*)

Raga Suhi V Score 3

There is but one God. P-760
He is realised through the grace of the True Guru.

It is an ocean of false attachments and fire of affliction,
In Your grace, my noble Lord! Save me with Your benediction.
I come for the shelter at the lotus feet of the Lord,
Helper of the helpless and of the devotees a prop. (1) *Refrain*

Protector of the shelterless and Reliever of the Seeker's fear,
In the company of the holy Yama may not dare. (2)

Compassionate Lord! Pray, bless me with a life of unique charm,
That I contemplate on Your merits and am saved from Yama's harm. (3)

My tongue should chant the ambrosial Name day and night.
I should suffer no malady and Maya blight. (4)

Meditating on the Lord I save my companions,
And am free from attack of the five highway men. (5)

With mind, words and deeds who meditates on the Lord,
He receives the ultimate reward. (6)

In His grace whom the Lord chose,
Him alone His Name He bestows. (7)

In the beginning, at the end and in the middle was Lord,
Says Nanak, there is none other than God. (8) 1.2

Raga Suhi V Octets Score 9

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

Meeting whom the heart blooms, how find their company?

The Holy, fellow travellers and cherished friends,
Who inspire fondness for the Divine Entity.

I should never snap my friendship with them.

Nor should ever be found empty. (1)

Lord Supreme! Pray let me laud You day and night.

I should meet the cherished holy

And meditate on the Name in their friendly company. (1)

Refrain

He sees, he hears and yet he believes not

That attachment with Maya is misleading,

That this frail body must disappear,

And yet he indulges in falsehood and cheating.

Those who meditate on Name ever succeed.

And have with the Guru Accomplished their meeting. (2)

One comes in the world as ordained,

One goes also as ordained.

As ordained the five elements expand their expanse,

And as ordained they are entertained.

He who forgets the Creator,
At the alienation he is pained. (3)

He with whom the Lord is pleased,
He is honoured in the Divine Court.
He is at peace here with bright face,
The Name alone is his support.
He is glorified by the Supreme Lord,
He who serves the Guru with devoted heart. (4)

He prevails all over,
He who provides for every creature.
He garners the treasure of truth,
The Name is its main feature.
One forgets Him not ever,
Should one have His gracious pleasure. (5)
If the Formless were to lodge in the heart,
One is free from transmigration.
His extent cannot be ascertained,
He is lofty, Inaccessible and of wondrous fascination.
He who forgets his Lord,
He dies and seeks a million times creation. (6)

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They have true love for their Beloved
In whose heart He comes to stay.
Those of similar virtues associate with them
Day and night to the Lord who pray
Dyed in the colour of the Preceptor,
Of grief and suffering they are no more a prey. (7)

You are the Almighty Creator,
You are one and also many.
You are Accomplished, All-pervasive
With wisdom and intelligence uncanny.

Nanak meditates on Your Name ever,
You are the support of the godmen many. (8) 1.3

Raga Suhi V Octets Score 10
Kafi

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

May be I am mistaken and misled,
Yet I remain Yours.
Those who cultivate others,
Die suffering like the whores.
I will never forsake my Lord.
Ever lively, ever loving, He is my Eternal Ward. (1)

You are my friend, You are my kin,
You are indeed my pride.
With You I am ever happy;
Without You, a snide. (2)

If You are gracious, my Supreme Benefactor,
Let me not from Your path depart.
Let me cling to the gift of Your Name
And treasure it in my heart. (3)

I should go Your way and bear You in mind.
With my ears I should hear Your discourse,
If my Guru were to be kind. (4)

Dear my Lord! Millions and millions of *great* men
Compare not with a strand of Your hair.
To fathom the King of kings,
How do I dare? (5)

You have no end of admirers,
 They are far superior to me.
 Do be kind for a trice,
 Let me have a glimpse of Thee. (6)

How do I forget Him, my Mother,
 Whom all around I see? (7)

I fell at His feet in utter humility,
 I met Him in the stride.
 Maybe I owe it to my earlier deeds,
 Nanak, the Holy, was my guide. (8)

Suhi V

Smritis, Vedas, Puranas and other works maintain
 That other than the Name everything is shallow and vain. (1)
 The wondrous treasure of Name lodges in the heart of the holy,
 The torture of birth and death and attachment vanishes in their company. (1)

Refrain

Those involved in attachment, debates and ego
 Must inevitably regret.
 They are never in peace at all,
 Should the Name they forget. (2)

In the bonds of self-seeking possessiveness and Maya who are caught,
 Remain engrossed in hell and heaven in their thought. (3)

After constant enquiry, we have come to the truth.
 Without the Name there is no peace,
 Such as those inevitably are losers in the end-forsooth. (4)

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Many come and go, they are born and die.
 Without understanding they get into arguments,

In the cycle of transmigration they lie.
 They on whom He shows His grace,
 They get into the Company of the holy.
 The Lord's Name is ambrosial,
 They meditate on the Deity. (6)

There are millions who seek the one without end.
 He alone realises whom He does tend. (7)

Let me not forget You, my Bestower, pray grant me Your Name,
 Day and night I should laud You,
 The yearning with which Nanak came. (8) 2.5.16

Raga Suhi I

The Unaccomplished

Unaccomplished with blames beyond count, how can I be His dame?
 They are each better than the other, who would know my name?
 Those who have had bliss with the Spouse, sister friend!
 The shade of mango-tree they attain.
 Their virtues I possess not,
 Whom should I blame?
 What merits of Yours should I count?
 With what Name should You I realise?
 In measurement to even one of your virtues,
 A hundred times unto You I am sacrifice.
 Attracted by gold and silver with pearls and rubies matched,
 Bestowed by You I happen to be attached.
 Bolstered with stones in the houses of clay,
 I got involved and with my spouse won't stay.
 The crows cry in the sky,
 And herons have come in a row.

As I go to my in-laws
 What face would I show?
 I slept and slept and the day broke,
 My path I have evidently lost.
 Separated from the spouse
 in misery myself I have cast.
 You are virtuous, I am all evil,
 Nanak has this to pray on his part.
 The happily-wedded have all the nights,
 A night for the cursed may be set apart. (1)

Suhi V

Accomplished

If You are mine, I have everything;
 You are the merchant, I am your stock-in-trade.
 With You in my heart I am at peace,
 In Your company it is all praise.
 If it pleases You, I have a throne and honour.
 If it pleases You not, I am displaced and turned a beggar.
 If it pleases You, there will be oceans where it is dry,
 And the lotus would blossom in the sky.
 If it pleases You, we go across the ocean.
 If it pleases You not, we drown.
 If it pleases You, I find You beautiful, of virtues a store.
 If it pleases You not, You are fearsome, I come to You no more
 You are inaccessible and immeasurable,
 Narrating Your merits I tire.
 What should I ask? What would you hear?
 I long for Your sight.
 With the Guru's Word I gain peace
 This in truth is Nanak's prayer. (2)

Suhi V

As I come across a Guru's devotee, I bow and touch his feet. P-763

I share my heart with him.
 Craving for the One Dear, the Guru to meet.
 Pray tell me the tenet
 That my mind does no where else retreat.
 I shall sacrifice myself unto You,
 Pray guide me on the path to the holy seat.
 I have come from afar,
 To You alone I entreat,
 With faith in my heart,
 That all my sufferings would You beat.
 O my fellow-traveller!
 We should do what is His wish sweet.
 Giving up not on the duality beat.
 This is how one attains the Lord's glimpse,
 And no one would one ill-treat.
 I have nothing to say on my own,
 What You have said I repeat.
 The Lord bestowed the treasure of meditation,
 Guru Nanak was just sweet!
 I am no more thirsty or hungry.
 I am satiated and quenched complete.
 As I come across Guru's devotee,
 I bow and touch his feet. (3)

Raga Suhi Chhant I Score

Not realising that I am only a guest at the parents',
 At the prime of youth I am inebriated.
 Sacrifice I am unto the Lord!
 Soiled with misdeeds in mind

Unless blessed by the Guru, one is not with virtues satiated.
 Sacrifice I am unto the Lord!
 Not realising the virtues, given to delusions,
 I let my youth go waste.
 Neither the Spouse nor His House nor His glimpse I had,
 Nor an inkling I have of his taste.
 I treaded not on His path under the True Guru's guidance,
 My night in sleep is lost.
 Says Nanak, it is widowhood in childhood
 Without the spouse the woman withers fast. (1)

Pray bestow me the Lord as my spouse,
 For Him I yearn.
 Sacrifice I am unto Him!
 He is pervasive in all the four *yugas*,
 Whose Word in the three spheres does churn.
 Sacrifice I am unto Him!
 The Lord of the Three Spheres blesses the happily-wedded;
 The one without virtues on the wayside does fall.
 What one desires, one yearns for,
 The Lord All-pervasive fulfills it all.
 The one wedded with the Lord is eternally blessed in matrimony.
 She is never widowed in soiled weeds.
 I have chosen Nanak as my True Spouse
 Who is my eternal beloved indeed. (2)

Pray, determine the auspicious hour so that to my Spouse I go.
 Sacrifice I am unto my Lord!
 The hour of matrimony determined by the Lord's command
 One cannot forgo.
 The Bridegroom is a man of distinction,
 In the three spheres it is His show.
 Disappointed, Maya wails as she is abandoned.
 The bride and bridegroom mate.
 Says Nanak, devoted to the Holy she contemplates. (3)

My father has given me in marriage,
 No more returning to parents'.
 Sacrifice I am unto Him!
 I have bliss at in-laws.
 Ever have I my Spouse's presence.
 Sacrifice I am unto Him!
 The True One looked around,
 Acceptable I was found.
 By the One of wisdom profound.
 It was a happenstance
 We met at a pleasant place by chance.
 The virtuous meeting the Guru-bound.
 Truth, contentment being in the true one's possession ever,
 Speaking truth endears her to the Lord
 Says Nanak, such a one never suffers separation,
 Guided by the Guru she is in her love absorbed. (4) 1

Raga Suhi I Chhant Score 2

Into my house has the Cherished One come.
 The True One has this done.
 He did on His own, as He would please.
 Meeting the holy, it is all peace.
 I have gained the boon, my heart happened to seize.
 It is a pleasant daily meeting.
 The house and shrine are elegantly done.
 Into my house has the Cherished One come. (1)

Come, my dear fellows of meditation.
 Sister friends! Sing songs of felicitation.
 Sing songs of felicitation for the True,
 Which He relishes-the four ages paeans.
 He has come to His home hallowed is the spot.
 The objects find their completion.

With collyrium of enlightenment and supreme elixir in the eyes,
 The vision of the three spheres I espied.
 Sister friends, get together and sing felicitation,
 To His home the Beloved Friend has arrived. (2)

My mind and body with Amrit swept,
 The jewel of devotion in the heart kept,
 With the boon of the jewel in my mind,
 I conceived the ultimate truth.
 We the beings are beggars, You are the noted Bestower.
 Everyone You oblige, no doubt,
 You are the Celebrated, Enlightened and Omniscient,
 You have created the world and kept.
 Sister friends! Pray, pay heed,
 My mind and body are with Amrit swept. (3)

My All-pervasive Lord,
 The world is Your playing card.
 It is indeed a card,
 My Inaccessible, Wondrous Bard.
 Who else without You can make me realise?
 There are ever so many occults and sages,
 But without You, who can play wise?
 With the Guru having steadied my mind,
 From birth and death I am freed.
 Says Nanak, the Holy Word undoes misdeeds,
 Inculcates virtues and to the Lord does lead. (4) 1.2

Raga Suhi I Score 3

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

Come, my Loved One, I crave for You,
 Excited, I wait at my threshold.
 My heart anxiously longing for You
 Lord! Listen to my prayer,
 I cherish to see You.
 You are my support;
 A glimpse of you and I am liberated,
 Freed from the agony of life and death.
 In every living creature I see Your light.
 You can be seen only when You enlighten.
 Nanak is sacrifice unto his Lord,
 Meeting whom is living a holy life. (1)

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With her spouse at home, she is happy beyond measure.
 Devoted to the Lord in the Holy Word,
 She beholds the Master with pleasure.
 Pleased because of her merit is real joy.
 She relishes the company of her Lord.
 Ignoring her misdeeds He creates a world of virtues,
 The All-accomplished, Compassionate God.
 Killing the robbers* she lives in peace as the chief
 And does justice as contemplated.
 Says Nanak, the Lord's Name gains liberation
 And under Guru's guidance one meets the Divine Beloved. (2)

The damsel has found her match, her desires and longings are at bay.
 Devoted to the spouse she is absorbed in the Word Holy.
 Her Lord is all-pervasive, never away.
 He is never away, lodged in every heart,
 All are His keeps.
 Himself He is pleasure-loving, Himself indulges
 He does the way He would please.

* five evils

He is Immortal, Inimitable, Immeasurable, Wondrous,
 Guided by the Accomplished Guru one realises the True.
 Says Nanak, Himself He brings about the union,
 In His grace one gets attuned to the Guru. (3)

My Beloved resides in the lofty tower being the Supreme of the three spheres.
 Acquainted with His virtues I am in ecstasy.
 The unstruck malady I've come to hear.
 Contemplating on the Name my deeds are directed,
 The Lord's Name being the measure.
 Those without the Name are spurious without any base,
 Name is the jewel that the holy wear.
 With honour and wisdom one gains the permit of approval,
 No more one fears the incidence of transmigration.
 Says Nanak, guided by the Guru if one understands oneself,
 Verily one qualifies for salvation. (4) 1.3

Raga Suhi Chhant I Score 4

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

He who created *the world*, takes care and has assigned tasks,
 His grace and I am enlightened.
 My body in the effulgence of moonlight rocks,
 Effulgence of the Moon is a gift of the Lord,
 Sufferings and darkness are dissolved.
 The wedding party of virtues is the glory of the Groom,
 The bride beautiful took fancy to it and resolved.
 The marriage was celebrated with fanfare,
 The Groom with a band of five instruments arrived.
 He who created, took care and had the world to the tasks applied. (1)

I am sacrifice unto my Enlightened Friend.
 I am attached to Him,

Our hearts to each other we have come to lend.
 My heart with Whom has exchanged,
 How can I forget?
 Seeing Whom it is a delight,
 In His bosom one should beget.
 Equipped with merits without any demerit, all alike Godsend.

I am sacrifice to my Enlightened Friend. (2)

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If you have the musk of virtues,
 The fragrance must be spared.
 If obtained from a friend,
 This may be shared.
 Share only the virtues,
 Eschewing the vice.

Dressed in silk with elaborate make-up
 You may assume the centre-stage in life.

Wherever you go, do sing His praises,
 Skimming the nectar with Your phrases.

If you have a musk of virtues,
 The fragrance must be shared. (3)

He does Himself, whom else to ask? None other could get ever.

One would ask Him if He is used to forget.

If He is used to forget one would remind Him.

The Creator Himself never forgets.

He hears, sees, bestows without supplication.

Bestows the Bestower, the Provider of the world.

Says Nanak, it is His holy debt.

He does Himself, whom else to ask.

None other could ever get. (4) 1.4

Suhi I

My mind is devoted to lauding which it relishes.
 It is the true path of the Guru, in which true joy one cherishes.

The joy comes on its own when one takes to the Divine.
 There is no deviating from truth.
 Holy bath, charity, learning and sacred dips
 Deceive not the Undeceptive Kind.
 Fake piety, attachment, misdeeds perish,
 Also falsehood, fraud and duality.
 My mind is devoted to lauding which it relishes. (1)

Laud the Lord who has this setup matched.
 The mind soiled with dirt, who had with Amrit quaffed.
 Quaffed with the distilled Amrit, dedicated
 And had the Guru evaluated.
 I came to know myself on my own
 When on the Truthful I meditated.
 I chant His praises if He pleases.
 How can the one alienated be latched?
 Laud the Lord who has this setup matched. (2)

Should He lodge in the heart, what is left out?
 But why does He arrive and depart?
 The heart, captivated by love, is devoted to the Lord.
 Dyed in the Master's dye given to truth
 He who creates a castle out of a drop,*
 He leads the outfit of five elements
 And a town of truth grows like crop.
 We are given to misdeeds, pray, pay me heed,
 What pleases you is true manifestation.
 He who follows the true path,
 He is free from transmigration. (3)

Apply to Your eyes the collyrium that should please the Lord.
 One understands, absorbs and knows.

* human being out of sperm

If He were to impart.
 He imparts, puts on the path,
 Himself He inspires.

He makes us do good and bad deeds
 To evaluate the unknown who can aspire?
 I know not the occult spells or false guises,
 I have the Name alone lodged in my heart.
 The Name is the collyrium I've acquired from Him
 The Guru's Word did the truth to me impart. (4)

If the Beloved is at home, why must one need to go abroad?

Dyed in the dye of truth He is lodged in the heart.

He has every fun in the heart,
 Including ritual and ceremonials all.

Holy bath at eight and sixty spots, charity and worship,

With True Name cherished in heart.

He creates, beholds having created,
 And is pleased having tried.

My Beloved loves fun and frolic.

In vermilion He is dyed. (5)

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If the guide is blind, how would the way he find?

Because of his shallowness he is robbed

How can the path he mind?

How can he mind the path, arrive at the Mansion?

The blind must mislead.

Without the Lord's Name nothing shows the way,

The blind is in the blind alley indeed.

If the Guru's Holy Word comes to lodge in the heart,

One longs for enlightenment day and night.

With folded hands one should supplicate the Guru,

The Guru will lead to the path bright. (6)

If you lose the sense of belonging,
 You become alien among your own kind.

Whom shall I take into confidence?
 My heart is crowded with woes, I find.
 The whole world is in agony,
 Who is there to take my care?
 It is dreadful, this coming and going,
 There is no escape from the snare.
 Without Guru's Name, one is small and petty,
 If you heed not the Guru's command.
 You lose the sense of belonging,
 And you become alien in your own land. (7)

With the help of Guru who seeks Lord, he finds Him All-pervasive.
 He who has shed his doubts, the devotee takes to service.
 Whose faith in the Word Holy is confirmed, his heart gets dyed.
 He finds the Lord in his heart.
 The Creator does everything Himself,
 The Preceptor Himself prevails in every part.
 A meeting through the Word Holy is ever happy,
 The unstruck malady is no more evasive.
 With the help of Guru who seeks Lord, he finds Him All-pervasive. (8)

What good estimating the Lord's creation? He creates and takes care.
 He cannot be evaluated.
 Maybe one dare,
 Himself He gets evaluated and estimated.
 He is infallible,
 He commits no misdeed.
 They hail Him whom He cherishes,
 With invaluable Holy Word as their creed.
 Shallow and humble I make supplication,
 Truth may I never forsake.
 Says Nanak, He who has created the world
 Grants wisdom its care to take. (9) 2.5

Raga Suhi III Score 2

Chhant

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

Singing joyous songs meditate on the Lord,
And under the Guru's guidance receive the reward.
Receive the reward, meditate on Lord,
And from the suffering of ages get relieved.
I am sacrifice unto my Guru
Who took care and all my problems eased.
If the Lord Preceptor is gracious, one meditates,
And receives peace as reward.
Says Nanak, listen brother,
Sing joyous songs of the Lord. (1)

Listening to the Lord's adoration, I am drenched and in poise frame.
Guided by the Guru, spontaneously I take to Name.
Those who have it inscribed at the Primal Time, they meet the Guru.
They are relieved of the fear of transmigration.
Getting rid of duality, day and night they take to meditation. P-768
My mind was drenched listening,
I was in the state of poise animation. (2)

In this world, the Lord's Name gains liberation,
The Guru grants the Word for contemplation.
Contemplation on the Word,
Dear is the Lord's Name.
But he who is favoured he gets,
He lauds the Lord in poise day and night,
All his misdeeds he regrets.
Everything is Yours; You belong to everyone,
We are Yours, You are ours.
Age after age the Name earns liberation. (3)

My love has come to lodge in my heart,
 Lauding the Lord together we never find it hard.
 Lauding the Lord I am satiated.
 I need no more to eat.
 Day and night he is propitiated.
 Who does the Lord's Name repeat.
 Says Nanak, the Lord Himself unites and separates.
 There is none other than the Lord,
 My Love has come to lodge in my heart. (4) 1

Raga Suhi III Score 3

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

The Lord takes care of His devotees; for ages He has succoured.
 The true devotee is guided by the Guru,
 He kills his ego with the Holy Word.
 Kills ego with the Holy Word which pleases the Preceptor,
 He whose Word is True.
 Day and night they contemplate the Holy Word,
 Which is revealed by the Guru.
 True is the way of life of devotees, true and immaculate.
 To the Name True they are turned.
 Says Nanak, the devotees are glorified at the True Portal,
 The truth who have earned. (1)

The Lord is the caste and status of the devotees.
 The devotees remain in the Name absorbed,
 They shed their ego in devotion,
 Foster good and bad they discard.
 Distinguishing between good and bad, absorbed in Name,
 In the fear of Lord, devotion they cultivate.

Day and lost in devotion,
 Living at home they are anchorite.
 Absorbed in devotion their heart is ever pure,
 They find themselves in the Lord's company.
 Says Nanak, they are reckoned true devotees at the Lord's Portal,
 Day and night who are devoted to the Divine Identity. (2)

The self-possessed try to engage in meditation without the True Guru.
 Without the True Guru there can be no devotion.
 They are afflicted with the malady of ego,
 They die and are born in transmigration.
 Afflicted in transmigration, mankind is lost,
 Without the Guru there is no understanding of the truth.
 Without devotion the entire world is misled,
 Comes the end they regret forsooth.
 In millions someone gets to understand
 That only the Lord's Name is true.
 Says Nanak, it is the Name that brings glory,
 In duality it is only ignominy. (3)

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Truth is practised in the devotees' abode,
 On the Lord's virtues they discourse.
 The Lord Himself bestows the treasure of devotion,
 And allays the torture of death at source.
 Allays the torture of death, inspires love of the Lord,
 Blesses with the wealth of truth and Name.
 Inexhaustible which is exhausted not,
 From the Lord on its own it came.
 The holy are supreme, ever supreme,
 With the Word Holy they are lionised.
 Says Nanak, His grace brings about the union
 For age after age they are eulogised. (4) 1.2.

Suhi III

Where the True is contemplated, the Words are true, truthful is laudation.

The ego and sins are undone,
 The truth comes the heart to enliven.
 Truth in the heart, the arduous ocean is crossed,
 No more need one swim.
 The Guru is true, His utterances are true,
 That help the truthful win.
 Lauding the True, in truth one is absorbed,
 And truth one finds in all directions.
 Says Nanak, True is the Lord, His Name is True,
 The truth attains liberation. (1)

The True Guru revealed the truth which vindicates honour.

Truth is what we hear, truth is what we love,
 Truth is the bliss that *Lord does shower*.
 Truth is bliss, the truthful knows not death,
 No more being born again
 The light merges in light, absorbed in truth,
 Truth is the enlightened Name.
 Day and night on truth they meditate,
 Says Nanak, those who have True Name lodged in the heart.
 They separate not, nor do they suffer and agitate. (2)

The song celebre is sung at home
 Where the Holy Word is chanted the Divine to laud.

With virtues in a truthful person,
 The Lord's benign Presence is the reward.
 Truthful dealings, truthful utterances,
 What the true one does is ever in accord.
 All around it is truth he beholds,
 Nothing else of any sort.

Born in truth he dies in truth,
 And would be born again if there were another Lord.
 Says Nanak, the Creator is all-powerful.
 It happens what has His accord. (3)

The true devotees are the glory of the Divine Court,
 Their utterances are true.
 They have truth in their heart,
 With truth they realise themselves too.
 Realising themselves, they come to know the truth,
 And gain the Divine enlightenment.
 The Holy Word is the true adoration,
 Truth gains peace as endowment.
 Devoted to truth the devotees get attuned to the One,
 The dye of duality is no more their torment.
 Says Nanak, he who has it inscribed in his fate,
 He has truth as his achievement. (4) 2.3

She may go over the four *Yugas*,*
 Without the True Guru union she will not gain.
 Immutable is the system of the Lord,
 Nothing beside it does obtain.
 There is nothing beside it, it is ever true,
 Under the Guru's guidance one comes to realise.
 This is how she meets her spouse,
 Advised by the Guru to whom she comes to subscribe.
 Meeting the True Guru is realising the Lord,
 Without the Lord's Name there is no liberation.
 Says Nanak, she who has the pleasure of her spouse,
 She attains bliss of her fascination. (1)

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Serve the Guru True, You the young damsel!
 You will tie your nuptial knot with the Lord.

* ages of the universe

You will ever be happily wedded,
 Your dress will never be soiled.
 Soiled not your dress, rare are those guided by the Guru,

Who kill and shed their ego.
 They do good deeds, remain absorbed in the Holy Word
 To the One alone they bow.
 The devotee enjoying company of the Lord day and night,
 Everyone truly hails.
 Says Nanak, she is blessed who is devoted to her Spouse.
 The One all over who prevails. (2)

O you damsel! Should you serve the Guru,
 He would bring about your union with the Divine Groom.
 She who is absorbed in the Lord,
 Meeting her Beloved she is in peace and trance of truth,
 She conducts herself truly everywhere.
 Day and night decked in truth,
 She is devoted to truth here and there.
 The Bestower of peace, realised through the Word Holy,
 In her bosom she does ever rear.
 Says Nanak, the lady of the house knows the abode
 Guided by the Guru, she attains her Lord to take care. (3)

The damsel has been destined for the union from Above,
 The Lord Himself grants the union.
 Guided by the Guru, she gets enlightened,
 The Preceptor prevails in every dominion.
 The Preceptor prevails anywhere, with Him in mind,
 She gets what is inscribed for her in Primal Time.
 With a warm bed, cherished by the Master,
 She has truth to enhance her kind.
 She is immaculate, shorn of ego,
 Guided by the Guru with truth to bind.

Says Nanak, the Creator Himself effects her union
The Name helps her Nine Treasures to find. (4) 3.4

Suhi III

Laud the Lord, the Lord alone,
By the grace of the Guru He is found.
Day and night remain absorbed in the Word Holy,
Thus the unstruck melody will sound.
Unstruck melody will sound and the Lord found.
Sister friends! Let us laud the Lord.
Day and night who chants His praises in the company of the Guru,
She is the beloved of the Bard.
Those who have the Holy Word lodged in their heart,
They are exalted by the Word Holy.
Says Nanak, there is joyous singing in their home,
In their heart comes to lodge the Deity. (1)

The Holy are happy at heart, they remain absorbed in the Lord.
Guided by the Guru their heart becomes immaculate.
Immaculate the Lord they laud.
The immaculate laud the Lord with Him in the heart,
The Word Holy is nectar.
Those who have Him lodged in their heart,
They are liberated, with the Name in their heart filter.
Lauding the Lord, they get into poise,
In the Word Holy they are absorbed.
Says Nanak, their life is blessed,
Who by the True Guru are led on the divine path. (2)

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Meeting the holy, in the Lord's Name they get absorbed.
With the Word Holy they are eternally liberated,
Attuned as they are to the Name of the Lord.
Attuned to the Name, the Guru bringing about the union,

Their hearts remain in the Lord absorbed.
 They realise the Bestower of peace with attachments snapped,
 Day and night they adore the Lord.
 Absorbed in the Guru's Word, gaining poise,
 With the Name lodged in the heart.
 Says Nanak, it is rejoicing ever in their home
 Who are devoted to the service of the Lord. (3)

Without the Guru the world is in delusion, it attains not the Lord's Mansion.
 Its sufferings are relieved
 When the Guru's guidance brings about the union.
 The sufferings are relieved when the Lord is lauded,
 They chant praises in the Divine dye dyed.
 The holy are ever immaculate,
 Age after age they are prized.
 Those devoted to true adoration are lionised.
 He prevails at home and abroad.
 Says Nanak, His song is true, true is His Word,
 The Word Holy does peace accord.(4) 4.5

Suhi III

If you are looking for a groom, dame!
 At the Guru's feet you devotedly bow.
 You'll remain ever happily-married,
 The Lord never dies, nor does He ever go.
 The Lord dies not, nor does He go,
 With this pose of the Guru's temper,
 To her groom the bride endears.
 Truth and discipline maintain her purity,
 The Guru's *Shabad* is the charm she bears.
 The Lord is true; He is ever true,
 Himself He has us created.
 Says Nanak, she adores her Guru ever,
 To the Guru's feet who is rooted. (1)

You have found your groom, dame,
 You remain lost in *Sahaj* day and night.
 Following the Guru's footsteps you are happy,
 No stain is left on your body bright.
 My Lord has brought you to meet.
 Day and night you adore your Master,
 Ridding yourself of the canker of conceit.
 You followed the Guru, met the Master in *Sahaj*,
 And remained devoted to the Lord.
 Says Nanak, the Name brings glory;
 she remembers Him dyed in the colour of God. (2)

Dyed in His colour who adores her Spouse,
 She alone has an access to His retreat.
 She enjoys the company of the Immaculate Lord
 Who has rid herself of conceit.
 She rids herself of conceit as the Master pleases,
 The bride is endeared in His fold.
 She sings the praises of the True One day and night,
 And narrates the tale that remains untold.
 The True One alone prevails in the four ages;
 None has imbibed Him unless through the Guru.
 Says Nanak, dyed in His colour,
 Who is dedicated to the Lord Beau. (3)

The bride has met her beloved Spouse.
 Her heart is full of joyous songs.
 Following the Guru, she has been cleansed.
 He is with her for whom she longs;
 Her problems are all solved.
 Imbibing Him as directed by the Guru,
 Her heart is fascinated by her Love.
 She has met the gracious Beau.
 Serving the True Guru, it was all peace,
 The Lord came to dwell in her heart.

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Nanak's union was brought about by the Guru,
And the Guru's *Shabad* did peace impart. (4) 5.6

Suhi III

The Lord's Name is the song celebre.
As one contemplates the Word Holy, the devotees' mind and body are imbued
With their heart cherishing the Deity.
Cherishing the Deity, the entire tribe is rescued.
Uttering from the mouth the Word of Guru,
Rid from transmigration, gaining peace,
Enjoying the unstruck melody in joy true,
Thereby realising the Absolute Lord
With the grace of the Divine Entity.
The Lord's Name is the song celebre
As one contemplates the Word Holy. (1)

I am mean, the Lord is much lofty, how do we meet?
The Guru brought about the meeting, the Lord was graceful,
The Holy Word being the conduit.
The Holy Word being the conduit, free from ego,
Dyed in His colour I enjoy His company.
If the Lord is pleased, it is a warm bed
I am absorbed in the Deity.
Says Nanak, she is happily-wedded
Who follows the Lord's lead.
I am mean, the Lord is much lofty,
How do we meet? (2)

He lodges in every heart, He is the lone Divine Lord.
For some He lives far away,
For others He is the succour of sort.
Succour of a sort is the Creator,
It is great good fortune to have Him realised.

In every heart is lodged the Absolute Lord,
 The Inaccessible is met by the Guru as guide.
 It is poise, He is bliss of the mind,
 Says Nanak, it is the Creator's thought.
 He lodges in every heart
 He is the Lone Divine Lord. (3)

Serving the Guru, the True Compassionate Master, I was in the Lord absorbed.
 Pray, allow me dust of the feet of my Accomplished Guru,
 The sinner in me would also be absolved.
 The sinner absolved, freed from ego,
 I would come myself to realise,
 With enlightened mind I would have a peaceful night.
 Guided by the Guru I would gain Name and poise
 And be in Divine bliss day and night.
 Says Nanak, sweet was the Divine Bard,
 Serving the True Guru, the True Compassionate Master,
 I was in the Lord absorbed. (4) 6.7.5.12

Raga Suhi IV Chhant Score I

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

Meeting the True Guru I adore, I shed evil and take to virtue.
 Meditating on the Lord, I recite the sacred text too.
 The sacred text I cherish ever,
 My sins and misdeeds I shed.
 Gone is the malady of ego and fear fled,
 To poise I am spontaneously led.
 The Guru's Word has warmed the bed of my body,
 With the essence of enlightenment it is to be indulged.
 Day and night it is to be enjoyed in delight.
 Says Nanak, from the Above it has been unfurled. (1)

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With love besides continence and contentment the bride's father has come
for engagement.

The holy have congregated
To chant the Guru's text for sacrament.
Chanting the sacred text, attaining supreme status,
Meeting of the Five Elects was all a wonderment.
Rid of the torture of ego, gaining peace,
The body became free from every malady.
Blessed by the Guru, realising the Preceptor
Of virtues Nanak became a kitty. (2)

The self-possessed, sequestered for attaining not the Mansion is burnt to ashes.

The Lord I adore!
With false attachment in her heart, she deals in falsehood,
In falsehood she crashes.
The Lord I adore!

Engaged in falsehood and fraud, she suffers supreme affliction,
Without the True Guru she finds not the path.
Lost in wilderness the wretched,
Every moment she suffers wrath.
When the Preceptor Lord comes to be kind
He brings about union with the True Guru.
Separated for ages get to meet.
Says Nanak, in poise true. (3)

Comes the auspicious hour according to conjunction, the damsel is excited.

The Lord I adore!
Arrive the Brahmin priests and those the horoscope who study.
The Lord I adore!
Horoscope studied, the heart was gladdened.
When the arrival of the guest was announced,
The learned got together and decided.

The bride and groom in nuptial ceremony went around,
 The knot with the Inaccessible and Unknowable was tied.
 Ever youthful and a friend since He was a child.
 Says Nanak, the union blessed by His grace
 Never shall be sequestered wide. (4) 1

Suhi IV

The first round dictates the norms of the world
 As directed by the Lord.
 With the recitation of the *Vedas* of Brahma and adherence to *dharma*,
 The Lord God helps and your sins you discard.
 Adherence to the *dharma* and meditation on the Name
 As prescribed by the *Smritis*
 Along with remembering the True Guru
 Helps cleanse you of evil and impurities.
 Thereby the blessed one arrives at *Sahaj**
 And he starts cherishing the Lord God.
 Says Nanak, the slave, with the first circumambulation
 The ceremonial of the nuptial starts. (1)

With the second round you meet the True Guru,
 As blessed by the Lord.
 Banishing fear, you become fearless
 And the filth of conceit departs.
 With the fear of the Immaculate *in the heart* and singing His praises,
 You live in the presence of Rama P-774
 Who pervades all over
 And can be seen in varied form.
 Inside and out lives the Master,
 You adore Him in the company of the men sublime.
 Says Nanak, the slave, with the second round
 The unstruck melody begins to chime. (2)

* as state of equipoise

With the blessing of the Lord,
 The third round evokes love in the heart smitten with dispassion.
 Lucky are those indeed
 Who find company of the men of God and arrive at His Mansion.
 Meeting the Immaculate and adoring Him,
 You sing His praises with the Scriptural Word.
 Fortunate are the devotees who imbibe their Master
 And tell His tale that remains to be told.
 There sounds in their heart a Divine strain,
 And they engage in meditation as blessed by the Lord.
 Says Nanak, the slave, with the third round
 The heart starts longing for the Almighty God. (3)

In the fourth round the mind is in a state of *Sahaj*;
 God blessed, you take to the Lord.
 A happenstance you meet the Guru-conscious,
 The Creator comes to be cherished by your soul and heart.
 You long for the Creator and love Him dearly,
 Your days and nights are directed to meditation.
 Whatever you cherished you come to gain,
 And the Name brings you ample ovation.
 The Lord Himself conducted the task
 With the Name blossoming in your heart.
 Says Nanak, the slave, with the fourth round,
 You come to imbibe the Immortal Lord. (4) 2

Raga Suhi Chhant IV Score 2

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

The devotee lauds the Lord,
 With heart and tongue in joyous accord.

In joyous accord, cherished by the Lord of His own accord,
Day and night, one enjoys life, sleeps in peace and remains in the Name absorbed.

It is great good fortune to realise the Accomplished Guru,
Ever meditating on the Name of the Lord.

Thus gaining the Provider of the world in poise,
Says Nanak, and in void get lost. (1)

The holy company gets together the holy.
It is like taking holy bath in the Pool of the Deity.

Bath in the pure water, shedding impurity,
The body is purified.

Shed is the filth of foul-thinking, fled are delusions and doubts,
And the affliction of ego too has died.

As was gained the grace of the Preceptor in the holy company,
One came oneself to realise.

The Lord's laudation was cherished by tongue
Of the Name Nanak has sunrise. (2)

Contemplating on the jewel of Name in the heart,
The devotee adores Name of the Lord.

Adoring the Name of Lord, the Holy Word liberates
And the darkness of ignorance is dispelled.

There is refulgence of enlightenment in the heart,
The home and shrine are swelled.

The mind and body come to be decorated,
Which by the True Lord is upheld.

What He says one should do it well,
This is how was Nanak in the bosom held. (3)

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The Lord has the wedding solemnised,
The devotee came for the knot to be tied.

Came the devotee for knot to be tied, the Lord he realised,
And the damsel loving was wedded.

The holy song, the songs of felicitation,
The Lord Himself blessed.

The angels, swarms of Divine servers and choristers got together,
 It was a unique wedding procession.
 Says Nanak, the True Lord was realised
 Who knows no rise nor any recession. (4) 1.3

Raga Suhi Chhant IV Score 3

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

Godmen! Pray, come, let us chant the glory of the Lord.
 Get together all the holy
 And sing in chorus to the Bard.
 Sing in chorus to the Divine,
 You are the Creator who prevails all over!
 We utter Your Name day and night, adore ever
 And around the True Word always hover.
 Day and night we are in the state of poise,
 With the Name in the heart to laud.
 Says Nanak, the devotee gives obeisance to the Lord alone,
 He knows not any other God. (1)

The Lord omniscient prevails every heart.
 He who reflects in the Holy Word, He is my Lord.
 My Lord, Knower of the heart, in every heart he is lodged.
 Guided by the Guru we realise truth and poise
 There is none other than the Lord.
 I laud in poise if only the Preceptor pleases,
 Himself He brings about the union.
 Says Nanak, the Lord is reflected in the Holy Word
 And calls for day and night repetition. (2)

Arduous is the ocean of the world, the egoist finds hard to go across.
 With avarice and attachment, lust and wrath He does in cleverness toss.

With cleverness within, one finds no shelter,
 The life goes in vain.
 On the path of Yama one is afflicted,
 In the end he is left to complain.
 Without the Name, no one is your friend,
 Neither progeny, family, friend nor brother.
 Says Nanak, it is the spread of Maya attachment,
 It accompanies not You hereafter. (3)

I ask my compassionate Lord, how the arduous ocean I swim?
 Do what pleases the True Guru,
 You must die as you live,
 Die as you live and across the ocean swim.
 The devotee gets in the Name absorbed,
 With the True Name he finds attuned.
 The fortunate realise the Supreme Lord.
 Illumined is the mind devoted to the Master,
 It gains glory of the Name.
 Says Nanak, this is how the Preceptor is realised, the Holy Word acquired,
 Merging the light with the Supreme, one becomes the same. (4) 1.4

Suhi IV Score 5

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

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Fellow seekers! I've met my Beloved, my thirst is assuaged.
 I dedicate my mind and body to my True Guru
 Who has with His mine of merits this meeting arranged.
 Glorified is my Guru, the exalted,
 Who guided me, to be praised.
 It was of great good fortune having realised the Lord,
 The slave, Nanak with the Name was dazed. (1)

I long to meet my Beloved Guru to put me on the road high.

Pray, return to your home long-separated,
And in the dye of the Holy Word do me dye.

In Your absence I wait for You,
Like a fish without water does die.

The fortunate laud the Lord.

And with the Name, says Nanak, themselves they tie. (2)

Wandering about in the ten directions, the mind is deluded.

Day and night one longs for one thing or the other,
All sorts of hunger and thirst included.

There is untold wealth buried under the earth,
While one goes looking for vice.

Says Nanak, one should meditate on the Name,
Without the Name it is an ignominious demise. (3)

Finding my Charming Beau at home,
my mind is enamoured with the Word Holy.

I have lost all my consciousness of heart,
Hope and despair are no more my worry.

I suffer from the malady of love,
Beholding my Guru I am no more lonely.

To my great good fortune, pray meet me,
Nanak is sacrifice every moment unto Your company. (4) 1.5

Suhi Chhant IV

Fellow seekers! Kill this vice of ego which bars your way to the Lord.

Your body of golden sheen has been turned into the colour of brass.

The love of Maya is like black-soot.

In which the self-possessed are lost.

Says Nanak, the devotees are saved
With the Word Holy if their ego is cast. (1)

Fellow seekers! Subdue this mind,
That like a falcon ever hovers.

Its night passes in agony,
 And the day in longings shower.
 Those who meet their Guru
 Their desire is fulfilled as the Name they utter
 Says Nanak, pray, grant me the understanding
 That discarding desires I sleep in peaceful bower. (2)

My Divine King, I'm the woman who longs for the Lord her bed to warm.
 My Master is Inaccessible but compassionate.
 In His grace He lends His charm.
 My mind and body long for the holy,
 My bed with devotion does swarm .
 Says Nanak, if one pleases the Lord,
 He comes to grace as a norm. (3)

We are on the same bed, my Lord! But without His grace there is no union.
 My mind and body are in pangs of love,
 Only if the Guru pleases there is communion. P-777
 I am sacrifice unto my Guru, my Lord!
 My life unto the True Guru I dedicate.
 My Guru has been gracious, my Lord.
 Nanak, the slave is united with the Mate. (4) 2.6.5.7.6.18

Raga Suhi Chhant V Score 1

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

Listen O insane! You are misled by what you see.
 Listen O insane! Your attachments are false
 Like the colour of the flowers of a *kasumbda** tree.
 The delusion you see is of little value
 It's God's Name alone which is of colourfast.

* safflower

If you were to contemplate on the Sweet Word of the Deity,
 You will acquire the colour of dark red poppy.
 Lost in false attachments, clinging to false mores,
 Nanak has come to the ocean of Grace;
 Pray ferry me across to the other shore. (1)

Listen O insane! Serve Him who is the Master of life-breath.
 Listen O insane! He who is born must end in death.
 Listen O wayfarer! Even the everlasting must cease.
 Cultivate the Holy and live in peace.
 Listen O recluse! It is *karma* that attracts the Divine Beau.
 One must hold fast on to the feet of the Guru.
 Listen O Guru-conscious! Dedicate yourself to the Supreme Guide,
 Without any reservation, without any pride.
 Nanak the humble, craves for the One who ferries across.
 How can he praise well enough such a Gracious Boss? (2)

Listen O insane! What for is this vain row?
 Listen O insane! All the pride and conceit must go.
 Go we must, false is the ego, serve alone the Godmen.
 If it is destined, one lives in death and cruises across the ocean.

Serving the Guru is like sipping *Amrit*
 Which helps one acquire poise.
 Nanak sought shelter at the Lord's Portal,
 Unto Whom he is ready for sacrifice. (3)

Listen O insane! Don't you believe you alone have imbibed God.
 Listen O insane! Be humble as dust before those who contemplate on the Lord.
 Those who contemplate on the Lord, they are at peace.
 Those contemplate are at peace, the lucky have a glimpse of the Divine.
 One should be humble, ever sacrificing,
 Forsaking all the ego of the mind.
 For Him one would himself sell,
 The lucky one who has found God.

Nanak, the humble, pleads with the Ocean of Peace,
Vindicate my honour, O Lord! (4)

Suhi V

God has bestowed on you the support of His Lotus Feet.
One should be sacrifice unto Him.
His coffers overflow with *Amrit*, where there is every treat.
One should be sacrifice unto Him.
My Father is mighty powerful,
He does and makes others do.
Remembering Him no sorrow afflicts,
He ferries one the ocean through.
He has protected devotees since eternity,
I live singing His praises in utter solemnity. (1)
Says Nanak, sweet is the elixir of His Name,
Day and night I drink in drops.
God Himself effects the Union,
How can one be parted from Him?
One should be sacrifice unto Him.
He who has His support,
Forever he is fated to live.
One should be sacrifice unto Him.
Your support I gained and only from You,
The True Creator!
Without Whom there is none,
Verily such is my Maker.
Singing songs of joy day and night,
The Holy are hopeful.
To Him Nanak is sacrifice,
Whose glimpse is ever fruitful. (2)
Cherishing the Holy abode, I gained honour, glory and truth.
I am sacrifice unto Him.
I met the Gracious Master and sang praises of the Immortal forsooth.

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I am sacrifice unto Him.
 I adored the Lord God day in and day out,
 Who is the Beloved Lord of life.
 Auspicious are the times,
 He pulled me to His bosom.
 And I met the reader of my inner strife.
 Trumpets of truth and contentment resounded like the unstruck melody.
 Nanak listened and was relieved of fears by his All-Powerful Deity. (3)

I was enlightened and realised truth of the One of every Age.
 I am sacrifice unto Him.
 The created met the Creator, none could disengage.
 I am sacrifice unto Him.
 It is wondrous what I behold, wondrous what I hear,
 And wondrous what I realise.
 The Lord God prevails in the ocean and on earth,
 He lives in the one from where the one emerged.
 His merit cannot be assessed,
 Nanak meditates on the one
 Whose doings are not manifest. (4)

Raga Suhi Chhant V Score 2

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

As we started lauding the Lord, day and night in a trance we got involved.
 Involved in a trance our sins were shed.
 The beloved devout we met.
 Giving the shelter of the Guru's feet our doubts dissolved,
 Every task was found correct.
 Listening the Holy Word, imbibing in poise
 The fortunate we took to meditation.

Says Nanak, we came to the Master's care,
Dedicating ourselves to the Master's creation. (1)

As the unstruck melody sounded its pleasant chime.
We sang praises of the True sublime.
We were in great joy.

Singing praises of the sublime our sufferings fled,
Our mind and body were cleansed beholding Him
And the Name in our mouth was fed.
Becoming the dust of the feet of holy and meditating on the Lord,
To my Master I endear.
Says Nanak, pray do be gracious.
That ever my Preceptor I revere. (2)

Meeting the Guru I swam across the ocean.
Meditating on the Lord's Feet was salvation.
Meditating on the Lord's feet, all my objectives were fulfilled, P-779
And there was no more fear of transmigration.

To my Lord I endear,
Meditating in a loving devotion.
As I meditate on the Absolute, Unknowable, Wondrous and Perfect,
Who has none other of the sort,
Says Nanak, the Guru dispels the doubts,
Where I turn I behold the Lord. (3)

The Lord's Name redeems the fallen lot.
It fulfils whatever the holy ever sought.
The Guru's devotees gain by meditation on the Master.
All that they desire they get as reward.
Their maladies of ego are allayed, they are ever happy,
They are united with the long-separated Lord.
Their heart is at peace, they are hailed all over,
They forget Him never.

Supplicates Nanak as inculcated by the True Guru
One should meditate on the Lord ever. (4) 1.3

Raga Suhi Chhant V Score 3

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

You are the Master, continent in spirit,
You have many a devotee the like of me.
You are the ocean full of pearls.
I know not Your extent.
Your extent I know not, You are wisdom Incarnate.
Pray, do me a favour.
Bless me with such understanding
That I remember You day and night.
I should not be conceited; and remain humble
And thereby gain salvation.
Says Nanak, my Master is Supreme,
He has many a devotee the like of me it seems. (1)

You are fathomless, deep and profound.
You are the groom, I am Your bride.
You are big, the biggest of all.
I am small, small like a mite.
I am nobody, it is only You.
You are Omniscient.
A fleeting glance of the Divine is life-giving.
I enjoy all the delights and pleasures.
I am the dust of Your feet and the slave of Your slaves.
My mind is invigorated and my body has blossomed.
Nanak's Master pervades all over.
He does whatever meets His favour. (2)

I am proud of You, You are my support.
My perceptions, wit and wisdom are Your gift.
I learn what You teach.

Only he knows and understands,
 Who is blessed by You, the Creator.
 The self-willed is misled in a maze
 And is caught in the network of Maya.
 She who is acceptable to the Master is virtuous,
 She alone enjoys the delights of life.
 My Master! You are the support of Nanak,
 You are Guru Nanak's pride. (3)

I adore You.

I am sacrifice unto You.
 You screen me *from evil* like a mountain.
 I am sacrifice unto You a million times,
 Who has dissipated my clouds of doubt.
 Darkness dispelled, free of misdeeds,
 My mind is attuned to the Master.
 Loved by the Lord, I become self-reliant.
 A life successful, I become acceptable.
 Invaluable, estimated high,
 Flung open the doors of liberation and the living-art.
 Says Nanak, I became fearless.
 The Preceptor took me into His heart. (4)

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Suhi V

My Beloved Lord the True Guru is Accomplished,
 other than Him I know no one.
 Like mother and father, brother, son, kin and life breath,
 He has my heart won.
 The life and body are His gifts,
 He prevails all over.
 There is perfect peace in His care
 And every comfort under the sun.

I hail Him ever and ever,
Says Nanak, a hundred times I am sacrifice unto the One. (1)

It is great good fortune gaining the Guru,
meeting whom one realises the Lord.
The sins of many a life are shed,
In the dust of the feet of holy one has one's daily bath.
Bathing in the dust of the holy and meditating on the Lord
And thus not to reincarnation return.
In the care of Guru's feet, defeating illusions and doubts
Gain whatever one's heart does yearn.
Lauding the Lord, meditating on the Name,
Afflicted no more with any heart-burn.
Says Nanak, He is the Provider of life.
Who does the perfect glory earn. (2)

Lord, the Divine Master is the treasure of virtue, to His devotees He yields .
The devotees who serve the Guru at His feet,
The supreme prowess they wield.
They wield supreme prowess, shedding ego,
Supremely gracious to them is God.
Their life is a success; with their fears dispelled,
They propitiate the Supreme Lord.
He to whom they belonged, brought about the union,
Merged is the light in the light.
Says Nanak, the Immaculate Name should be contemplated,
Meeting the True Guru is a delight. (3)

Godmen! Chant His praises day and night,
Your desires will be fulfilled.
Those dyed in the Master's dye,
They don't have to be born again or killed.
Gaining the Eternal, meditating on His Name,
All the objectives are achieved.

Peace, poise and bliss are in plenty,
 One is attuned to the Guru's feet.
 The Eternal lodges in every heart,
 He prevails here and there.
 Says Nanak, all his tasks are fulfilled,
 Who comes under His care. (4) 2.5

Suhi V

Do be gracious, my Beloved Master!
 I long to have a glimpse of You.
 Grant me a lakh of tongues, my Dear,
 So that I repeat Your Name ever.
 Repeating Your name I should fear not Yama,
 And suffer no affliction.
 Master! You prevail in the ocean and earth,
 Let me find You whichever direction I turn.
 My doubts, attachments and misdeeds undone,
 I should find my Lord closer than the closest.
 Do be gracious to Nanak, O Lord!
 I long to have a glimpse of God. (1)

Dear Lord! Grant me a million ears,
 That I may listen to the praises of the Immortal.
 Listening to the praises my mind may be cleansed,
 And thus the noose of Yama snapped.
 With the noose of Yama snapped and remembering the Immortal,
 I may be blessed and enlightened.
 Let me remember God day and night,
 And dissolve into the poise of meditation.
 Contemplating God may free me of my sins and sufferings
 And malice in my mind.
 Says Nanak, Lord do be so gracious,
 That I may always hear the praises sublime. (2)

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May I have millions of hands to serve You,
 And feet to tread Your path.
 Serving God is like taking a boat in the ocean of life;
 He who embarks it goes across.
 Across the ocean, remembering the Lord
 What I wanted I found.
 Cardinal misdeeds undone, peace prevails,
 And trumpets of delight sound.
 I gained all the fruits I looked for,
 Beyond limit is what the Lord hath.
 Says Nanak, do be gracious to me, Lord!
 I may ever tread Your path. (3)

It is a blessing, it is a glory,
 Only the lucky acquire this treat.
 It is delightful, it is pleasure-giving,
 Getting attached to His feet.
 The Creator is the motivating force.
 I am without merit, my Beloved is the Ocean of Peace.
 My mind is awakened in the company of the Holy.
 Says Nanak, the Lord is gracious,
 I am attached to His lotus feet. (4) 3.6

Suhi V

For contemplation was this temple brought about in which the devotees laud the
 Lord.
 Meditating on their Master,
 All their temptations they come to discard.
 Lauding the Lord they attain supreme status,
 Blessed is the Preceptor's Holy Word.
 Sweet is the discourse of poise,
 Untold, it cannot be put on record.

It was a happy happenstance, happy conjunction and moment
 The Lord laid an immutable foundation.
 Says Nanak, when the Preceptor was gracious
 Everything turned out to be in formation. (1)

The trumpets of bliss sounded day and night when the Preceptor came to lodge
 in the heart.

The devotee took to good deeds,
 False fears and illusions were cast.
 The unstruck melody came to be heard,
 Listening which the body and mind bloomed.
 He was recipient of all the joys,
 He whom the Lord assumed.
 In his house he has stores full of nine occult powers,
 He is dyed in the dye of the Lord's Name.
 Says Nanak, the slave, they forget not the Lord,
 The fortunate for His blessings who came. (2)

The Preceptor Mighty took under His shade and thus saved us from the sun.
 Shattered was the outfit of sufferings and sin
 Every task took a happy turn.

When the Lord Preceptor desired the misfortunes expired.
 Truth, righteousness and goodness flourished,
 One should ever meditate on the Lord,
 Sleeping and waking who encouraged.
 The Master who is the treasure of virtue and ocean of peace, P-782
 Prevails on earth and water.

Says Nanak, come to the Lord's shelter,
 Besides Him there is none other. (3)
 My house, orchard and pool are laid, I have come to realise my Lord.
 My mind is happy, my friends are pleased,
 With songs of joy my Lord I laud.
 I laud the Lord, meditate on the True,
 All my desires are met.

Sitting at the Guru's feet, I am ever alert,
 My mind is happy and blessed.
 With His grace the Bestower of peace,
 Of this and the other world took care.
 Supplicates Nanak, one should meditate on the Name day and night,
 Which keeps the mind and body in gear. (4) 4.7

Suhi V

The ocean arduous I swam across meditating on the Lord.
 I invoked His feet for a boat
 To ferry me across.
 Ferrying with the Guru's Word never one drowns.
 One is free from transmigration.
 What He does should be accepted as true.
 The mind finds poise as its destination.
 One suffers neither want nor any malady,
 His shelter is the ocean of peace.
 Nanak got dyed in His colour meditating on Name,
 Without anxiety, his mind at ease. (1)

The holy inculcated the spell which helped me get the Beloved charmed.
 When I dedicated myself to Him
 The Master offered me every boon in return.
 He made a hand-maid of me relieving me of anxieties,
 And settled me permanently in the Divine.
 In delight I sing the songs of bliss of the True,
 So that the notes of sequestration don't chime.
 She is of great good fortune, ever remaining happily wedded
 The Lord's Name who contemplates.
 Says Nanak, she is dyed in His dye.
 Quaffs the supreme drink and satiates. (2)

It's all joy and delight sister friends, we enjoy bliss ever.
 My Lord Himself has adorned me.

I am glorified and *clever*.
 The Lord Compassionate met in His grace,
 My merits and demerits He didn't notice.
 Took me the handmaid unto His bosom
 And bestowed His Name as a bliss.
 From attachment and intoxication of arrogance,
 In His grace He relieved.
 Says Nanak, this is how I swam across the arduous ocean,
 All that I wished I achieved. (3)

Sister friends! Laud the Lord ever and your objectives would be met.
 Meeting the holy your life would be fruitful,
 With the Absolute Lord you would be wed.
 You should meditate on the Lord alone,
 Who prevails all over in the universe.
 From the Creator has evolved the creation,
 The Creator in which you may witness.
 He pervades on land and ocean filling all space,
 Without Him there is no room.
 Himself He brings about the union,
 Nanak beholds Him and is in bloom. (4) 5.8

Suhi V

Eternal is the town of the Divine Master,
 Where remembering the Name brings peace.
 One finds there whatever one craves for,
 The Creator Himself has founded it.
 The Creator founded and blessed it with peace.
 Sons, brothers and fellow devotees are delighted.
 Singing praises of the Lord God,
 Every task has come to be accomplished.
 He is the Master, He is the Saviour,
 He is the Father and Mother.

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Says Nanak, I am sacrifice unto the Deity
Who has founded this beautiful city. (1)

Houses, temples and bazaars look pleasant,
Reverberating with the Name as they do.
Saints and sages recite the Name,
And thus snap the noose of death.

The noose of death is snapped by the Immortal Himself.
For those who contemplate on the Name,
Everything obtains there;
One gets whatever one desires.
The friendly Godmen have a happy time.
All ills, afflictions and doubts disappear.
The Great Guru endows the Divine Word.
Nanak is sacrifice unto the Lord. (2)

The Master has kept His promise;
His favours multiply every day.
The Preceptor has taken me over,
He who is lauded everywhere.
The Lord who has protected the Holy from times primordial
Has been Merciful.
Every living creature has been accommodated.
God Himself has provided for them.
The Master is lauded all over.
It's difficult to measure His quality.
Nanak is sacrifice unto Him
Who has founded this Eternal city. (3)

Here one contemplates on the Lord,
Listens to His discourse day and night and is enlightened.
Mysterious are the doings of the shatterer of the worldly attachments.
Here one hears the unstruck melody.

Hearing the unstruck melody, contemplating on Truth
 And a daily dialogue with the Holy,
 Reciting the name helps cleanse impurities
 And shed all sins.
 It frees from the cycle of life and death, coming and going;
 There are no more fears of transmigration.
 Nanak is blessed by his Guru
 Whose grace makes his wishes come true. (4) 6.9

Suhi V

He partook in the task of the Holy.
 The Lord Himself came and gave a hand.
 Blessed is the land, blessed is the pool
 Overflowing with *Amrit*.
 Filled with water the like of nectar.
 The project came to be completed,
 And the objective realised.
 There is rejoicing all over,
 Sorrows have have taken their flight.
 The Lord God, Perfection Incarnate, Eternal and Immortal,
 Whose praises the *Vedas* and *Puranas* have sung,
 Came to help Nanak who had His Name on his tongue. (1)

The Creator bestowed 'Nine Treasures' and 'Mystic Powers' on us,
 Nothing was left to desire.
 It was a pleasure, consuming, spending and enjoying,
 More than ever were gifts of the Sire.
 More than ever, there is no end to them.
 This is how we realised the Omniscient.
 Millions of mishaps were averted.
 No ill afflicted.
 It was peace, poise and utmost pleasure,
 All my prayers were heard.

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Nanak sang praises of the Lord
Whose greatness is beyond his words. (2)

Himself He accomplished whose task it was.
Man is a mere helpless creature.
Singing His praises the holy make a pleasant spectacle;
They glorify Him ever.
Sitting in godmen's company
They derive pleasure in the Master's praises.
Those who have helped build the Pool,⁺
Their praise is beyond reckoning.
The Pool embodies in itself the blessings of
Sixty-eight places of pilgrimage, charities and good record.
My Master saves the sinners; it is His way,
Nanak is sustained by His Word. (3)

My Lord, my Creator is the Mine of Virtues.
He is far above adulation.
The Holy have only one prayer to make:
Master! Bestow on us the ecstasy of the Name.
Bestow on us the Name as Your charity
So that we forget You not for a moment.
We should sing Your praises with the tongue,
And do it day and night.
He who is devoted to the Name,
His mind and body remain soaked in *Amrit*.
Nanak supplicated and had his desire met;
Now in the Lord's presence he is kept. (4) 7.10

Suhi V

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

+ refers to the sacred pool at Golden Temple.

My Beloved Master is sweet-tongued.
 He is not known to speak ill ever.
 Speaks not ill, the Perfect Lord,
 Nor does He notice evil.
 To those gone astray, it is His way to retrieve.
 Not for a moment He belittles the virtuous deed.
 He lives in every heart, He who prevails all over.
 He is nearer than the nearest.
 Nanak remains in His presence ever;
 He is as sweet as Amrit.
 His beatific glimpse! And I am in rapture.
 My Master is Charm Incarnate,
 I am the dust of His feet.
 I live by His sight; It relieves me.
 There is no one as big as He.
 In the beginning, in the end, as well as at present He prevails.
 He is there in water and earth.
 Contemplating on His lotus feet, one swims across the ocean
 And arrives at the shore across.
 Nanak comes for shelter of the Lord Perfect
 Whose extent remains a secret. (2)

Not for a moment I lose sight of my Beloved
 Who is the support of my life.
 It has been ordained by the True Guru
 One must contemplate on the Eternal Lord.
 The Name is obtained if the godman blesses.
 It frees us of the affliction of life and death.
 It lends peace and poise and infinite joy,
 Untying the knot of ego.
 He lives in all *of us* and is above all.
 He is beyond love and hate.
 Nanak, the humble, has come to the Lord,
 The Beloved Master Who sustains all. (3)

As a result of my constant search,
 I have come across the Immutable Abode.
 Rejecting the evanescent, I attached myself to the lotus feet.
 The Lord is Eternal, I am His slave-girl.
 He dies not, nor does He come and go.
 He embodies *dharmā*, worldly success and love;
 Whatever one desires one obtains.
 The *Vedas* and the *Smritis* sing praises of the Creator.
 The *yogis*, ascetics and sages contemplate.
 Nanak encounters the Merciful Master of fame.
 Only the fortunate recite His Name. (4) 8.11

Var Suhi with Slokas III

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

Sloka III

The abandoned in her flamboyant dress goes for pleasure with another's spouse.
 Leaving her own spouse at home,
 Attracted to another house.
 What she ate as sweet, its delicacy turned to be an affliction,
 Abandoning her own spouse, the Lord
 She is condemned to separation.
 The devotee quits Maya and does himself up for the Lord,
 With truth and poise she is devoted to meditation.
 Such a one, ever obedient is by the Creator united,
 Says Nanak, she realises her spouse.
 She is the one ever happily wedded. (1)

III

Vermilion dressed in your modesty the Lord you should adore.
 Says Nanak, you will save your life,
 And ferry your tribe to the other shore. (2)

Pauri

You have established your rule in heaven, nether world,
 And this universe,
 A shrine to meditate on the Lord.
 You create yourself and also destroy,
 You are ever true with gracious award.
 You provide for everyone,
 To understand Your ways is hard.
 Yourself you handle every issue
 Yourself You are on guard. (1)

Sloka III

Dressed in vermilion you will be happily wedded should you take to the Name
 of the Lord.
 Propitiate your True Guru which would enhance your charm,
 There being no other way for accord.
 You should adopt a dress that never gets soiled,
 Day and night should you be in the Name absorbed
 Says Nanak, the identification of the happily wdded is
 That she is true in mind and heart,
 And with the Lord in perfect accord. (1)

III

Listen folks! I have dressed myself in vermilion.
 But the dress doesn't get you to the spouse,
 I have tried many a million. P-786
 Says Nanak, they realise their spouse who to their Lord do listen.
 One should accept what pleases Him,
 This is how is consummated the union. (2)

Pauri

As ordained, the universe in its manifold variety is formed.
 Your ordinance is beyond measure,
 My True, Inaccessible, Wondrous Lord!
 Some are united by You,
 Contemplating Your Holy Word.
 Those devoted to truth are Immaculate,
 Shedding ego and foul thoughts.
 He whom You bless meets You.
 He is in truth wrought. (3)

Sloka III

Clad in vermilion! The entire universe is attractive for the foul-thinking and
 those given to duality.
 In an instant it vanishes like the shade of a tree *in its vanity*.
 The devotee is ever dyed in vermilion,
 Fast as madder in quality.
 Maya too turns her character
 When come to the holy company.
 Nanak is sacrifice unto his Guru,
 Meeting whom he lauds the Divine Entity. (1)

Sloka III

The colour red may inculcate foul-thinking, which allows not realise the Lord.
 It doesn't take a moment for it to fade,
 Leaving the deserted in duality to smart.
 The frail-hearted gets attached to the vermilion
 Let her make the Holy Word her red colour,
 And her dress His fear and meditation.
 Says Nanak, she is ever a happily wedded
 Who remains in the Lord's discipline. (2)

Pauri

Himself He creates the universe, Himself He evaluates.
 Unknowable is whose extent,
 The Guru's Word has its estimation.
 The attachment of Maya is dark storm,
 Leading one to delusion.
 The self-possessed find no base,
 They are condemned to transmigration.
 It happens what He ordains,
 The universe follows His fascination. (3)

Sloka III

Maybe in vermilion, a woman of ill repute who, forgetting her Spouse,
 adores some other.
 Is uncultured, indisCIPLINED, tells lies,
 Her ways of self-possessed lead her to ignominious disaster.
 She who has it inscribed in her lot,
 She meets the True Guru her Master.
 She takes off her vermilion red robes
 And puts on humility as her décor.
 She is virtuous according to both her parents and in-laws
 And is venerated by those near and far.
 She can be misled by none other
 Who has had bliss with the Creator.
 Says Nanak, those led by the Guru are ever happily wedded,
 Who have the Eternal Lord as their lover. (1)

I

The vermilion can be like a mere dream or the necklace without a string.
 The madder yields fast colour,
 Which is like the devotees meditation on the Divine King.

Says Nanak, the divine love is supreme joy,
While the misdeeds fetch nothing. (2)

Pauri

He has created this world with His magic wand.
Mixing the five elements with attachment, falsehood and ego strand,
They revolve in transmigration the misled egoists brand.
There are others who are enlightened
At their Guru's hand.
They are bestowed the treasure of devotion,
In the Name Divine canned. (4)

Sloka III

Clad in deep red! Discard this dress so that the Lord would you endear. P-787
No one has ever gained the Lord in this colour.
The ignorant egoists burn themselves into cinder.
Meeting the True Guru the flamboyant dress is shed with ego fled,
The body and mind get red in devotion,
The tongue lauding the Lord's virtues dear.
They are ever happily wedded who have the Holy Word in their heart,
Of Lord's fear and love the dress who wear.
Says Nanak, the *Karma* helps get at the Mansion
With the Beloved in the heart's treasure. (1)

III

O damsel! Give up the red and dress up in vermilion.
You will be free from transmigration,
With the Word Holy for meditation.
The damsel is blessed and beautiful,
Who has her spouse in vermilion for normal communion.
Says Nanak, she is endowed with bliss,
Bliss is her fascination. (2)

Pauri

Attachment of the family is false, the stupid egoist in it gets engrossed.
 He dies in ego and avarice,
 Carrying nothing with him at last.
 Sees not Yama hover over his head,
 In duality he is cast.
 The opportunity doesn't repeat itself,
 When Yama comes with his staff,
 One suffers what is inscribed Above,
 And with what *Karma* one is caught. (5)

Sloka III

They are not *sattees* who perish on the pyre,
 Says Nanak, they are *sattees* who die of separation in agony dire.

Sloka III

They are also *sattees* who lead a virtuous life and accept their lot,
 They adore their Master who lives daily in their thought. (2)

Sloka III

Why should a widow immolate herself with her man?
 If she is so deeply attached, she should die of pangs.
 Says Nanak, she who never cared for him, how in the funeral pyre she sprang?
 Whether he was live or he is dead, from his sight she always ran. (3)

Pauri

You produce both pleasure and pain,
 And you alone administer.

Nothing is there like Name;
 It has no figure nor features.
 Name is the limitless treasure.
 It forms part of the devotee's nature.
 In His grace, He grants Name,
 And no more the reckoning pesters.
 Those given to service, they meet the Lord,
 Those who have Him in their heart to remember. (6)

Sloka II

Those who realise the certainty of death,
 Add not to their sphere of activity.
 Those who know not the truth of death,
 Keep on bolstering up their kitty. (1)

II

They amass wealth during the night,
 And leave the next morrow.
 They can carry it not with them, says Nanak,
 And are plunged in deep sorrow. (2)

II

One who works under duress,
 Gains little for himself nor favours anyone else.
 Anything done with pleasure,
 Says Nanak, is ever blessed. (3)

II

You may try your best,
 You win not being wilful.

You win with goodwill.
Says Nanak, it is *Shabad* that is skilful.

Pauri

The Creator who has brought this about,
He alone knows it.
Himself He has created the universe,
And Himself He rows it.
I have looked around the four quarters,
He has never failed a test.
When the True Guru shows the way,
Mind and body are at rest.
The Guru-conscious adore Him ever,
What the *Creator does is best.* (7)

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Sloka II

He who fears God is afraid of none else.
He who fears not God suffers several jolts.
Says Nanak, this is a royal secret
To be revealed in the Sovereign Court. (1)

II

He who walks, meets the one who walks,
He who flies, encounters the one who flies.
A lively person meets the lively,
And the dead with the dead dies.
Nanak adores the Creator,
Who is All-wise. (2)

Pauri

Those who remember the True One are truthful,
 On the *Shabad* they meditate.
 And kill the ego. Their heart is purified,
 With the Lord's Name etched on their mind's slate.
 They are simpletons who are attached to their houses, mansions and parlours.
 They know not Him who created them,
 They are self-centred, misled, of ill-fate.
 He alone understands whom the True One blesses,
 On his own one cannot ever cogitate. (8)

Sloka III

O damsel! Before you do your make-up you should know your Master's taste,
 Lest He comes not to your bed, and your effort goes waste.
 The damsel who pleases her Spouse,
 Her doing herself up is meaningful.
 That effort is worthwhile
 Which makes the Spouse cheerful.
 Fear should be your make-up, devotion the betel-chewing,
 And your love what you eat.
 Should you dedicate your body and mind to your Spouse
 Only then your Spouse you will meet. (1)

III

With kohl, flowers and betel-chewing she had herself decked,
 But the Spouse came not to her bed.
 Everything was thus wrecked. (2)

III

They are not husband and wife
 Who get together;

Husband and wife are they
Who are one light though in two figures. (3)

Pauri

Without fear there is no love, without love there is no meditation.
Meeting the True Guru generates love,
The love makes for intensification.
The body and mind get dyed in divine colour,
With egoism and deserves mortification.
The body and mind are embellished
In their Krishna, the killer of Mur's beatification.
Fear and love are for Him to bestow,
Who in the world has truth for His manifestation. (9)

Sloka I

It is wonderful indeed, my Master, the world that You have created—
The ocean with its expanse of waves
And the verdant creepers who have ever the rains awaited.
You give it Your support,
The universe Yourself You've created.
The devotee has his service rewarded
In serenity and in trance when the truth is manifested.
Hard labour earns its wages,
Those who at Master's Portal have solicited.
Says Nanak, His Portal is ever full of blessings
Never is it wanting, the Portal of the Truly Satiated. (1)

I

Shining like lovely jewels with pearls set,
The age is their foe, says Nanak,
They get old when the death must get.

Pauri

Laud the Lord ever dedicating your body and mind.
 The Guru's Word gains the True and Deep to find.
 In mind and body he comes to lodge the diamond of prized kind,
 One is free from the fear of transmigration, no more it is wind.
 Says Nanak, one should adore the Name with virtues lined. (10)

Sloka I

Says Nanak, the body should be burnt, the wretched has forgotten the Name,
 It is being choked with weeds,
 Later it will be difficult to clear when you need,
 The pool being much too deep. (1)

I

Says Nanak, the mind is given to misdeeds without count,
 Much suffering is in store for me.
 It's His grace that can keep it sound.

Pauri

With His true ordinance He has established His True Rule.
 The Immutable is ever prevalent
 In His subliminal cool.
 It is with the blessings of the Guru
 That one identifies the True goal.
 And guided by the Guru
 Gains honour and glory with the Holy Word as a tool.
 He is Inaccessible, Unknowable, Transcendent,
 The devotee belongs to His pool. (11)

Sloka I

Says Nanak, we are like a pouchful of coins kept in the hoard;
 The genuine will be separated from the spurious
 In the Lord God's Court. (1)

I

They go for the holy bath with evil in mind and their bodies sore.
 They shed a portion of the impurity,
 And acquire twice as much more.
 Like jars washed from outside,
 With poison in them galore.
 The holy are pure without bath,
 The evil continue to evil store.

Pauri

His writ runs; the world is assigned tasks.
 Some He has attached to Himself,
 Others in the bliss of their Guru bask.
 The mind strays in many a devotion,
 The Guru restrains it under a lock.
 Everyone longs to acquire Name,
 Which under the Guru's guidance one may ask.
 What has been ordained from the Above cannot be undone,
 What has been inscribed by God. (12)

Sloka I

There are two lamps* for the fourteen markets.**
 And as many merchants as those with money in their pockets.

* the sun and moon ** planets

The markets are open for free bargains.
 He who comes must retreat in chain.
 The goods Dharmaraja marks,
 Name alone is Nanak's gain.
 Returning home they are hailed.
 It is for the True Name that they are acclaimed. (1)

I

Even when the nights are dark
 White remains white.
 When the bright day is scorching hot
 Black remains black.
 The blind, without discretion,
 Remain ignorant and stupid.
 Says Nanak, in the absence of His grace
 Never can man improve his stock. (2)

Pauri

The citadel of body, the True Lord has Himself created.
 Some are lost in duality with ego exaggerated.
 Rare is the human incarnation,
 Which the self-possessed has wasted.
 He alone understands whom He enlightens,
 And has exonerated.
 The world is a festival,
 Which by Him alone is celebrated. (13)

Sloka I

Of thieves, fornicators, harlots and witches a coterie,
 It is an association of misbelievers.

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Of misbelievers dining,
 They are aware not of Lord's laudation.
 They are ever in Satan's company.
 The donkey may be painted with sandalwood paint,
 It must roll in dust as a hobby.
 Says Nanak, who spin evil,
 Evil is laid as their canopy.
 False is the measure of cloth
 Taking pride in its wearing is ignominy. (1)

I

With call to *Namaz*, blowing pipe or horn they collect contribution.
 Some are donors while others are beggars,
 Your Name is the best collection.
 Says Nanak, those who listen and repose faith,
 I am sacrifice unto their appreciation. (2)

Pauri

Attachment to Maya is utterly false; in falsehood it is born.
 They wrangle in ego,
 While wrangling from the life they are torn.
 The devotees settle the disputes
 And are dedicated to meditation.
 They find the Divine prevail all over
 And thus they ferry across the ocean.
 Their light gets merged with light.
 And in the Name it is complete fusion. (14)

Sloka I

True Guru! Pray, grant me this in charity,
 You are the Accomplished Guide.

Rid me of ego and avarice,
 Lust, wrath and pride.
 Ego and avarice to be completely consumed,
 And let the Name take my side.
 Day and night I should be immaculate and fresh,
 Never should I be dirtied.
 Says Nanak, grant me the liberation
 That at Your gate I should be freed.

I

Says Nanak, infatuated with the Spouse
 They ask how with Him to mate.
 They are all fond of the same Spouse, gathered at His gate,
 All are dyed in His colour, the one deserted I am nowhere
 My body is loaded with many a misdeed,
 The Spouse would not spare me a stare. (3)

I

I am sacrifice unto the one whose tongue resounds laudation.
 Every night belongs to the happily wedded,
 Not one for the deserted in separation. (3)

Pauri

I beg for charity on the Portal, pray do be kind.
 Let me meet a man of God
 In whom the Name I find.
 The unstruck melody should resound,
 The light with the light be twined.
 My heart should be devoted to laudation,
 Chanting glory of the Holy Word in mind.

The Lord who prevails in the universe.
In His lore I should bind. (15)

Sloka I

He who has not tasted the elixir of love
And affection of the Spouse,
He comes and goes away unattended,
Like the guest of a deserted house.

Pauri

The bard lauds the Lord daily and ennoble his mind.
Guided by the Guru he serves and hails,
With the True in his heart enshrined.
He who is to the Name devoted,
In his own house the Divine Mansion he does find.
The Guru-guided imbibes Name,
He is sacrifice unto the Guru Kind.
You ennoble the devotee Yourself,
You are the Creator Divine. (16)

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Sloka I

As the lamp is lit, darkness dispels,
With recitation of the *Vedas* sin repels.
When the Sun rises the Moon clears,
With enlightenment, ignorance disappears.
Recite the *Vedas* as everyone would state,
The learned read and then contemplate.
Without understanding it is all waste,
Says Nanak, the Guru-guided go across the strait. (1)

I

You have cultivated not the taste for Holy Word,
 Nor the Name have you
 endeared.
 Shallow is what you speak,
 Which day after day is sneered.
 Says Nanak, one must suffer for one's deeds,
 From which no one can retrieve.

Pauri

Those who laud their Lord are exalted.
 They are free from ego,
 In their heart they have the truth chartered.
 What they utter is true and virtuous,
 In true peace they are quartered.
 The long-separated are united,
 By the Lord Himself sponsored.
 The impure mind gets purified,
 By contemplating the Name imparted. (17)

Sloka I

Let the body be the tender leaf and your virtues the flowers,
 Says Nanak, with these you weave a garland
 With which the Master is pleased.
 Why look for other strand?

II

Says Nanak, Spring it is for them who have their spouse at home;
 Those who have their spouses travelling abroad,
 Day and night in one or the other afflictions they roam. (2)

Pauri

In His grace He grants liberation as indicated by the Guru.
 May I serve Him day and night adoring His virtue?
 My mind in tune with the True!
 My Preceptor is Limitless,
 Nobody has known the limit of my Beau.
 Those who sit at His feet,
 And His Name pursue,
 They get whatever they desire
 In their house as due. (18)

Sloka I

Spring comes first, but before that He is in bloom.
 He whose bloom makes everyone blossom,
 No one can lend Him His plume.

II

Spring comes first of all, when He should be contemplated.
 Says Nanak, the Lord should be lauded.
 Who is everyone's Provider as stated. (2)

II

Meeting physically is no meeting,
 One meets if the hearts meet.
 When the souls inside unite
 It is called the union indeed. (3)

Pauri

Lauding the Lord is the engagement true.
 Getting engaged with anything else,

Is standing in the transmigration queue.
 Attuned to the Name one gains Name,
 And with Name one does His laudation pursue.
 Lauding the Lord with the Guru's Word,
 In the Name one comes to subdue.
 Serving the True Guru is ever fruitful,
 He who serves must get reward, his due. (19)

Sloka II

Everyone has someone.
 I have none other than You.
 I pine and die wailing
 If I remember not my Beau. (1)

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You remember Him in pleasure;
 Forget Him not in pain.
 Nanak tells the wise
 The way the Spouse to gain. (2)

Pauri

How do I adore You, the Lord of Glory?
 I am a tiny minion.
 Inaccessible, Kind and Beyond Reach,
 You bring about the union.
 I have no friend other than You.
 You are the Eternal Companion.
 You must have them liberated
 Who come to Your protection.
 Says Nanak, the Lord is free from worldly care
 And the mundane attractions. (20) 1

Raga Suhi
[Compositions of Kabirji and other *bhaktas*]

Raga Suhi

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

I

What have you achieved ever since you came?
 Never did you remember the Lord's Name.
 Misled, you remember God not.
 Ill-starred! What would you do,
 When by the death you are caught? (1)

In pleasure and pain you raised the family,
 While in death you alone would be the casualty. (2)
 When held by the throat you'll create uproar.
 Why didn't you remember, says Kabir, the Lord before? (3) 1

Suhi Kabirji

Tremulous, the bride is in trepidation,
 Knowing not how the groom would position.
 Past is the night, lest the day too is lost.
 Gone are the black bees, the cranes are aloft. (1)

Refrain

Water can't be retained in an unbaked pitcher.
 As the swan of *self* departs, the body withers. (2)

It's like the virgin doing herself up for the *union*.
 Without the spouse with whom would she establish communion? (3)

Whisking the crows my arm is frail.
This is the end of Kabir's tale. (4) 2

Suhi Kabirji

Time is up, you have account to render.
Come are the stern Yama's messengers.
How much have you earned and how much have you lost?
Be quick, the court wishes to decide fast.
It is a summon, you have to leave as you are, it seems.
The call is from the Court Supreme. (1)

I have some loans to collect from the village, I pray.
Can I do it tonight if I may?
A part of it with you I'll share,
If the morning prayers I am allowed here. (2)

Those who are dyed in the shade Divine
In the company of the men of God,
They are, indeed, blessed by the Lord.
Both here and hereafter they benefit.
They gain the life's most valuable gift. (3)

Sleeping and waking who his life wastes,
Whatever he has collected would be others' estate.
Says Kabir they are misled,
Forgetting the Lord with the dust who are fed. (4) 3

Suhi Kabirji Lalit

Exhausted are the eyes, ears tired of hearing,
And fatigued is the fine figure.
Oppressed are all the faculties at the call of the age,
If not run out is the love for lucre.

Crazy! You have yet enlightenment to taste.
Your life has gone waste. (1)

Man, serve Him as long as you have breath in the frame.
Even when the body dies, love should not,
It must at the feet of the Lord remain. (2)

He whom He blesses with the Word Divine,
He is relieved of all quests.
He abides by His command.
And while playing chess, he casts the dice
With his heart at rest. (3)

He who meditates on the unseen,
He never comes to any harm.
Says Kabir, he is never defeated,
Who casts the dice in form. (4)

Suhi Lalit Kabirji

The citadel is one with five governors to tow.
All the five ask for revenue.
Having farmed land for none of them,
It's difficult for one to do so.
Men of God! I am tortured daily for revenue.
Raising my arms I prayed to my Guru,
He came to my rescue. (1)

Surveyors nine and magistrates ten,
They would not let people in peace.
Their measurements are all false,
The way they go to fleece. (2)

Residing in the mansion of seventy-two chambers,
He happened to give me credit.

When the account was verified at Dharmaraja's court,
Nothing was found in my name as 'debit. (3)

Don't you revile Godmen,
There is no difference between Godmen and God.
Says Kabir, I have found a Guru
Who is called the Enlightened Lord. (4) 5

Raga Suhi Sri Ravidasji

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

It is only the happily wedded who knows the true nature of her Lord,
She who sheds ego,
And lives a life of complete accord.
She dedicates her body and mind,
Between herself and spouse no distance she keeps.
Seeing others neither she hears nor she speaks. (1)
How does other's sufferings she entertain,
The one who herself has not known any pain? (1)

Refrain

The unhappy deserted loses both the sides.
She who not by Name abides.
The path along Pulslat* is accident-prone,
Where there is no other way, one has to do it alone. (2)

A sufferer comes to Your door to apply,
He is thirsty, yet receives no reply
Says Ravidas, I have sought Your shelter,
Pray, vindicate my honour the way You care. (3) 1

* A bridge of hairbreadth over the hell fire, which everyone has to cross.

Suhi

The day that dawns must set.

You have to depart, none is here ever kept.

The fellow-travellers are going, I must them accompany,
Distant is the destination where we complete the journey. (1) P-794

O you ignorant! Why are you asleep? Better wake.

Your days in the world are unlimited, you seem to take. (1) *Refrain*

He who created you, does also provide.

In every heart He has a shop inside.

Take to prayers, give up me and mine.

In your heart in the early hour propitiate the Divine. (2)

All your life your path you haven't found,

At the end of the day it is dark all around.

Says Ravidas, you ignorant fool!

You remember not, the universe must die as a rule. (3) 2

Suhi

Lofty mansion with banquet hall,

Not a moment it takes on the earth to fall.

This body is like a cover of straw,

The straw gets burnt into the dust of the saw. (1) *Refrain*

Brother, relatives, family and friends

Would get rid of you when comes the end. (2)

The lady in the house who is always attached,

Crying out ghost would get detached. (3)

Says Ravidas, the entire world has been looted.

I was saved having Lord's Name mooted. (4) 3

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

Raga Suhi
[Composition of Sheikh Faridji]

Suffering the pangs of separation,
My hands twist and turn.
In the feverish frenzy of passion,
I look for the one for whom I yearn.
Love, You took it ill at heart;
Though meritless, Master! I was not at all at fault.
Sir, I didn't pay attention that was due to You.
Having lost the youth, I've begun to rue. (1)

Tell me black *koel*, why are you black-winged?
"Separated from love, my wings are singed."
How can she be happy in the absence of the Lord?
When He is gracious the union He accords. (2)

In a deserted well a female fell.
She had neither a companion nor a friend to tell.
He took pity and had godmen to intervene.
Now wherever she looked, Allah could be seen. (3)

My path is arduous, razor-sharp and murderous.
I have to tread on it.
Sheikh Farid must be on the road
Early with his kit. (4)

Suhi Lalit

When it was time for you to launch
You seemed to fail.

Now when the sea is in frenzy and tumultuous,
It is of no avail. (1)

Don't you ever touch safflower,
It will burn your fingers.
Apart from the fact that she is frail,
Her spouse is conceited.
The milk can't be restored to the breast
Nor the meeting repeated. (2)

The Lord will call
Tells Farid to his friends.
The swan will go alone,
The body cremated. (3)

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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 Bilawal I Score I
Quartets**

Bilawal I

You are called the Sultan, my Master!
You are beyond any praise.
I receive what You give,
A simpleton, I know not Your ways. (1)
Grant me the understanding that I adore my Guru.
And I live a truthful life, as ordained by You. (1)

Refrain

Whatever happens is under Your command.
You are known everywhere, True.
O Master! I know not Your extent.
For what virtues can a blind man sue? (2)

How can I sing Your praises,
Sing them and sit to assess.
I cannot sing,
I am incapable of it.
Whatever You say, I repeat the same,
No virtues do I possess! (3)

There are ever so many seekers to name.
 I am a novice among them,
 Harping my own strain.
 But if I am devoid of devotion,
 I'll bring a bad name to Him
 Whose slave myself I claim. (4) 1

Bilawal I

My mind is a temple.
 Dressed like a dervish,
 I bathe in it.
 With a cherished desire
 Not to be born again. (1)

I languish for my benevolent Lord.
 They know not my heart's ache,
 As I care not for other's pain.
 O my Inaccessible, Incomprehensible,
 Invisible and infinite Boss!
 Pray, take care of me.
 You pervade the sea, land and the sky,
 Every soul has Your spark. (2)

My learning, wisdom and understanding are
 So many gifts from Thee, I pray.
 My mansions and monasteries are Yours.
 My Lord! I know none other than You.
 I sing Your praises every day. (3)

All living beings from You take the cue.
 Their well-being is Your concern.
 Whatever pleases You, O Lord, is welcome.
 This is what Nanak begs of his Guru. (4) 2

Bilawal I

You are the Word
 And the Symbol.
 You hear Yourself
 And learn to quibble.
 You create the world
 And watch its extension.
 You are my benign Lord.
 Your Name is the sanction. (1)
 Your Name is without blemish.

I am a beggar,
 You are my Invisible, Inscrutable Creator. (1)

Refrain

The love of Maya is like loving an evil woman.
 Unseemly, adulteress, blight.
 False is worldly power or comely looks,
 Lasting just for four days.
 Your Name can turn darkness into light. (2)

I have tried out and discarded Maya.
 I have no doubt about it in my mind.
 He whose father is alive,
 Illegitimate he can't be called,
 He who is devoted to the Lord, fears none.
 The Creator creates or gets, it done. (3)

He who is disciplined by the Word,
 He alone can control his mind.
 He is at peace and is devoted to the Lord True.
 He is sacrifice unto God,
 To him nothing else may occur.
 Says Nanak, those who imbibe Your Name
 They are emancipated with Your succour. (4) 3

Bilawal I

Guided by the Guru's word my mind is in peace and contemplation.

Dyed in the Lord's colour I take to meditation.

The self-possessed are lost in the delusions of damnation.

How can I live without Lord and His Holy Word's introduction? (1)

Mother mine! Without beholding the Lord I can live not.

I can live not without the Lord,

This is what my True Guru has me taught. (1)

Refrain

Forgetting my Lord, I die in agony.

With every breath, every morsel, I seek his company.

Long long lost I am blessed by the Divine Entity.

Now I realise that the Lord ever abides by me. (2)

If He pleases I tell the untold story.

Should the Lord Inaccessible, Unknowable reveal His glory

Excepting the good deeds where could one employ?

Shedding ego one should to the Guru's Word apply. (3)

The self-possessed are alienated, their capital is waste.

The devotee meditating on the Name earns praise.

The Lord is gracious to the slave of His slave.

Nanak, the slave, has Name as his capital base. (4) 4

Bilawal III Score I

There is but One God.

He is realised through the grace of the True Guru.

Accursed is eating, accursed is sleeping,

Accursed are the organs raiment wearing.

Accursed is the being with the rest of the family,

Who their contact with the Lord are not keeping.

Slipped on the steps, it's not possible to regain balance.

The life is wasted without any saving. (1)

Duality goes not with devotion, it makes one forget the Lord's feet.

You are the Provider of life on earth, we being your humble servers

Of whom you ameliorate all the misdeeds. (1)

Refrain

You are Compassionate, Gracious Giver,
What could the poor present as offering? (2)

Those freed from transmigration owe it to You,
This is the general feeling.

He who guided by the Guru is liberated
The self-possessed in chains remain pining. (2)

They are liberated who are devoted to the One
And are found ever in Lord's keeping.

Their depth and height can be measured not,
The True One Himself is found them tending,
Those given to delusions are essentially self possessed,
Neither on this nor on the other shore approaching. (3)

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Those who are blessed, do get, the Guru's Word reciting.
The devotees are liberated even when in Maya found gloating.
Says Nanak, those who have it inscribed in their forehead.
The death they are found flouting. (4) 1

Bilawal III

How can you measure the One Beyond Measure?
Had there been one like Him,
Maybe he would help one steer.
The like of Him there is none
Who could help determine His sum.

With the Guru's blessings He comes to lodge in the heart,
It is only then that the duality departs. (1)

Refrain

The Banker Himself tries the touchstone,
Himself He tests and puts in operation.
Himself He weighs for the measure.
About it He alone is aware. (2)

Himself in Maya he manifests.
Whom He wishes immaculate he gets.
He whom He blesses is devoted to the Lord.
When He enlightens in truth is one absorbed. (3)

Himself He is in devotion, Himself in attachment,
Himself He reform and Himself is the testament.
The True Guru Himself is the Holy Word.
Says Nanak, Himself He utters, Himself is He heard. (4) 2

Bilawal III

The servant is for the Master; he must serve,
Meaningless are all other pretensions.
My Master! You conduct in a manner
That everyone gets equal attention.
If the True Guru is pleased, one takes to Name.
The fortunate are blessed with the gift of poise,
Day and night in a prayerful frame. (1)

Who can serve You on his own and feel elated?
My Master! When You withdraw the light
Only then one finds how he is rated. (2)

You are the mine of good deeds;
One does as You wish one to do
In the manner of the Bestower of the creed. (3)

Says Nanak, You are the True Master,
 Who can know Your ways?
 Some are honoured while sitting at home,
 Others in delusion and conceit go astray. (4) 3

Bilawal III

The Lord Supreme has created this requisite infrastructure,
 For everyone that remains common.
 It is the Holy Name that glorifies this spectacle,
 There should be no mistaking this phenomenon. (1)
 He who is guided by the True Guru,
 He gets absorbed with True Guru in meditation.
 He who imbibes the Holy Word,
 In his heart the Lord's Name comes to station. (1)

Refrain

It is the essence of the wisdom of four ages,
 The Lord's Name is the treasure for men and women.
 Asceticism, discipline and holy baths are for other times.
 The distinction of the *Kaliyug* is Lord's laudation. (2)

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Says Nanak in devotion to the True Lord,
 One is rid of egotistic infliction.
 He who utters and he who listens, they find peace,
 Those who accept are exalted with the riches of ovation. (4) 4

Bilawal III

The Lord's devotion he alone gains whom the Lord grants.
 His house resounds in the Guru's Word sung by women in *Bilawal* chants.
 They are united with the Lord God ever in peaceful haunts. (1)
 I am sacrifice unto him, lodged in his heart the Lord who wants.
 Meeting the holy is indeed a joy and then lauding the Lord in poise and chants. (1)

Refrain

Ever engrossed on Your part.
 The Lord Himself comes to lodge in your heart.
 Himself does He glory impart.
 The Guru-guided meet themselves and others exhort. (2)

Attuned to the Guru, they get in the Holy Word dyed.
 To the Guru's laudation themselves they have applied.
 Dyed in His colour the essence of divinity they regard
 This colour never fades, they get in the truth absorbed. (3)

With the Holy Word in the heart, the darkness of ignorance dissolves.
 Enlightened by True Guru, one meets the Beloved of one's heart.
 Those devoted to the truth don't have to repeat their call.
 Says Nanak, the Lord Accomplished alone can the Name impart. (4) 5

Bilawal III

From the Guru Accomplished I've imbibed this virtue.
 Spontaneously has come to lodge in my heart the Name True.
 The Holy Word has undone ego and attachment to Maya due.
 I come to be exalted at the Portal of the Guru. (1)
 I serve the Creator, I have nothing else to do.
 Day and night my heart is in bliss,
 Guided by the Guru, the Name I pursue. (1)

Refrain

From my heart I have found my faith,
 Which the Guru Accomplished in His Holy Word hath.
 Birth and death are the same to me.
 I don't have to die and Yama see. (2)

I have millions of treasures in my mansion.
 Guided by Guru, I have shed ego as a passion.
 In serenity and poise I've taken to meditation,
 Day and night devoted to the Name and its laudation. (3)

I gained utmost glory in this world.
 Meditated on the Accomplished Guru's Holy Word.
 Wherever I turn, I find Him unfurled.
 Bestower of peace who remains unmeasured. (4)

It was great good fortune I realised the Guru Accomplished,
 Who introduced me to the treasure of Name in me established.
 The Guru's Word came to be greatly cherished,
 Says Nanak, my thirst quenched the body and mind lavished. (5) 6.4.6.10

Raga Bilawal IV Score 3

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

We do the way the Knower of hearts, the One of Superior Intellect dictates.

The way a player pulls a string, P-799
 And the instrument reverberates.

Man, you should on the Lord meditate.
 The Guru has inscribed on your forehead,
 The Lord who does in every heart pulsate. (1) *Refrain*

Engrossed in Maya I am misled,
 Pray, protect the humble mate.
 The way Prahlad was in Harinyakshyap's grip,
 The Lord took care of my fate.
 Of how many should one tell the tale,
 The Lord has turned the foul immaculate.

He* who dragged carcasses of cattle with hides in hands,
 You saved when he came to You for aid. (3)

* Ravidas

Lord Compassionate, ferrying devotees across the ocean of existence,
 Pray, protects us, the sinners inveterates.
 Do take us as slaves of the slaves of Your slaves.
 Nanak, the slave, is slave of Your slaves' slave. (4) 1

Bitawal IV

Ignorant, stupid, uneducated I come seeking shelter of the Compassion Incarnate.
 In Your grace, take care of me Master!
 I am a mean stone, unfortunate.
 My self! You must meditate on the Lord's Name.
 Guided by the Guru one gains the essence of divine bliss
 Shedding everything else that sustains (1)

Lord's servers are saved by the Lord
 Pray, take care of the meritless for which You have a name.
 There is none other than You, my Master,
 Meditating on You is courting the fortune dame. (2)

Accursed is the life of those without Name,
 To many an affliction they came.
 They are subject to transmigration,
 Unfortunate, foolish, in shame. (3)

Name is the support of the holy,
 Assigned from the Above in a happy frame.
 The True Guru bestowed Name,
 Success was Nanak's with all its fame. (4) 2

Bilawal IV

My mind is given to foul-thinking, it's with impurity saturated.
 I have not been able to serve You,
 The ignorant, how will I be liberated? (1)

My self, you should have on the Name of Mighty Lord meditated.
 He is kind to His people,
 Meeting the True Guru, they are to the other shore freighted. (1) *Refrain*

My Master, my Lord, my Father!
 Pray, do guide me so that to Your laudation I am fated.
 Those who come to You are saved,
 The way iron in the company of wood is stated. (2)

They are reprobates with shallow thinking
 Who on the Lord have not contemplated.
 They are unfortunate, given to misdeeds,
 Given to birth and death and thus transmigrated.
 He whom You unite, my Master!
 He has his holy bath in pool the Guru created.
 Guided by the Guru, meditated and shed his impurity,
 Nanak to the shore across was transmitted. (4) 3

Bilawal IV

Come godmen, let's get together and discourse on God.
 His Name is the boat in *Kaliyug*,
 And the Guru's Word the boatman to ferry across. (1)
 My self! You must meditate on the Lord. P-800
 Meeting the holy you go across.
 As inscribed in your forehead, your Lord you laud. (1) *Refrain*

In the township of body, Name is the cherished drink,
 Pray, tell me how it can be sought.
 Serving the True Guru one succeeds in having His glimpse.
 Congregate and sip *Amrit* in drops. (2)

The Lord's Name is the sweet elixir,
 The godmen may try it on guard.

Guided by the Guru who cultivate taste for *Amrit*,
They forget all other drinks besot. (3)

They get absorbed in the joy of Name, an alchemy,
And serve the holy in accord.

There are four boons and they attain all the four,
Guided by the Guru, Nanak meditated on the Lord. (4) 4

Bilawal IV

Kshatryas, Brahmins, Sudras or Vyshyas,
meditate on the Holy Word as anyone might.
Propitiate the True Guru as Supreme Lord
And serve Him regularly day and night.
Godmen, behold the Lord with your eyes.
You'll get what you desire,

And utter the Word Holy as the Guru guides. (1)

Refrain

We may consider whatever we may,
It happens what the Lord decides.
Everyone looks for his own benefit,
It happens what one could never surmise. (2)

The godmen shall give up their egoism,
Though it is difficult to exercise.
Meditate on the Name day and night
As the True Guru does advise. (3)

Good or bad advice is in Your hand, Master!
I am the instrument, You are the player wise.
You are the Lord Creator of Nanak, the slave,
I present what you devise. (4) 5

Bilawal IV

Meditate on the Lord Supreme, the source of bliss,
And remain in bliss day and night.

Shed the blind fear of the Dharmaraja
And relieve yourself of the grip of Maya tight. (1)
Man, you should meditate on the Lord of all might.

Fortunate are those who meditate on the Lord,
And adulate the treasure of delight. (1)

Refrain

The stupid reprobates, slaves of Maya,
Maya-bound they all over stride.
Consumed in desires, driven by *Karma*,
Like oil-presser's ox they move in fright. (2)

The devotees engaged in service and saved,
The fortunate take to service as a right.
Those who meditate, they reap the reward.
Their bonds of Maya are untied. (3)

Himself He is the Master, Himself the server,
Himself He is the Lord of Light.
Says Nanak, the slave, He operates the way He pleases,
We abide the way He might. (4) 6

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

Raga Bilawal IV Score 13

Brothers! Repeat the Name Divine redeemer of the misled, P-801
Of the holy and devotee a spearhead.
The Lord prevails everywhere,
On the earth and ocean is heard the Lord's Name
He should be lauded day and night, the sufferings who does shed.

The Lord has made a success of our life.
 We meditated on the Lord, our redeemer in strife.
 The Guru we have propitiated, the Bestower of liberation,
 He has made a success of our creation.
 We chant His praises in the company of the divine wed.
 Man! on the Lord's Name you should depend.
 Your attachment to duality suspend.
 He who becomes desireless with desires,
 He is united with the Sire.
 The Lord praises he would repeat
 Nanak, the slave, falls at his feet. (2) 1.7.4.6.7.17

Raga Bilwal V Quartets Score I

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

What we behold, we get attached.
 How do we with You, the Eternal, get matched?
 Pray, show me the path, my Lord Kind,
 Let me the company of the holy find. (1)
 How do I swim across the ocean of vice?
 Lord, the Boatman alone can ferry me over to that side. (1) *Refrain*

Maya like wind makes us wave,
 But the Guru's devotee does never shake.
 He is above the weal and woe,
 With Lord God Himself as his tow. (2)

Maya, the she-serpent, has entangled the entire world tight.
 They die in ego like the moth on light.
 She may do any make-up but shall never attain the True,
 With whom He is gracious, He grants the union with the Guru. (3)

Frustrated, I look for a jewel I've lost,
 The invaluable, one can get at no cost.
 The gem is found in the Lord's chest,
 As the Lord removes the curtain you are blessed. (4)

He who tastes it, he knows its pleasure,
 Like a dumb found lost in wonder.
 He beholds the Bliss-Incarnate everywhere,
 Nanak, the slave has this to share. (5)

Bilawal V

The Holy Guru has bestowed every bliss.
 His devotee He has put to service.
 Meditating on the Inaccessible and sacred, one faces no remiss. (1)
 Lauding the Lord, the spot become pure.
 The sins are washed one meditates where. (1) *Refrain*

The Lord prevails everywhere.
 In the primal time and before He was there.
 Blessed by the Guru, never does one despair. (2)

He who has himself with the Guru's feet endeared,
 He faces no impediments, he is everywhere cared. (3)

The Preceptor is his Saviour.
 With him is He all over there.
 Says Nanak, the slave, the Master takes care. (4) 2

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Bilawal V

The treasure of joy, my Lord Beloved!
 Countless are Your virtues, my Master Sacred.

Helpless, I come to entreat
 Pray do be gracious,
 Let me propitiate Your feet. (1)
 In Your kindness, pray lodge in my heart,
 Tie this meritless, with Your apron, Lord!

Refrain

With the Lord remembered, how could there be an unhappy moment?
 The Lord's server suffers not Yama's torment.
 Meditating on the Lord all his sufferings flee,
 He who has the Lord ever for his company. (2)

The Lord's Name is of the mind and body's thrust.
 Forgetting the Name one is rendered to dust.
 Remembering the Lord your tasks you fend.
 Forgetting the Lord on others you depend. (3)

Attachment with the Lotus Feet
 Makes one forget every foul treat.
 With the holy spell in the body and mind,
 Says Nanak, the holy themselves in the divine bliss find. (4) 3

Raga Bilawal V Score 2
[To be sung in the measure of Iyanariye]

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

I have faith in You, in You alone I have faith, my Lord,
 All other ways are a waste.
 You alone can the protection accord. (1)
 He who meets the Guru Accomplished,
 He is blessed.
 He alone serves the True Guru,
 Gracious on whom is the Lord Sacred.

Refrain

An image of glory the Divine Master endowed with every faculty.
Says Nanak, the Guru is the Preceptor, the Supreme Lord
He is ever present in the Divine Majesty. (1)

I hear and live on their tidings who have their Lord imbibed.
Who meditate on the Lord, discourse on Him,
With the Lord whose heart is tied.
The server asks for service of the holy,
Which with great good fortune one does get.
Master! Nanak has a prayer to make,
He should never the holy forget. (2)

They are called lucky in the company of the holy who contend.
Who meditate on the ambrosial Name,
Their mind immaculate is enlightened.
Their bond of transmigration is snapped,
From Yama's fear they are free.
Says Nanak, they are blessed with His glimpse
Who abide by the Lord's decree. (3)

Lofty, Wondrous, Limitless Lord, who can recount Your merit?
Those who chant Your praises are saved,
Saved are also those who listen and are free from sins to their credit.
You ferry across beasts and goblins and the thoughtless
Also the stones You carry to the other shore.
Nanak, the slave, has sought Your shelter
He is sacrifice unto You and more. (4) 1.4

Bilawal IV

Sister friend! Give up the pool of passion and quaff the Supreme drink of Name.
Without tasting it the whole world was sunk
To no peace the heart ever came.

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You have no respect, no importance, nor any prowess.
 Bitten of the Holy become a respectable dame.
 Says Nanak, they are lionised at His Portal
 Whom the Lord as His own does claim. (1)

Sister friends! Don't get misled by Maya, an imaginary city,
 a mirage shade of a noon tree.
 Sister friends! The unstable Maya abides not with you.
 In the end nowhere near it would be.
 Indulgence in gaiety and physical beauty,
 No peace has it any one brought.
 Sister friends! Blessed are the godmen
 Who meditate and have the Lord sought. (2)

Sister friends! Seek the company of the fortunate
 And cultivate the holy.
 There is no suffering, no starvation, no affliction,
 One is ever in tune with the Lotus Feet of the Deity.
 There is no birth, no death, no coming, no going,
 It is a permanent protection of the Almighty.
 There are no pangs of love or attachment,
 Says Nanak, if one is devoted to Divine Entity. (3)

With His graceful glance He has stung any heart,
 Spontaneously I am in Him absorbed.
 Meeting the love it is a warm bed,
 There are paeans of joy and laudation of the Lord.
 Sister friends! Dyed in the Divine dye,
 I have gained my cherished reward.
 Says Nanak, the wondrous has met the Wondrous,
 Inexplicable is this accord. (4) 2.5

Raga Bilawal V Score 4

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

A single manifestation spread all over,
Himself He is commerce, Himself the trader. (1)
Rare are those with the realisation,
Wherever they go, they find His manifestation. (1)

Refrain

With ever so many colours, the Unattributed would only one have.
Himself He is the ocean, Himself its wave. (2)

Himself He is the shrine, Himself its *Arti*,
Himself He is the purest and Himself the deity. (3)

Himself He is the yoga, Himself its discipline,
Nanak's Lord is ever immune. (4) 1.6

Bilawal V

Himself He creates, Himself He provides,
Himself He makes us do, but would Himself not deride. (1)
Himself He orders and has it complied,
Himself He inspires glory but Himself remains aside. (1) *Refrain*

Himself He remains to Himself and Himself He is spread wide.
Without a guilt Himself; no one may Him misguide. (2)

Himself He remains hidden and then known wide,
Pervasive in every heart Himself and yet remaining untied. (3)

Himself He is manifest and with everyone abide.
Says Nanak, everything happens the way He does decide. (4) 2.7

Bilawal V

Gone astray, who showed me the way,
 With great good fortune I've come under such a Guru's sway. (1)
 My self, meditate on and contemplate the Lord,
 Enshrine His sacred feet in your heart. (1) *Refrain* P-804
 The mind given to lust, wrath, avarice, attachment and passion,
 Snapping the bonds the Guru has blessed with salvation. (2)

Bearing weal and woe, man is born and dies.
 The Guru's Lotus Feet for him the prop provide. (3)

Disappearing in an ocean of fire *the world raved*.
 The True Guru held his arm and Nanak was saved. (4)

Bilawal V

My body, mind and riches, all I dedicate
 Well-advised, on the Lord's Name I meditate. (1)

With a begging bowl I come for a boon
 A glimpse of Yours and my courtyard is abloom. (1) *Refrain*

Many a device and much cogitation,
 Company of the holy for mental satisfaction, (2)

Advice, intellect, experience and cleverness don't avail.
 You meet only if upon Him you can prevail.
 I close my eyes and have His sight.
 Says Nanak, I am now a success in life. (4) 4.9

Bilawal V

Neither mother, father, progeny, fellow-travellers, nor riches,
 It is the holy company which relieved me of my itches. (1)

All over the Preceptor prevails,
To the tongue uttering Name no harm ever assails. (1)

Refrain

Suffering thirst, hunger and oppressive heat,
I go in poise as the Name I repeat. (2)

A million efforts and the contentment I didn't achieve,
My mind is at rest as the Lord I conceive. (3)

Pray bless me with Your devotion
Master! This is Nanak's petition. (4) 5

Bilawal V

Of great good fortune are they who realise the Accomplished Guru,
Meeting the holy they meditate on the Name True. (1)

Lord! Those who come to You to entreat,
Their sins are washed meditating on their Guru's feet. (1) *Refrain*

Everything else is a routine exhibition.
Meeting the holy one gains liberation. (2)

Say the *Smritis*, *Shastras* and the study of *Vedas*,
It is the Lord's Name that ferries one across. (3)

Pray, pay heed to Nanak's supplication—
Grant me dust of the feet of holy that fetches liberation. (4) 6.11

Bilawal

As on the Holy Word I contemplated in my heart,
All my desires were fulfilled by my Lord. (1)
There is a glow on the face of the holy
Whom He has blessed with the Name of the Divinity. (1)

Refrain

He pulls them out of the deep well with His arm,
And the entire world comes to hail their charm. (2)

The lowly He exalts and the empty are filled
With the supreme elixir of Name Ambrosial stilled. (3)

Their bodies and mind immaculate, their sins are shattered,
Says Nanak, seeing this their Deity is flattered. (4) 7.12

Bilawal V

Friend! By attuning yourself to His Lotus Feet,
All that you desire you would have achieved. (1)
I am sacrifice unto them who meditate on the Lord,
Their heart assuaged as their Preceptor they laud. (1)

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Refrain

They are greatly fortunate,
Who in the company of the holy contemplate. (2)
They have wisdom, glory, riches, peace, joy and bliss,
Not for a moment their Supreme Deity who miss. (3)

I long for Your glimpse a lot.
Says Nanak, that is why Your feet I've sought. (4) 8.13

Bilawal V

I am meritless without any virtue.
In His grace I was taken over by the True. (1)
In the company of Lord my mind and body feel pleasant,
As the Kind Master in my house is present. (1)

Refrain

The Cherisher of devotees, Annuler of Fear,
To the shore across who ferries and steers. (2)

Redeeming the fallen as stated in the *Vedas* is the Lord's way.
That Preceptor I've beheld with my eyes, I say. (3)

In the company of the holy, the Creator became manifest.
Of Nanak, the slave, all sorrows were at rest. (4) 9.14

Bilawal V

Who knows, how to serve You?
My Eternal Lord, Inaccessible, without a clue! (1)
Untold are Your virtues, my Lord, deep and profound.
Lofty are Your mansions, wherever they are found.
Far, very far are my Master's bounds. (1)

Refrain

But for the One Lord, none other does prevail.
You alone know how our Master do we hail. (2)

On our own we can play no game.
He whom He blesses takes to Name. (3)

Says Nanak, He whom the Lord cherishes
The Treasure of Virtues he alone merits. (4) 10.15

Bilawal V

In the mother's womb you saved with Your grace.
Discarding the Divine elixir,
We tasted the fruit of disgrace. (1)
Man, you should meditate on the Lord, quitting entanglements.
When Yama comes and takes you fool to task,
You will forget your body in utter bewilderment. (1)

Refrain

The body, mind and riches you thought to you belong,
Not for a moment you chanted His song.

Lost in the deep dark well of attachment of the world,
Deluded by Maya you forgot your Lord. (3)

It was great good fortune that you came to laud.
In company of the holy, Nanak met the Lord. (4) 11.16

Bilawal V

Despite mother, father, progeny, fellow-travellers and brother,
Says Nanak, succour came from the Preceptor. (1)
There is peace, poise and bliss unbound
With the Guru Accomplished Whose Word is absolute
And several other virtues beyond any count. (1)

Refrain

Everything He Himself takes care;
Remember Him in need and He is there. (2)

He is the Bestower of plenty, *dharma*, longings and liberation, P-806
Which are granted by Him while in meditation. (3)

In the company of the holy Nanak has enjoyed this bliss,
He visited His house, the Guru Accomplished brought about this. (4) 1.17

Bilawal V

The Accomplished Guru is repository of all treasures. (1) *Refrain*
Man lives meditating on Name.
The reprobate dies in utter shame. (1)

The Lord's Name is the Saviour.
The reprobate is lost in stupid behaviour. (2)

Many have died talking *loose*,
With their neck and feet in gallows noose.

Says Nanak, those who meditate on Name
Yama would never come to frame. (4) 13.18

Raga Bilawal V Score 4

Duets

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

How does one meet one's Preceptor?
Every moment, every instant, if His Name you utter. (1)
I propitiate the Lotus Feet of the Lord.
Pray, advise how I imbibe my Beloved Bard. (1)

Refrain

Dear Lord, pray do me a favour.
Never should Nanak forget You ever. (2) 1.19

Bilawal V

Meditating on the Lotus Feet of the Lord,
I was relieved of my sufferings,
And found my self in full accord. (1)
The Guru annulled my suffering and favoured me with a boon,
My life was success, by living in tune. (1)

Refrain

Inexpressible is the elixir of Word Holy,
Says Nanak, meditating on which one qualifies for Eternity. (2) 2.20

Bilawal V

It is all peace
Brought about by the Great Guru, the Deity,
Ushering in weal.
With unstruck melody. (1)

Refrain

Gone are the woes, violations and worries.
 Remembering the Lord, sins are washed.
 It is time to enjoy the company of the comely.
 Guru Nanak's status is elevated overly. (2) 3.21

Bilawal V

Attachment, misdemeanour and intoxicants.
 In a frightening bond man is caught,
 His life wasting in misdeeds daily.
 In Yama's noose, in the end is he lost. (1)
 He comes seeking Your shelter, Compassionate Lord!
 In the arduous ocean of life,
 Dust of the feet of holy is a safe resort. (1)

Refrain

Lord! Bestower of Peace, Accomplished Master!
 Yours are my body, mind and breath and all.
 Pray! Free me from the bonds of delusions,
 Of Nanak You are ever the graceful God. (2) 4.22

Bilawal V

The Preceptor has conferred bliss, He has stood by His commitment
 He has been gracious to the holy,
 And endowed to the entire family with fulfilment. (1)
 Of the True Guru it is the personal achievement.
 Hargobind is blessed with long life
 With peace, joy and salvation as endowment. (1)

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Refrain

Glades and grass blades of the three worlds are in bloom,
 Every soul has a feeling of attainment.
 Says Nanak, they have fruits of their hearts desire,
 Their dreams have found fulfilment. (2) 5.23

Bilawal V

He on whom He is gracious,
The Yama of death he never faces. (1)

In the company of the holy he takes to prayer.
Laudation snaps Yama's snare.
The True Guru, Himself provides,
Nanak, seeks dust of the feet of the like. (2) 6.24

Bilawal V

In your heart the Lord's Name try and sink,
And day and night His laudation sing. (1)

Yourself you should cultivate the attachment of the kind
That day and night you treat the Lord by your side.
Says Nanak, He is of great good fortune
To the Lord's feet whose heart is in tune. (2) 7.25

Bilawal V

No more malady, the Lord Himself redeemed.
The sleep has landed with peace and poise released. (1)
Brother, you may now eat to your fill.
With *Amrit* in your heart instill. (1)

Refrain

Says Nanak, seek the shelter of the Guru Perfect.
Of His Name, Who does the honour protect. (2) 8.26

Bilawal V

The True Guru has turned my home and people inviolate.
He who slanders them,
The Creator has already taken care of their fate. (1)

Refrain

Nanak has sought His shelter.
Whose Word is eternal, none can equate. (2) 9.27

Bilawal V

Rid of suffering and anxiety, the malady is cured.
The holy may enjoy the elixir divine,
The Preceptor has declared. *Refrain*
You are in the midst of every delight,
Your mind and body are reared.
You may chant the Lord's praises day and night,
This is the remedy shared. (1)
And settle in your moorings,
It is a welcome fare.
Says Nanak, the Lord is gracious,
No more would you suffer the separation despair. (2) 10.28

Bilawal V

The entanglements of Maya, none do accompany.
The mighty rulers must leave according to the sacred testimony. *Refrain*

The egoistic pride is ever shattered;
It is the primal time ceremony.
Those engrossed in terrible misdeeds
Must suffer the transmigration agony.
The holy must tell the truth.
Day and night they meditate in harmony.
Says Nanak, they meditate and swim across,
Dyed in the red of the Divine Honey. (2) 11.29

Bilawal V

With poise, meditation, bliss and peace, the Guru Accomplished has endowed
The Lord is ever by our side as a saviour. P-808

With the nectar of virtues untold.
 The world is full of praise,
 Everyone cherishing our company.
 When the True Guru is pleased,
 No impediments may mar our journey. (1)

He who has the Lord Compassionate on his side,
 Everyone is his slave.
 Ever and ever he is exalted,
 Says Nanak, with glory the Guru gave. (2) 12.30

Raga Bilawal V Score 5 Quartets

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

The Lord has created the mortal world like the houses and farms of sand.
 It doesn't take them a moment to collapse,
 Like when the drops of water on paper land. (1)
 That the ascetics, householders and *yogis* have all left,
 My self, pay heed and try this truth to understand. (1)

Refrain

Like a dream during sleep is this world *at hand*.
 Whatever you behold must be undone.
 Why by its side like stupid you stand? (2)

Where are your brothers and all your friends?
 Open your eyes wide and have them scanned.
 Some have departed, others must go,
 Waiting for their turn they stand. (3)

Those who have served the Guru Accomplished,
 Of the Portal they are permanent hands.

Nanak, the slave is a menial of the Lord,
Lord God! Pray, by him do stand. (4) 1.31

Portal V

Praise of the world, to the fire I consign.
What spell do I repeat that I meet the Beloved mine?
Should the Preceptor be gracious,
I would propitiate the Divine.
The ambition with which my mind is enamoured,
With the Guru's blessings, I decline. (1)

Refrain

I make such earnest prayer
That my mind may appear to pine.
I would sacrifice all other boons
For a moment of nuptial chime. (2)

The five evils are shed with the Guru's blessings,
Also rancour and indulgence grime.
With refulgence in the heart I am enlightened,
I am awake both day and night time. (3)

She comes to His shelter as happily wedded,
She who has it inscribed from the Time Prime.
Says Nanak, those who've imbibed Him,
Their body and mind are ever cool and fine. (4) 2.32

Bilawal V

He who has been dyed in red, *he is of great good fortune.
He never gets dirtied, nor is soiled with stains. (1)
As I met the Lord, the Bestower of felicity.

* blessed with devotion

With His face exuding peace,
He settled in my heart spontaneously
Which it is difficult for Him now to leave. (1)

No more old age, no more death,
Nor any sufferings and pain.
With the sip of nectar I was satiated,
And deathlessness from the Guru I came to attain. (2)

He alone knows who has tasted it, the invaluable Name.
Its value cannot be determined,
No one has been able to ascertain. (3)

Lord! Your sight is a blessing,
Your Holy Word a treasure of virtue without price.
I long for the dust of the feet of Your slaves,
For which Nanak is a sacrifice. (4) 3.33

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Bilawal V

Lord! In Your benign grace keep me in Your protection.
I know not how to serve You.
I am a low-caste simpleton. (1)

I take pride in You
My heart who has won.
We are sinners, ever misled,
You have invariably forgiven. (1)

Refrain

We commit millions of misdeeds daily.
You are Attributeless Haven.
Slaves of Maya, instead of devotion to the Lord,
Such are our deeds in tavern. (2)

You bestow boon in Your grace,
 We are the ungrateful men and women.
 We are attached to what You bestow,
 Forgetting the Master who has given. (3)

There is nothing beside You,
 My Saviour from transmigration.
 Says Nanak, I am in the protection of my Kind Guru,
 Pray, save the stupid simpleton. (4) 4.38

Bilawal V

Let us not blame anyone and devote ourselves to the Lord.
 He serving Whom the mind is much happy,
 Him should ever we laud. (1)
 Whom shall we complain without You?
 You are the Bestower Master!
 We are a lot of sinners (1)

Refrain

We live the way You ordain.
 We have known no other way.
 Of the supportless You are the support,
 With the Name as their stay. (2)

What You do is fine,
 He who accepts is liberated.
 Every article around is Yours,
 By You alone facilitated. (3)

I wash Your feet and serve if You may grant.
 Pray, do be gracious to Nanak,
 That Your praises he should chant. (4) 5.35

Bilawal V

His death laughs over his head, the pighead doesn't realise.
Involved in arguments and indulging in pleasure and pride,
Of death he is not wise. (1)

Serve Your True Guru, why go about without lead?
Seeing the *kasumba** in bright colour,
Why get deceived? (1)

Refrain

Collecting wealth for use in misdeeds?
As the dust gets mixed with dust,
Naked you will proceed. (2)

Those for whom you labour hard are your foes.
In the end they would desert you,
Why kick up row? (3)

He alone turns humble like the dust of feet,
Who has inscribed it in his lot.
Says Nanak, his bonds are snapped,
The shelter of True Guru who has sought. (4) 6.36

Bilawal V

The lepers scaled mountains and stark ignorant became clever exponents.
The blind could behold the Three Worlds
Meeting the Guru with immaculate intent. (1)
Listen friends! The Holy Company be lauded
It casts off impurity, sheds millions of sins and makes the mind resplendent. (1)

Refrain

The Lord's devotion is such
As a worm can vanquish an elephant.

* safflower, symbol of impermanence

Those whom He takes into His flock,
They are blessed with fearlessness as endowment. (2)

The tigers turn cats,
And straws into mountains benevolent.
Those toiling for half a penny
Become rich and solvent. (3)

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Which of Your virtues should I recount
Yours are of countless talent.
Pray, bless me with Your Name
Wails on Your Portal, Nanak, the insolvent. (4) 7.37

Bilawal V

Egoistic, disputant, avaricious, lost in delights of tongue day and night,
Fraudulent imposter, attached to the household
And in vicious other passions taking pride, (1)
With the blessing of the Guru Accomplished I have come to realise.
That royal territories, wealth and beauty,
Without the Name Divine are mere snide. (1)

Refrain

Charming and performances, incense bearing costumes
Coming in touch with the sinning body deride. (2)

Having roamed a lot the human incarnation I attained,
In a moment it would subside.
Having lost the opportunity,
In many an incarnation I would have to abide. (3)

It is with the Lord's grace that one comes across the Guru
Who does to the wonder of Name guide.
Such a one has peace, poise and bliss
Accompanied with music of absolute tide. (4) 8.38

Bilawal V

In the boat of the feet of the holy many an ocean I ferried.

I was wandering in wilderness,
 With the Guru's dope I carried.
 Lord, Lord and Lord alone
 With the Name of Lord I parried.
 Sitting, standing and sleeping
 With the Lord I was married. (1)

Refrain

The fire and foes took to heels
 When in the company of holy I got carried.
 My capital was intact with plenty of profit.
 Which brought glory to the people I ferried. (2)

I come to be installed permanently without any anxiety,
 No more did I waver and parried.
 I was rid of doubts and delusions,
 As my eyes on the Lord God tarried. (3)

Meritorious and profound, a symbol of virtue,
 How does one relate your qualities varied?
 Nanak, the slave, gained company of the Holy,
 With the Ambrosial Name he has ever carried. (4) 0.39

Bilawal V

Life without the company of the holy is all waste.

Meeting the holy dissolves doubts,
 One attains a worthy state. (1)
 The day one meets the holy,
 I am sacrifice unto that date. (1)

Refrain

I would dedicate my mind and body,
 And sacrifice myself unto the Great. (1)

Refrain

I am detached from attachment, stabilised,
My mind has become dust of everyone's feet,
And my ego is no more inflate. (2)

Derision and slander with wishing ill of others
In a moment the flames ate.
His kindness and grace you may find within you,
Never for a moment you have to wait. (3)

Your body and mind are in peace,
No more in worldly bait.
Love of ourself, life, and the wealth of breath
Says Nanak are His glimpses in-state. (4) 10.40

Bilawal V

I long to serve Your devotee, with my hair wipe his feet.
Dedicating my head, take delight in hearing Your virtues repeat. (1)
Beholding You I am reinvigorated.
My Compassionate Lord, pray do meet me I entreat.
Day and night I should be in bliss
And meditate on the Gracious-Sweet (1)

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Refrain

The Holy Lord is the Saviour of the world.
I come to be tied with His pleat.
Pray, do bestow me in charity
Dust of the holymen's feet. (2)

I have no argument, no cleverness,
Nor any treat.
Pray, relieve me from prejudice, fear and attachment
And Yama's strenuous beat. (3)

I come to make plea
To the Compassionate, Fatherly, Sweet

I should ever laud You.
In the company of the holy, of peace a seat. (4) 11.41

You do what you wish, there is nothing beside Thee.
Seeing Your grandeur.
Yama's minions flee. (1)
With Your grace one is liberated and of ego relieved.
You are All-powerful, the Guru Perfect conceived. (1)

Refrain

I have looked around and searched,
Without Name it is all false.
The life's weal is in the company of the holy,
The Lord does all the problems solve. (2)

Whatever You assign I get involved
All my cleverness I have shed.
I find you prevail all over,
My Lord, Provider of bread. (3)

Everything is to be had from You,
Albeit only the fortunate pursue.
Nanak has this prayer to make –
I should live to laud Your virtues. (4) 12.42

Bilawal V

Meditating in the company of the holy, all the sins flee.
Dyed in the Lord's colour,
No more in the mother's womb one is required to be. (1)
Uttering the Name of the Lord,
The tongue becomes sweet like that of *honeybee*
The mind and body become immaculate,
Making the Name as repeated plea. (1)

Refrain

Sipping the essence divine the mind is satiated,
 It is in a joyous spree.
 The illuminated understanding comes to be manifest,
 The lotus of heart turned away from Maya is in glee. (2)
 It is cool, quick, contented,
 Assuaged is the thirst in me.
 No more wandering in the ten directions,
 I come to settle in a spot of purity.
 The Saviour has saved us,
 All our illusions have ceased to be. (3)

Nanak is at peace with the treasure of Name
 Beholding and remaining in the holy company. (4) 13.43

Bilawal V

To be blessed, draw water, wave fan and grind corn for the devotee.
 Consign to fire the royal might, estates and offices of authority. (1)
 Touch the feet of the menials of the holy.
 The wealthy and wielder of power should never be your envy. (1) *Refrain*

The coarse grain of the holy is like a treasure
 With which the thirty-six delicacies of the reprobate don't measure. (2)

Covered with the tattered blanket of the holy you don't feel unclad,
 The reprobate endowed with silken robe may bring ignominy. (3)

You cultivate a reprobate, it snaps in between.
 He who serves the holy, here and hereafter is in esteem. (4)

Lord! You have created it all, its Your accomplishment.
 Beholding the holy, Nanak lauds Your achievements. (5) 14.44 P-812

Bilawal V

With my ears I listen the Name and with the Name I laud.
 Placing my head and hands at the holy feet,
 I meditate on God. (1)
 Pray do be gracious, I beg the Compassionate Lord.
 This is how I attain occult powers as my reward.
 And the dust of the feet of the holy
 For my forehead I cart. (1)

Refrain

Considering myself low of the lowest I propitiate my Lord.
 I rub their feet, shed my ego
 And get in the holy absorbed. (2)

I forget not the Lord for a breath
 I seek no other resort.
 Make my life fruitful meeting the Guru,
 My pride and attachments I discard. (3)

Truth, contentment, compassion and *dharma*
 I put on as make-up on my part
 Thus, says Nanak, I succeed as the one happily wedded
 And please my Bard. (4) 15.45

Bilawal V

The Eternal Word of the holy is all over manifest.
 He who cultivates company of the holy,
 He propitiates the Lord Blessed. (1)
 This is the divine truth,
 Meditating on which one gains benefit.
 They talked about all sorts,
 My Guru brought me to His own nest. (1)

Refrain

He protects those who come in His care,
 Doubtless never does He rest.
 In the field of *Karma* one should sow the Name
 It is the opportunity best. (2)

The Lord is the Knower of heart,
 He does and makes others do the rest.
 He redeems many a fallen
 This is the Master's quest. (3)

Forget not that the man is by Maya misled.
 Says Nanak, He vindicates his honour
 Who comes to the Lord with request. (4) 16.46

Bilawal V

He who created a rare figure out of clay.
 Many an ugliness hidden in the heart,
 While the body giving a splendid display. (1)
 How can one forget Him of such virtues if one may?
 Ignoring the Lord, who cultivate others,
 Back to the dust they mix with clay. (1)

Refrain

Meditate on Him every breath, don't you delay.
 Forget the friend and get absorbed in the Lord
 Discarding the false traits. (2)

The One who reveals in several hues,
 Who will ever here stay,
 One should serve such a Preceptor
 Under the guidance of the Guru, pray! (3)

He is Mightier than the mighty,
 Everyone is said to say.

Make me slave of Your slaves
Says Nanak, if you may. (4) 17.47

Bilawal V

Forgetting every other anchor, I have sought shelter with the Lord alone,
The Preceptor is best accomplished,
Of merits a repository sort.
The Name is the prop of man,
Which is obtained at the Preceptor's mart.
They have faith in the Preceptor,
With the holy in their heart. (1)

Refrain

He protects, He gives, Himself He provides
Helper of the helpless, the mine of mercy
Every breath He guides. (2)

P-813

What the Creator does
It is certainly wise.
Says the Accomplished Guru's sermon
There is peace in the Lord's advice. (3)

He who, ignoring his anxieties,
Understands what the Lord has implied,
Says Nanak, neither dies nor departs.
He in the Lord's colour is dyed. (4) 18.48

Bilawal V

At a touch the cauldron of fire extinguished and the sins fled.
I was languishing in a dark well.
With His hand out He led. (1)

He is my Love,
I am the dust of His feet.

Meeting Him the mind is at peace,
The body with life he feeds. (1)

Refrain

As inscribed in the primal time,
He has come to wed.
Happy in the company of the holy,
All my desires are met. (2)

Fears of the Three Worlds are allayed,
I have found peace.
The Guru Accomplished has been gracious,
The Name is lodged in my heart's niche. (3)

Lord! Nanak has faith in You,
You are his anchor.
You are Almighty and Accomplished
Inaccessible and a wonder. (4) 19.49

Bilawal V

He is unclean, indigent and mean who the Lord has forfeited.
Remembers not the Creator and has himself alienated. (1)
It is woe when one forgets and weal when one remembers the Lord
The bliss of the holy is to get together daily and laud. (1) *Refrain*

The exalted He humbles and the humble He exalts,
His greatness can't be estimated, the Master's influence is vast. (2)

Involvement in enjoying colour and beauty the day of departure has arrived.
Everything has become unreal like a dream;
Also lost is what was one's earning as a right. (3)

My Mighty, Accomplished Lord I seek Your advice.
May Nanak meditate on You day and night,
And unto You should be a hundred times sacrifice. (4) 20.50

Bilawal V

On my head may I fetch water and with my hands wash His feet.
 Let me sacrifice myself a million times,
 His glimpse may be my treat. (1)

Whatever I come to long in my heart,
 In the Lord God I should meet.
 Of the holy may I sweep the place
 And wave the fan *in the retreat*. (1)

Refrain

The ambrosial words that the holy utter,
 Let me quaff as the drink sweet.
 With this elixir may I feel quenched
 And the foul passion of vice forfeit. (2)

When the holy get-together in a company,
 May I along with them the Lord entreat.
 To the holy let me bow in reverence
 And kiss the dust of their feet. (3)

May I meditate on the Name sitting and standing,
 Let this be my coveted feat.
Nanak has the supplication to make
 In His shelter the Lord may I meet. (4) 21.51

Bilawal V

Only he can swim across the ocean who lauds the Lord,
 And in the company of holy imbibes God. (1)
 Your slave lives on listening the Holy Word uttered by Thee.
 It is known the world over
 That You vindicate the honour of Your devotee. (1)

P-814

Refrain

Pulling out of the ocean of fire, the Lord had the burning subside.
 Sparkling the ambrosial Name
 The Guru came by me to abide. (2)

Alleviating the torture of transmigration,
 I attained of peace the abode.
 Snapping the ties of illusion and attachment,
 He took me in His fold. (3)

Don't you ever think there is anyone else,
 Everything is in the hands of Almighty
 Nanak came to attain all sorts of delight
 In the company of the holy. (4) 22.52

Bilawal V

The Lord Himself snapped our bonds, He was kind,
 The Preceptor is Helper of the helpless,
 His glance is bliss sublime. (1)
 The Guru Accomplished was gracious,
 He put an end to the painful malady.
 My mind and body were calm and at peace
 Meditating on the Divine Entity. (1)

Refrain

The Lord's Name is the remedy which allows not any malady.
 No suffering does torture,
 When one cultivates the holy company. (2)

One should meditate on the Lord with concentration of mind,
 Thus the sins are washed, one is cleansed,
 And company of the holy one does find. (3)

Listening and uttering the Lord's laudations
 Rids one of misfortune.

Nanak has been revealed the supreme spell,
 Lauding the Lord with others in tune. (4) 23.53

Bilawal V

The Lord's devotion is born out of fear and one has peace of mind.

Meditating on the Name of Lord,
 Free from misgivings would one find.

He who propitiates the True Guru,
 Poise comes to lodge in his heart.

He quits all clever devices,
 And follows what he is taught. (1)

Refrain

One should meditate on the Lord Bestower,
 And never shake from mind the Holy Wonder. (2)

He is really a wonder whose lotus feet charm.

Lord, he whom You favour,
 You hold for service by the arm. (3)

I have sipped the nectar from the reservoir divine,
 My mind and body in bliss I find.
 Says Nanak, may I never forget
 The source of eternal joy, the Lord Kind. (4) 24.54.

Bilawal V

My thirst assuaged, attachment dissolved, fears and illusions have fled.

My mind is immutable and in bliss,
 The Guru has His favours shed. (1)

Meditating on the True Guru.

No more do I suffer.

My mind and body are cool and quiet,
 I am in peace and poise, my brother! (1)

Refrain

Asleep, I was awakened in meditation and I beheld in a bewildered state.

I sipped Amrit and was assuaged,

It had its peculiar taste. (2)

I was liberated, liberated my fellow-travellers

And the entire family.

It was a fruit of the Guru's service,

At the sacred court of the Divine Entity.

Mean, helpless, ignorant, meritless without any virtue.

Nanak was granted favour,

He was appropriated by the True. (4) 25.55

P-815

Bilawal V

The Lord is the anchor of His devotees, there is none other.

Their power, status, family and wealth

It is the Name of the Preceptor. (1)

In Your grace Your devotees You protect.

The traducer die slandering

To Yama they are subject. (1)

Refrain

The holy meditate on the Lord, their being no other.

They make their supplication to the One

Who prevails all over. (2)

They listen discourses and the Holy Word uttered by godmen.

All their foes thus fritter away,

And the devotees are given due attention. (3)

What Nanak says is true, let it be known all over.

The Lord's devotees who seek the shelter,

None do they need fear. (4) 26.56

Bilawal V

The Lord who has the power, snaps the bonds,
 There is no other way of liberation,
 Pray keep us under Your command. (1)
 We come to Your shelter, the Lord Compassionate!
 We can be saved in the world,
 If You alone the protection grant. (1)

Refrain

Involved in desires, delusion, attachments and misdeeds,
 With falsehood lodged in mind
 The Lord I never go to or heed. (2)

The Light Supreme, Accomplished Lord, it is all Your creation.
 We live the way You make us live
 You are Inaccessible, Wondrous manifestation. (3)

The Lord Almighty, Accomplished Master!
 Pray, bless us with devotion.
 Says Nanak, meditating along with the holy,
 One finds one's liberation. (4) 27.57

Bilawal V

Who it is who has not succumbed to your temptation?
 The mighty charmer Maya with her hellish tradition! (1)

My evil inclined mind, you cannot be trusted.
 You are much too intoxicated.
 The tether of the donkey is loosened
 When its back has been loaded. (1)

Refrain

Meditation, asceticism and discipline you have given go-by,
 And subjected yourself to Yama's bludgecon doom.

You remember not the torture of transmigration,
You, the shameless buffoon! (2)

You have distanced yourself from the One who is your fellow traveller and
great friend.
And tied yourself with five robbers.
In great affliction it is going to end. (3)

Nanak seeks shelter with those who have their mind controlled,
Who have their body, mind and property to the Lord sold. (4) 28.58

Bilawal V

Living an active life, I am in bliss, the secret of peace lies in meditation.
Uttering the Name of God, one improves one's cogitation (1)
Meditating on the Lotus Feet of the Guru I survive.
Repeating the Name of the Lord from my mouth,
I quaff Amrit and revive (1) *Refrain*

The living creatures abide in peace, everyone with a hope in mind.
They all contemplate doing some good, P-816
No ill-will around them they find. (2)

Blessed are the people, blessed is the spot where they meditate,
Where they chant hymns and conduct discourses on the Lord,
And live in poise and a peaceful state. (3)

They forget never from their mind the Helper of the helpless.
Nanak seeks shelter of the One
Who the supremacy over everything does possess. (4) 29.59

Bilawal V

He who had you released from the mother's womb and blessed with peace.

To remain calm and quiet,

Ever you contemplate on His Lotus Feet. (1)

That which is not of any avail in life and to death *you are attached*,

He who has brought about this creation,

Rare are those with Him are latched. (1)

Refrain

Man! the Creator creates both weal and woe,*

And from suffering extricates.

The ant He turns into an elephant,

And the broken He remakes. (2)

Born from egg, placenta, perspiration and atmosphere,

All are the Lord's Creation.

The deed that fetches all benefits

Is remaining ever in meditation. (3)

On our own we can do nothing,

For shelter to the holy we make.

From the dark wall of illusion

Says Nanak, the Lord, pray, extricate. (4) 30.60

Bilawal V

In searching, the jungle and wilderness I have generated

The guileless, imperishable, unknowable gods.

The Lord I *have not found*. (1)

When do I behold my Lord in His divine glory?

Better than being awake is the dream

When one is in the Master's company. (1)

Refrain

* heat and cold

Thirsting for His glimpse I listen scriptures adumbrating caste code,
 Form, features and five elements,
 I find Him above the board. (2)

His identity is revealed to the holy or the rare *yogis* supreme,
 With whomsoever in His grace they come in contact.
 He is great with due esteem.
 He is within and without, there is no doubt.
 Says Nanak, only he propitiates Him,
 Whose *Karma* has the perfect clout. (4) 31.61

Bilawal V

Beholding the Lord's glory all the living creatures are thrilled,
 The True Guru Himself arranged
 To have the debt discharged. (1)
 Consuming and spending it remains intact,
 The Holy Word is inexhaustible.
 Everything is found adequate,
 There is nothing that is unavailable. (1)

Refrain

Meditating in the company of the Holy
 Is a wondrous treasure.
Dharma, wealth, fulfilment of desires and salvation
 Are made available without measure. (2)

The devotees meditate on the Lord in single-minded frame
 And garner the Name Divine
 Which cannot be counted or defined. (3)

Lord! We come seeking Your shelter
 And laud Your virtues.
 Says Nanak, Your extent cannot be known,
 Limitless is the Lord True. (4) 32.62

Bilawal V

Meditating on the Lord Supreme objectives are fulfilled.
 In the Divine City the Creator dwells,
 Where the holy are billed. (1)
 Those supplicating the Master
 Come to no ill.
 The Lord Himself is their Saviour,
 Of the holy He is the goodwill. (1)

Refrain
 P-817

They are never in want,
 Full are their stores ever.
 The Lotus Feet of the Lord lodged in their heart,
 The Lord who is Inaccessible and a Wonder. (2)

Everyone lives a happy and a fruitful life,
 Nothing seems to miss.
 Blessed by the holy, they propitiate the Lord,
 The Accomplished Sovereign ever in bliss. (3)

Everyone hails Him, glorious is every spot.
 Meditating on the treasure of Name,
 Nanak was in peace and met the Guru he sought. (4) 33.63

Bilawal V

To be rid of maladies one should meditate on the Lord,
 For freedom from illness is Rama's rod. (1)
 Propitiate the Guru Accomplished and enjoy the reward,
 Hail the Holy Company which brings about the accord. (1)

Refrain

He meditating on Whom lends peace and alienation retard,
 Nanak sought His shelter who is the Almighty God. (2) 34.64

Raga Bilawal V Score 5

Duos

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

Giving up every other cure I took to the Lord's Name.
All my maladies and sufferings were shattered,
My mind was in a cool and quiet frame.
Meditating on the Guru Accomplished the afflictions were no pain,
The Saviour came to save me in His graceful vein. (1) *Refrain*

He pulled me out by hand to my rescue as He came.
Meditating on Him my mind and body are in peace and free from fear dame. (2) 1.65

Bilawal V

Putting His hand on my forehead, the Lord established me and blessed with Name.
It entails no loss, the Preceptor's service is ever a gain.
Himself the Lord vindicates His devotees fame.
Whatever the holy contemplates,
He accepts and does the same. (1) *Refrain*

Those seeking shelter of His Lotus Feet
Are like a beloved dame.
Says Nanak, He meets them in His grace
And the flame merges in the flame. (2) 2.66

Bilawal V

The Lord Himself bestowed me with the anchor of His Lotus Feet.
He who comes to the shelter of the Lord,
Ever does he find a respected seat. (1)
The Lord is the saviour, His service is holy.

That Amritsar is a city of peace,
It is a gift of Guru's divinity. (1)

Refrain

One should meditate on the Lord ever,
It protects from every blight.
Says Nanak, meditating on the Lord God,
The foes take to flight. (2) 3.67

Bilawal V

With mind and body should one meditate on the Lord in holy company.
Chanting praises of the Preceptor,
Yama flees in a seeming hurry.
He who meditates on the Name,
He remains awake daily. P-818
He is not harmed by spells and magic,
Nor by an evil eye. (1) *Refrain*

Lust, wrath, ego, pride and attachment,
The seeker gives them go-by.
Bliss, joy and devotion, says Nanak,
Are availed to those who by the Guru abide. (2) 4.68

Bilawal V

Management of the creation is His charge, He does what He likes,
When the Lord is pleased, no fear ever strikes. (1)
Meditating on the Lord God,
You will suffer no affliction.
Yama dare not approach the devotee,
Who enjoys the Lord's affection. (1) *Refrain*

The Almighty is Accomplished,
 There is none other.
 Nanak has come to the Lord's care,
 The True One is his shelter. (2) 5.69

Bilawal V

By constant contemplation the spot of suffering disappears
 There is peace in the holy company,
 No more straying one hears. (1)
 I am sacrifice unto my Guru,
 His feet everyone endears.
 There is bliss, peace and joy,
 I behold and laud the Seer. (1)

Refrain

To divine discourse, laudation, chanting and music,
 I have come to adhere.
 Says Nanak, when the Preceptor is pleased,
 One finds for what one cares. (2) 6.70

Bilawal V

Your slave has a request - Pray, enlighten my heart
 With Your grace my Preceptor.
 Let my misdeeds depart.
 Your Lotus Feet are my anchor.
 Repository of virtues are You, my Lord.
 I should devote myself to laudation and meditation
 As long as I breathe my Bard! (1)

Refrain

You are mother, father and relation,
 All over it is Your resort.

Nanak has come seeking shelter of the Holy
Whom everyone does laud. (2) 7.71

Bilawal V

Everyone asks for good; albeit the miraculous powers lie in laudation.
They call Him Holy which for others is an attraction. (1)

Peace, poise, bliss of liberation,
The Guru Accomplished has given.
Everyone took kindly to us,
As we devoted ourselves to meditation. (1)

Refrain

The Lord virtuous and profound
Prevails all over.
Says Nanak, the holy remain in bliss
Finding the Lord as their anchor. (2) 8.72

Bilawal V

The Compassionate Lord listened to my prayer and was kind.

He saved His devotee,
And the slanderer was maligned. (1)
No one dare look askance at You,
If you are devoted to your Guru.
The Preceptor will protect you.
Extending His arm true. (1)

Refrain

Of the creation You alone are the Provider,
There is none other.
Nanak makes his supplication to You,
You alone are his shelter. (2) 9.73

Bilawal V

Our friends and well-wishers are taken care of by the Lord,
 The Traducers have all been destroyed.
 No more have you fear of any sort. (1)
 As you propitiated the Revered Guru
 Fulfilled were all your objectives.
 You were hailed all over the world,
 And successful was your service. (1)

Refrain
 P-819

Lofty, Wondrous, Immeasurable is Lord
 Who has everything in His hand.
 Nanak has Preceptor as his Protector,
 Here and hereafter by him Who would stand. (2) 10.74

Bilawal V

Meditating on the Guru Accomplished, the Lord was kind,
 The holy showed the way,
 Yama's snare to unwind. (1)
 Chanting the Lord's Name,
 Of suffering, hunger and doubts I was relieved,
 And was in peace, poise and bliss.
 All my objectives were achieved. (1)

Refrain

Subsided is my sensation of burning, it is cool and quiet,
 I am protected by the Lord.
 Nanak is in the shelter of the One
 Who is glorious all over the world. (2) 11.75

Bilawal V

Pleasant is earth, the spot blessed,
 Objectives are all fulfilled.

Meditating on the Name,
 Fled is the fear and my illusions killed.
 In the company of the holy,
 It is peace, poise and senses stilled.
 The moment is auspicious
 With the Name which is filled. (1)

Refrain

They came to be known all over,
 Who went about unbilled.
 Nanak sought His shelter
 Each and every heart Who has tilled. (2) 12.76

Bilawal V

The Lord Himself relieved of melody, peace and quiet showed.
 Of great glory and wondrous looks,
 The Lord Himself the boon bestowed. (1)
 The Enlightened Guru was gracious,
 He protected the brother.
 I am in His protection,
 Who is ever a succour. (1)

Refrain

Unheeded never goes a devotee's prayer,
 Nanak's prop is the Lord of virtuous wares. (2) 13.77

Bilawal V

Ever they die and are born who forget the Life Bestower.
 The devotee serves the Preceptor,
 And day and night remain dyed in His colour. (1)
 It is peace, poise, bliss in excess,
 Fulfilling every desire.
 It is felicity in the holy company
 Meditating on the virtuous Sire. (1)

Refrain

Lord! Pay, heed to the prayer of the devotee
 You are the Knower of heart.
 You prevail everywhere,
 Of Nanak you are the Lord. (2) 14.78

Bilawal V

Protected by the Preceptor no hot wind can blast.
 With the *Lakshman Rekha** around us,
 No one dare suffering cast. (1)
 We have propitiated the True Guru
 Who has us here brought.
 He gave us the remedy of Divine Name,
 And by the sole Lord we were caught. (1)

Refrain

The Saviour saved us,
 And all our ills He fought.
 Says Nanak, the Lord was gracious,
 He came to rescue our lot. (2) 15.79

Bilawal V

Their children themselves they have protected,
 the Preceptor and the Revered Guru
 There is peace, poise, quiet and bliss,
 Rewarded has been our service to the True Guru. (1)

P-820
Refrain

The Preceptor Himself attended to the devotee's supplication,
 Relieved from disease, gave life to the sick.
 He who is of immense estimation,
 Our faults He has forgiven with His surmise.
 What we desired He bestowed.
 Nanak unto Him is sacrifice. (2) 16.80

* the line of divine protection marked by Lakshman to protect Sita before her abduction.

Raga Bilawal V Score Quartets and Duos

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

My Lord Charming! Pray, let me not hear
Songs sung and musical din of the reprobates,
Also the wasteful words they utter. (1)
I should serve and continue to serve the holy
And ever in my mind it bear.

Refrain

I should be blessed with fearlessness by the Lord Compassionate
And laud the Preceptor in the company of the Seers. (1)

Dyed in Your colour my tongue should laud Your virtues
And my eyes for a glimpse of the Lord should peer.
May You be gracious, Redeemer of the suffering of the poor,
Your feet in my heart I may bear. (2)

Let me be lowly and lowliest of the holy,
Such a vision should ever remain clear.
I should quit my ego for ever and ever,
Of the True Guru this spell should I endear. (3)

Byond every measure, Measureless is the Lord,
With loving devotion who does cheer.
Says Nanak, whosoever seeks His shelter,
Receives the boon of remaining without fear. (4) 1.81

Bilawal V

Lord! You are my life's anchor prime.
I greet, bow, do obeisance, prostrate
And sacrifice myself many a time. (1)

Refrain

Sitting or standing, awake or asleep,
 For you alone I chime.
 Weal and woe and my mind's anxiety
 To you I come to prime. (1)

You are my prop, my power, wisdom and wealth,
 You are the family mine.
 What You do is in my interest,
 Says Nanak, it is a blessing beholding the feet sublime. (2) 2.82

Bilawal V

You are said to be everyone's saviour.
 I am involved in attachment, keeping foul company,
 As such I don't You remember. (1)
 Vice and evil I have garnered and grasped
 From *Amrit* my mind has itself sever.
 Given to lust, wrath, avarice and slander,
 From truth and contentment I'm out of favour. (1)

Refrain

Master, pull me out of these,
 Defeated, I have come seeking Your shelter.
 Nanak has this supplication to make,
 In the company of the holy this destitute should also be taken care. (2) 3.83

Bilawal V

At the abode of holy is heard the mention of Lord.
 Their days and nights resound with divine discourse.
 There is joy and bliss when the Lord they laud. (1)
 In His grace the Lord has made us His own
 And bestowed the Name as reward.
 Involved in laudation day and night,
 We are rid of lust and wrath. (1)

Refrain

P-821

Beholding the Lord we are satiated,
 Having fed on *Amrit* as divine award.
 Nanak has come seeking shelter of Your feet,
 Pray allow me the company of men of God. (2) 4.84

Bilawal V

Hisself He saved His devotees
 In His grace He bestowed His Name
 And annulled their woes and calamities. (1)

Refrain

Everyone lauds the Lord
 In *ragas* rare with their tongues in harmony.
 The thirst of millions of lives is satiated,
 With alchemy in their soul of the Name of Deity.
 We held the feet of Bestower of peace
 And meditated on the Holy Word in the Guru's company,
 Thereby shattering illusions and fears, swam across the ocean *of life*,
 Says Nanak, with the Master's glory. (2) 5.85

Bilawal V

Relieved* from fever, Guru, the Creator
 I am sacrifice unto my True Guru.
 Of the entire world who vindicates the honour. (1)

Refrain

With His hand on the forehead,
 The child He saved.
 With the *Amrit* of Name
 The nectar He paved.
 In His grace He protected the honour of His devotee
 What Nanak said was accepted in the Court of Deity. (2) 6.86

* it relates to the recovery from fell disease of Hargobind, Guru Arjan's child.

Raga Bilawal V, Score 7 Quartets and Duos

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

The True Guru's Word is like refulgence of the Sun.
It dispels darkness and the wondrous chamber** of jewels throws open. (1)
Wonderstruck are those who behold it.
They fail to describe its glory.
Intoxicated they are lost in it,
Wrapped in ecstasy. (1)

No more entanglements and snares
No more distance of ego a bit.
You are no more high, I am no more low to be stretched.
You are mine; to You I submit. (2)

You are but One, it is Your expanse.
You are wonder of wonders.
It is Your spread, Your finish,
You are the life's anchor. (3)

Immaculate among the immaculates, holy among the holiest.
Without an end, ever Limitless
Says Nanak, You are higher than the highest. (4) 1.87

Bilawal V

Without the Lord nothing avails
That with which you are entangled like mad,
It is Maya with her snail. (1)

Refrain

** the self

The gold-coloured beauty and warm bed,
 In an instant would you fail.
 Involved in the sensual pleasures,
 It is the drug of thugs, their veritable pale. (1)

You have raised a house of straw and decked
 With fire beneath to assail.
 Throwing about your weight in a citadel
 What good does it entail? (2)

The five messengers standing over head
 Will grasp and shake your hair like a tail.
 Don't you see the ignorant blind?
 You are sleeping intoxicated like snail. (3)

P-822

The snare is spread and grain spread.
 The bird must be caught *in the dale*.
 Says Nanak, to have my bonds snapped,
 To the True Guru I've wailed. (4) 2.88

Bilawal V

The Lord's Name is wondrous and beyond value.
 Loving as life, aid of mind,
 Contemplated as the betel-seller does his betel chew. (1)
 Guided by the Guru I am in a state of poise,
 In love divine is dyed my heart true.
 It is great good fortune meeting the Love,
 My nuptial bond I never rue. (1)

Refrain

Without charm, incense, fragrance or ceremonial lights,
 Absorbed, my body is in a blooming hue.
 Says Nanak, as the happily-wedded has bliss with her love,
 Her bed looking attractive with *her beau*. (2) 3.89

Bilawal V

Repeating 'Gobind', the Name of Lord, His image I've become.

Ever since I cultivated the holy,

No more to the foul-thinking I succumb. (1)

Refrain

The Lord as ever Perfect and Pervasive,

Blessed us with peace and quiet in the Sun.

Lust, wrath, desire and pride,

Alien to my self have become.

Truth, contentment, compassion, dharma and righteousness

From the holy I have gained this wisdom.

Says Nanak, those who have realised the Lord from the depth of heart,

They have a glimpse of the Divine Kingdom. (2) 4.90

Bilawal V

What to speak of us, the poor creatures ?

Not to the extent of a hair can we describe God.

Brahma, Shiva, Indra, ascetics, monks and sages,

None has succeeded to imbibe the Lord. (1)

What can one say? Description is hard,

Wherever we turn we find Your Resort. (1)

Refrain

In the wild wilderness where the torment of Yama assails

It is You who are my safeguard.

I come to Your shelter holding Your feet,

As guided by Guru Nanak, the bard. (2) 5.91

Bilawal V

Inaccessible, Eternal Creator, the foul became pure meditating on Him for a moment.

What is said to be wondrous is achieved,

If to the feet of the holy one's mind is lent. (1)

What to try? How make a dent?

How to meditate? Do tell me friend. (1)

Refrain

If one were to serve another
 He would ever remember and commend.
 Nanak has come seeking shelter of the ocean of peace,
 He has faith alone in the Name of Gobind. (2) 6.92

Bilawal V

At the feet of the holy I served.
 I was released from all entanglements,
 And free from every bondage I emerged. (1)
 I was in peace, poise and deep bliss.
 As the Name of Lord from my Guru I heard,
 It is a happening beyond me to relate,
 The Guru Accomplished has my direction turned. (1)

Refrain
 P-823

I see my Lord prevail in everyone,
 None without the Divine I see.
 All over the Lord Compassionate is pervasive,
 Says Nanak, I am from transmigration free. (2) 7.93

Bilawal V

My mind says something, quite another do I say.
 My Master is Omniscient,
 For what before Him I pray? (1)

Refrain

Lord! You recognise what is unsaid,
 What in one's heart comes to stay.
 Man, how long would you deceive yourself?
 He sees everything, He hears what He may.
 He who realises this, He is in bliss,
 Excepting the Lord to none other reverence does he pay.
 Says Nanak, when the Guru is gracious
 The divine dye never fades away. (2) 8.94

Bilawal V

The traducers fade away on their own.
 It approximates to the metaphor, brother!
 Like saltpetre wall they are undone. (1)
 If he finds a fault he is happy,
 At the virtue he is torn.
 Contemplating day and night leads him nowhere.
 Contemplating evil he is foresworn. (1)

Refrain

The traducer having forgotten the Lord is close to his end,
 Creating trouble with the holy he is prone.
 The Lord Himself is the Saviour of Nanak,
 How can the poor man atone? (2) 9.95

Bilawal V

Why must oneself one mislead.
 You do or get done and deny.
 The Lord does see, hear and heed. (1)

Refrain

You deal in glass, forsaking gold,
 Befriending foes, friends out you weed.
 Engrossed in vice you, consume yourself;
 What you have, you think, is bitter, what you have not is sweet.
 Man! You have fallen in a dark well,
 In the storm of illusion and bondage of attachment the life you lead.
 Says Nanak, should the Lord be gracious,
 One propitiates the Guru who pulls out with His hand indeed. (2) 10.96

Bilawal V

With mind, body and utterance on the Lord I contemplate.
 I am in bliss, my illusions are dispelled.

With all the joys has the Guru me state. (1)
 My ignorance has been turned into wisdom
 My Preceptor is ever up-to-date.
 He protects His devotees with His own hand,
 No harm can ever them take. (1)

Refrain

I am sacrifice unto the sight of the holy,
 With whose blessings I meditate.
 Says Nanak, I live on the faith of the Lord,
 Not for a moment, anyone else I mistake. (2) 11.97

Bilawal V

The Guru Accomplished has me vindicated.
 He has blessed my heart with the Ambrosial Name
 And the impurity of ages has been vacated. (1)
 My foes and minions of evil are vanquished
 As the Word of the Guru Accomplished I repeat.
 How can anyone harm me?
 My Preceptor has the highest seat. (1)

Refrain

P-824

Meditating on Him I have attained every joy,
 With His Lotus Feet in my mind.
 Nanak, the slave has sought His shelter.
 Beside Him none else he can find. (2) 12.98

Bilawal V

Ever and ever meditate on the Name of Lord,
 The affliction of age and death you will not suffer,
 In the Court Divine your problems will be solved. (1)
 Free from ego, come to the Guru's daily care,
 From the Guru you will find this treasure as reward.

Refrain

Thus would your bonds of transmigration be snapped,
In the True Court would you find accord. (1)

Lord! What You do I accept as true,
Let my heart's ego abhort.
Says Nanak, I long to be in His care,
Who has the entire world as His ward. (2) 13.99

Bilawal V

He who has the Lord in his heart and mind,
He lauds the Lord and does good deeds.
What he utters beyond value you find. (1)

Refrain

All those belonging to Him are liberated in an instant,
With the impurity of ages behind.
Meditating on my Master Divine,
In bliss do the vicious life I wind.
As I grasp the boat of Guru's feet,
Across the ocean of life I find.
The holy, the devotee are cherished by Him,
To them I find attached my mind. (2) 14.100

Bilawal V

Beholding Your wondrous ways, I take heart
You are the Master, Omniscient,
With the holy you ever take part. (1)
In a moment you establish and exalt
The worms you bestow royalty of a sort. (1)

Refrain

I should never forget You from my mind—
This is what Nanak seeks as reward. (2) 15.101

Bilwal V

The Lord Eternal is worthy of adoration.
 I dedicate my mind and body to the Guru,
 Who is the Provider of the entire creation. (1)
 Protector of those in His shelter
 Inexpressible, Bestower of joy and of compassion an ocean.
 He keeps His devotees clasped to His heart,
 Not a whiff of hot air causes them oppression. (1)

Refrain

The Lord gracious, of the devotees is entire riches and possession.
 Nanak seeks a glimpse of the Lord
 And dust of the feet of the holy in compassion. (2) 16.102

Bilawal V

Contemplation of Name equals devices in millions.
 Lauding the Lord in the company of the holy
 Terror-struck are Yama's minions (1)
 I've performed all expiatory rituals,
 With mind and body at His feet in submission.
 Fled are the illusion and fear of transmigration,
 The sins of many a life are annulled.
 Free from fear I laud the Lord,
 The great good fortune can his boon commission.
 Pray, do me a favour, my Lord Compassionate,
 Nanak, the slave, begs for holy laudation. (2) 17.103

Refrain

P-825

Bilawal V

The Lord has us from Sulahi⁺ protected.
 Sulahi has not been able to touch anyone,
 He has died the death of an unclean cur rejected. (1)

Refrain

⁺ a petty rare official who was enemy of the Guru household.

Brandishing His axe the Master sliced his head.
 In an instant he was in dust abjected.
 Contemplating evil, in evil he was consumed.
 He who created him, had him defected.
 Progeny, friends, spouse-nothing lasted with him,
 Of brothers and relatives he was berefted.
 Says Nanak, I am sacrifice unto the Preceptor
 What the slave had said Who duly projected. (2) 18.104

Bilawal V

Of the Lord Accomplished it has been a perfect task,
 The Lord Himself managed.
 The Revered Guru came and did the job. (1) *Refrain*
 The Lord prevails at the Primal Time, in the middle and end,
 His outfit Himself He has created.
 Himself He protects His devotee,
 My Preceptor is all over reflected. (1)

The Lord Supreme, the Preceptor, True Guru,
 Who has every creature under his control.
 Nanak has sought the shelter of His Lotus Feet,
 Meditating on the Lord's Name as the holy spell *for his soul*. (2) 19.105

Bilawal V

From ills and evil Himself He protects.
 Sitting at His feet one feels cool and quiet,
 And the Lord's Name in the mind reflects. (1) *Refrain*

In His grace He gives His hand,
 He who is the Saviour of the world,
 And in the nine planets outstands.
 Freed from suffering it is bliss and peace,

Quenched thirst, mind and body in truth do land.
 He is Helper of the helpless, entirely Accomplished,
 Of the entire universe He is the Father Grand.
 Lover of devotees, Reliever from fear,
 Of whose Nanak virtues chants. (2) 20.106

Bilawal V

Him from whom I was created, I come to understand.
 Meditating on the Preceptor, the Creator
 In peace, joy and freedom, I find myself land. (1)

Refrain

With great good fortune I propitiate the Guru Accomplished.
 Omniscient, competent and noble, grand.
 Greatly Accomplished, the humble who helps,
 Protects His devotees with His hand.
 The illusion and fears are shed in a moment,
 There is refulgence in the pitch dark land.
 Nanak meditates on Him every breath,
 Sacrificed unto Him ever He stands. (2) 21.107

Bilawal V

The Guru Supreme shielded at both the ends.
 The Lord God took care here and hereafter.
 All the tasks we came to fend. (1)

Contemplating on the Name brought peace and poise;
 Like washing the dust of the feet of the wise.
 Ceased the coming and going; it was all calm.
 The suffering of birth and death ended.
 Vanished the doubts and fears of Yama.

P-826

That He prevails in every heart, *I came to realise*.
 Nanak sought shelter of the Reliever of pain,
 Finding His presence inside and out, time and again. (2) 22.108

Bilawal V

A glimpse of Yours and the sins flee.
 Never should You be out of my sight,
 Ever should You abide by me. (1)

Refrain

My Love! You are my life's anchor.
 The Omniscient Preceptor! You prevail everywhere.
 How do I recount Your virtues?
 With every breath I remember You. (2)

You are the treasure of grace, Compassionate to the poor.
 The living creatures You must foster. (3)

Day and night I meditate on Your Name.
 Says Nanak, it was from You this inspiration came. (4) 23.109

Bilawal V

Health, wealth and youth have gone,
 The Lord I have not lauded.
 Involved in misdeeds the night has turned into dawn. (1)
 Eating a variety of viands,
 Teeth in my mouth have decayed and worn.
 Cheated in utter avarice,
 Involved in evil never have I cared for social charm. (1)
 In the vast ocean of misdeeds and suffering,
 The seeker in me has come to harm.
 I sought the shelter of Nanak, my Master
 He pulled me out in *the original form*. (2) 24.110

*Refrain***Bilawal V**

Meditating on my Lord,
 My enemies and foes may try their worst,
 Dear brother! I am overjoyed at heart. (1)

Refrain

My physical and mental ailments are gone,
 The Creator has me recognised.
 I have peace, poise and bliss in plenty,
 With the Name of the Beloved in my heart to abide (1)

Lord! This body, breath and my riches are Your property.
 You are my Accomplished Master.
 You are the Saviour of Your servants,
 Nanak, the slave ever takes You after. (2) 25.111

Bilawal V

Contemplating the Lord I am liberated.
 My mental worries gone, I enjoy true peace,
 I have my Omniscient Lord meditated. (1)
 He whose creation I am; He bestowed felicity,
 He is truly to His flock dedicated.
 He protects His devotees Himself,
 Who pride over Him for having the fears dissipated. (1)

Refrain

With malice gone, it is amity all round,
 Enemies and evildoers are segregated.
 There is peace, poise and bliss in plenty,
 Nanak lives having lauded and meditated. (2) 26.112

Bilawal V

The Preceptor has His grace expressed.
 The True Guru fulfilled all the objectives.
 The seekers meditated, prayed and got blessed. (1)
 The Lord took us in His fold,
 The traducers were all turned to dust.
 He held His devotees in His embrace,
 And ferried them to His Divine nest. (1)

Refrain

P-827

We arrived home in peace and piety,
 Their faces blackened, the slanderers were oppressed.
 Says Nanak, my True Guru is Accomplished,
 Graced by the Guru we are blessed. (2) 27.113

Bilawal V

I have fallen in love with my Beau.
 If I try I cannot break.
 I leave, I cannot forsake.
 It is tied, taut, true. (1)

Refrain

That day and night You should lodge in my heart.
 Pray, let this be my favour due. (2)

I am sacrifice unto my Lord Charming
 Whose tale has been told to few. (3)

Nanak, the slave of slaves supplicates
 Pray, do be graceful to me. (4) 28.114

Bilawal V

I should sacrifice myself meditating on the Lord's feet.
 The Guru is my Preceptor, the Supreme Lord.
 Ever in my heart, Him I contemplate. (1)
 I should meditate on the Bestower of peace ever,
 The entire universe is whose estate.
 My tongue should utter the Name of the Creator alone,
 And thereby in the Court Divine behold Him in-state. (1)

Refrain

He who has found company of the holy,
 He alone is blessed with the factor of His fate.
 Lord! I should ever laud my Master
 Do please bless me in Your grace. (2) 29.115

Bilawal V

Under the divine shelter of the True Guru I am saved.

I am hailed the world over.

The Preceptor has for me this path paved. (1)

Provider is the Accomplished Bestower of peace,

The entire universe he must feed and aid.

He pervades here, there, everywhere.

I am sacrifice unto His feet, as prayed. (1)

Refrain

Master! I am aware of the worldly devices,

The Divine powers are in You arrayed.

At the Prime Time, before the Time Prime You have saved

Meditating on You Nanak is no more afraid. (2) 30.116

Raga Bilawal V Score 8**Duos**

There is but One God.

He is realised through the grace of the True Guru.

I am nobody Lord, everything belongs to You.

Here You are Unattributed, there Attributed

And in between is displayed my Master True. (1)

You are in town, also out of the town

Everywhere is the abode of my Lord Beau.

Yourself You are the ruler and Yourself the ruled,

Here You lead, there You pursue. (1)

Refrain

From whom should I conceal? And whom deceive?

Wherever I turn, close and closer are You.

Nanak beheld the Lord in the figure of the holy,

The drop and ocean are never two. (2) 1.117

Bilawal V

You are Accomplished and of deeds, the Doer.
 Lord! Pray vindicate my honour.
 At Your feet I come and cower. (1)
 What I do, ever You are aware,
 There is no scope for denying or stubborn cover.
 You are known for Your splendour
 A million sins it is Your way to slur. (1)

P-828

Our lot is ever to go astray,
 It is Your way to get the fallen together.
 The Lord Compassionate, Bestower, the Treasure of Grace.
 Pray, grant Nanak Your glimpse in person, Sir. (2) 2.118

Bilawal V

Pray, do me a favour,
 My forehead should be on the holy feet,
 Eyes behold the Master,
 And the body with dust of His feet I cover. (1)
 The Holy Word of the Guru should lodge in my heart,
 And the Lord's Name my mind should savour.
 Let me vanquish the five robbers, Master!
 Consign all the illusions to the ritual fire. (1)

Refrain

What You do I should accept with pleasure
 And my mind should no more waver.
 Pray, ferry me across in the holy company
 You alone are Nanak's Bestower. (2) 3.119

Bilawal V

I seek guidance from the Lord's devotee—
 That I should be absorbed in Your thoughts

And should be dyed in Your dye.

In Your service with Your person should I tie. (1)
 Serving the devotees and entering into dialogue with them,
 I should move about and keep their company.
 The dust of the feet of the devotee pasting my forehead,
 Every desire of mine should I satisfy. (1)

Refrain

The Lord's devotee whose reputation is transparent.
 And feet like a million holy *ghats* of Ganga Mai*,
 Covered with the dust of the feet of the holy,
 Says Nanak, obloquies of several births are given go-by. (2) 4.120

Bilawal V

Lord! Take care of me the way You may!
 You are my Preceptor, the Supreme Master, True Guru.
 We are Your children, You are the Father, we pray! (1)
 Without any merit, I have no virtue.
 To approach You I know not the way.
 Your state and capacity You alone know,
 My life, my body are Yours at bay. (1)

Refrain

You are Knower of hearts, the great Master,
 Ever You know without one having to say.
 My mind and body would be at peace and quiet
 Says Nanak, grant me a glance of grace if You may. (20) 5.121.

Bilwal V

Lord! Let me ever abide by You.
 You are my Beloved, the Heart Charmer,
 Without You the life is untrue. (1)

Refrain

* the Mother Ganga

In an instant You turn have-nots into haves.
 Master You are of the anchorless crew.
 In burning fire Your devotees You have saved,
 By stretching Your arm for their rescue. (1)

I am cool, quiet, peaceful and satiated,
 Meditating on the Lord I have nothing left to rue.
 Says Nanak, the Lord's service is the Nine Treasures,
 All other devices are utterly untrue. (2) 6.122

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Bilawal V

Pray, forget not ever Your devotee.
 Come and lodge in my heart,
 For the sake of my old fascination for Thee. (1)
 Lord! You are known Redeemer of the fallen,
 Pray, remember not my misdeeds that be.
 You are my life, breath, substance and peace,
 Do burn the veil of ego in me. (1)

Refrain

In the absence of water, how can the fish live?
 And without milk a baby?
 Nanak, the slave, thirsts for the Lotus Feet,
 A glimpse of the Master, and he would be in felicity. (2) 7.123

Bilawal V

It is weal everywhere
 The Guru Accomplished has fostered,
 And the Preceptor did the favour. (1)
 The Lord Beloved lodges in my body and mind,
 My suffering and pain are over.
 In peace, poise and bliss I laud the Lord
 The agents of evil and foes are nowhere. (1)

Refrain

My merits and demerits the Lord reckoned not,
 He owned me up in His favour.
 The glory of the Lord Eternal is great,
 Nanak hails His victory ever. (2) 8.124

Bilawal V

Without fear and devotion there is no liberation.
 Do be gracious, Redeemer of the fallen!
 Pray, protect me; I look up to You for redemption. (1) *Refrain*

I know not meditation, wander about maddened by Maya,
 Like a cur I'm given to vicious intersection.
 As I grow old I get more attached,
 Committing sins I am sinking in the ocean.
 I come to the shelter of the shelterer of suffering, the Lord Immaculate,
 In the company of the holy taking to meditation.
 Lord of bewitching tresses who undoes affliction and suffering!
 Nanak wails for Your manifestation. (2) 9.125

Raga Bilawal V Score 9

Duos

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

Himself has the Lord brought about the union.
 Ever since I sought Your shelter
 My misdeeds are on the run. (1) *Refrain*
 Shedding ego and anxieties,
 I get to the holy gathering.
 Meditating on Your Name, my Lord Beloved,
 All my maladies are gone. (1)

I am utterly thoughtless, ignorant and unenlightened,
 The Lord has saved me in His compassion.
 Says Nanak, propitiating the Guru Accomplished,
 One is free from transmigration. (2) 1.126

Bilawal V

I live listening to the Name Divine.
 As the Guru Accomplished pleased,
 All my desires are met, I find. (1)

Refrain

The sufferings alleviated, my heart is at peace
 In tune with melodies of bliss that chime.
 My heart longs to meet the Lord, my Master,
 Not for a moment can it wait in time.
 He Who has ferried across devotees and disciples
 And whom many a monk prime,
 Who is the support of blind and wealth of the destitute,
 Nanak's Master has many a virtue sublime. (2) 2.127

P-830

Raga Bilawal V Score 13 (of varied rhythm)

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

For my Lord charming! I've lost my sleep in sighs deep.
 Dressed and decked with necklace, *kohl* and jewellery,
 I wait and wait and wait.
 When will He return home, my Mate? (1)

Refrain

I place my head at the feet of the happily wedded,
 I long to meet my Love,
 When would He come back? What date? (1)

Listen sister-friend! As for the meeting one must one's ego shed.
 Only then He would return home, whom you wed.
 Now you can chant His praises in bliss
 And meditate on the enchanting face of His.
 Says Nanak, when you go to His Portal
 Only then you will come across your Beloved Eternal. (2)

On Him when I have a peep,
 I enjoy a sound sleep.
 My thirst is quenched,
 Into the state of poise I'm drenched.
 Sweet is the story of my Spouse,
 Which I've told as that of my charming friend. 1.128
Second Refrain

Bilawal V

As I have a glimpse *of the Lord* my ego is shed.
 I get absorbed in the company of the holy,
 And thereby to His feet I am led. (1)
 None else does my mind get attached,
 With the feet of the Lord it is latched.
 Entangled like the humming bee with nectar of the lotus,
 No other joy it cherishes,
 The Lord alone it relishes. (1)

Refrain

Breaking with others than the Lord
 It is snapping Yama's chord.
 Taking delight in the Name in mind,
 In the company of the holy one finds.
 Nowhere else does the Lord one meet,
 Says Nanak, excepting in the love of the holy feet. (2) 2.129

Raga Bilawal IX

Duos

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

That the Lord's Name is redeemer of suffering it is said.
Meditating on which Ajamel and Ganika
With salvation were blessed. (1)

Refrain

The elephant was relieved of its terror in an instant,
The moment to the Name himself he addressed.
As the child Dhru listened Narad's discourse,
He got with the laudation obsessed,
And attained the status of being immutable, immortal and fearless.
The entire universe was impressed.
Says Nanak, the Lord is Saviour of His devotees
Treat Him always close to Your chest. (2) 1

Bilawal IX

Without the Lord's Name it is all pain.
Doubts are not dispelled without devotion,
This secret the Guru's Word contains.
What use is going on pilgrimage and observing fasts,
If in the presence of Lord one never came?
His *yoga* practices and ceremonials are a waste.
He who lauds not the Lord's Name. (1)

Refrain

P-831

Discarding both pride and attachment,
Who lauds the Lord's Name,
Says Nanak, such a one
Can liberation* in life claim. (2) 2

* *jivan-mukta*

Bilawal IX

He who does not laud the Lord,
He has wasted his life.

Remember it as sure in the heart. (1)
Despite going on pilgrimage, observing fasts,
He on himself who has no control,
Treats his life fruitless.
It is truth that for you I unfold. (1)

Refrain

The way a stone placed in water absorbs no water,
Similar is the case with him, understand,
Who is devoid of devotion to the Master. (2)

That in *Kaliyug* it is the Name that gains liberation,
This secret is revealed by the Guru.
Says Nanak, he alone is exalted
Who lauds the Lord True. (3) 3

Bilawal I Score 10
Octets

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

Everyone sees that He abides by.
It is only a devotee who does realise,
Without fear there can be no devotion.
He who is in tune with the Holy Word,
He lives a life of felicitation. (1)
The Name is such a precious boon
That, guided by the Guru, one should enjoy it in tune. (1)

Refrain

Everyone talks about enlightenment,
 Yet in disputation suffers estrangement.
 Mere talking gives no satisfaction.
 Without getting absorbed in essence there is no liberation. (2)

Realisation and meditation are obtained from the Guru.
 One lives a holy life,
 If in one's mind one has the True.
 The self-possessed talks but lives not his word,
 Forgetting the Name he is nowhere heard. (3)

The mind is caught in the net of the pond.
 Every heart does with vice respond.
 He who is born must die.
 One succeeds if by Him one would abide. (4)

He is enlightened who in the Holy Word is absorbed.
 The self-possessed in his ego is harmed.
 The Creator Himself inspires devotion,
 And to the devotee bestows ovation. (5)

The night is dark but there is a bright light.
 Without the Name, one is false and without sight.
 The *Vedas* raise the tune of devotion.
 The enlightened listens and takes to meditation. (6)

The *Shastras* and *Smritis* to the Name lead.
 Guided by the Guru one is in peace and does good deed.
 The self-possessed is condemned to transmigration
 It is the Name which can provide liberation. (7)

Faith in Name is true reverence and worship. P-832
 Whom should I quote there is no other scholarship?
 I look around and Him alone I recommend.
 Says Nanak, there is none on whom can one depend. (8) 1

Bilawal I

Volition does what the mind says.
 It is the mind that good or bad relays.
 Those intoxicated with Maya are never satisfied.
 Satisfaction and liberation are by mind prized. (1)
 Know that your body, wealth and wife are mere ego.
 Without the Name with you will nothing go. (1)

Refrain

You may indulge in merry-making and lust.
 Your wealth will be left for others,
 And your body reduced to dust.
 The entire expanse is dust mingling with dust,
 Without the Holy Word removes not the impurity accurst. (2)

Singing, composing and playing musical instruments is false,
 If it thrusts you in three evils and removes you away from the Lord.
 Duality is not free from pain,
 To get rid of it, the remedy is lauding the Name. (3)

Wearing neat *dhoti*, rosary around the neck and paste mark on forehead,
 Yet with wrath in the heart and recitation of scriptures like an actor read,
 Neglecting the Name and getting lost in Maya sleaze,
 Without Lord's devotion there is no peace. (4)

Hogs, dogs, donkeys and cats,
 Beasts, rascals, mean brats,
 Distanced from the Guru into transmigration are whirled
 Tied in bonds they come and go in circulation hurled. (5)

Service of the Guru earns them boons of rectitude.
 With the Name in their hearts they are ever in gratitude.
 In the Court Divine they don't have themselves to identify,
 Those who abide by the ordinance they rank very high. (6)

Meeting the True Guru one realises the Lord,
 Abiding by His ordinance one gains accord.
 Gaining accord one arrives at the Portal Divine,
 Where birth and death are of concern no prime. (7)

He who remains detached knows that all to Him belongs.
 He, therefore, dedicates his mind and body
 To the one whose it is the song.
 Then he is neither born nor does he die,
 Says Nanak, in the True he does subside. (8) 2

Bilawal III Score 10

Octets

The world is like a crow cawing discourses of enlightenment.
 With greed in the heart, falsehood and vanity enchantment.
 Devoid of Name in the end they are destined for defilement.
 Serving the True Guru the Name comes in the heart to lodge. (1)
 Propitiating the Guru the Name is inculcated.
 Without the Name all love is false. (1)

Refrain

Do what the Guru ordains.
 Contemplating the Holy Word, the state of poise one gains.
 With the Name True one exaltation attains. (2)

Himself ignorant, he sets out to enlighten others.
 Blind of mind, blindness does gather.
 How can he in the Divine Mansion enter? (3)

Save the Lord who is Knower of Heart,
 Whose light is manifest in every part.
 How can you conceal yourself from the Lord? (4)

P-833

The True Name is through the Holy Word realised.
 He then meets, on His own, and ego is decried.
 Guided by the Guru to the Name is one tied. (5)

Serving the Guru the sense of duality is dead.
 Misdeeds undone, foul thinking has fled.
 Shining like gold the body in the divine light is fed. (6)
 Meeting the True Guru one is greatly glorified.
 Redeemed from suffering, Name in the heart is fortified.
 Absorbed in the Name one is at peace and satisfied. (7)

Guided by the Guru one does good deeds.
 The Guru's guidance to liberation leads,
 And then, says Nanak, to the entire family proceeds. (8) 1.3

Bilawal IV Score 11

Octets

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

Himself he kills and eliminates ego, day and night who lauds the Lord.
 Faith confirmed, the body of a devotee shines like gold,
 In fearlessness, his light is in the Divine Light absorbed. (1)
 My anchor is the Lord prevailing in all.
 I can live not for a moment without Name,
 Guided by the Guru I have imbibed His Word. (1)

Refrain

There is one house with ten doors
 Where day and night do the robbers make their assault.
 They purloin everything spiritual,
 The blind egoist gets not the Word. (2)

The citadel of gold is full of jewels,
 Those awake get enlightenment and its essence as reward.

The thieves and robbers lying hidden,
With the Word of the Guru are surrounded and caught. (3)

The Lord's Name is the treasure and ship,
The Guru's Word is the boatman to ferry across.
Neither Yama nor any tax collector may harass,
Nor any robber or thief assault. (4)

I laud the Lord day and night,
To find its limit which is hard.
Guided by the Guru the mind is disciplined,
And meeting the Master is a landmark. (5)

Beholding Him with eyes one is quenched,
And with ears hears the Holy Word.
Listening drenches the inner self,
And in an ecstasy one meditates on the Lord. (6)
Attachment with Maya exposes to the Three Qualities,*
The Guru-guided receives *Turya*** as reward.
It is then that one sees all with one eye
And finds everywhere prevails the Lord. (7)

The light of Name of Lord is manifest in all,
Guided by the Guru one gains the one Inaccessible called.
Says Nanak, the Lord is graceful to the humble,
In loving devotion I am in the Name absorbed. (8) 1.4

Bilawal IV

Meditating on the Lord's Name is soothing as chilled water,
It is like living in the neighbourhood of fragrant sandalwood tree. P-834

* these are – *tamas* (sloth), *rajas* (passion) and *sattva* (poise)

** fourth state, transcending the three qualities.

In company of the holy I attained supreme status of fragrance
 I, who was castor and *dhak*[#] of low variety. (1)
 Meditating on the Creator, Maker and Provider of the Universe,
 Only those who come under His shelter are saved like Prahlad in company. (1)
Refrain

Among the eighteen loads⁺, sandalwood is supreme,
 Those close to sandalwood became fragrant like the sandalwood tree.
 Reprobates who are false go dry standing,
 With ego in their mind away from sublimity. (2)

The Creator knows the status and size of each,
 And himself He provides them felicity.
 He who propitiates the True Guru becomes gold.
 What is inscribed from Above is never empty. (3)

Guided by the Guru one gains jewels as boons,
 For Him oceans of stores are free.
 At the Guru's feet I have an inspiration
 Landing the Lord I remain ever *spiritually* hungry. (4)

Meditating day and night leads to utter dispassion.
 As I meditate, I talk with the Deity.
 Repeating the Name every instant and moment,
 Even then one can know not the Divine Entity. (5)

The *Shastras*, *Vedas* and *Puranas* adjure righteousness
 And living the life as per code of the six duties.

Yet the self-possessed lost in false illusions,
 With the weight of avarice have their boat go under sea. (6)

[#] low kind of tree ⁺ vegetation

One should meditate on the Name and with Name gain liberation,
 This is for what the *Smritis* and *Shastras* make pleas.
 Shedding ego, one becomes pure,
 Guided by the Guru one attains the supreme decree. (7)

The universe is of cast and colour of the Lord.
 What is one assigned one does one's duty.
 Says Nanak, man is like a musical instrument which sounds when touched,
 One must tread the path as traced by the Almighty. (8) 2.5

Bilawal IV

Guided by the Guru I meditated on the Inaccessible and Unknowable.
 I am sacrifice unto the True Guru,
 Who inculcated Name in my mind;
 Propitiating the True Guru into the Name I subdue. (1)
 Man's anchor is the Name of the True
 I tread the path delineated by the True Guru,
 With the Guru's grace I have found the door of my Divine Beau. (1)

The body is the realm of action.
 Guided by the Guru one gets *Amrit* as the brew.
 It is illumined by the rubies and jewels of Name
 In the vessel of devotion one finds the stew. (2)

One should be slave of the slaves of the devotees
 Who are solely devoted to the True.
 One should dedicate one's mind and cogitation to the Guru,
 Blessed by whom I've told the untold to you. (3)

The self-possessed is in the grip of Maya attachment,
 With its thirst the mind burning blue.
 Guided by the Guru I gained the nectar of Name
 The fire extinguished, the Guru's Word did the due. (4)

The mind now dances before the True Guru
 With the unstruck melody providing the cue.
 Day and night it lauds the Lord
 With its feet marking the time due. (5)

Dyed in the Lord's dye the mind chants,
 Ecstatic melodies in the words of the Guru.
 The essence of nectar Immaculate trickles in the heart,
 He who drinks it attains the peace true. (6)

Man in his stubbornness does deeds of ego
 Like a child building a house of sand *with dew*.
 A current of the ocean comes in a moment
 And it disintegrates in pieces a few. (7)

The ocean is the Lord Himself,
 Universe the game He play with His crew.
 The way a current gets merged in the ocean,
 Says Nanak, the Lord in Himself gets absorbed to be. (8) 3.6

Bilawal IV

With the earrings of realisation and the Guru's Word as the body to smear,
 I became immortal in company of the holy,
 And find that from transmigration I'm clear.
 Thus in the company of holy I adhere.
 Lord! Pray, do be gracious,
 I long every moment the feet of holy to wash and endear. (1) *Refrain*

I left the household and became a recluse living in jungle,
 But not for a moment the mind I could steer.
 It wanders and wanders, and returns home,
 When the feet of the holy in the heart I bear. (2)

Becoming a recluse, quitting one's progeny,
 Yet from longings oneself cannot tear.
 Lost in longings, one realises not
 That with the Guru's Word longinglessness is a pleasure. (3)

A whim, and I became a naked recluse,
 Yet the mind wandered in ten directions here and there.
 I hanker about yet my thirst is not assuaged,
 In the company of the holy the abode of compassion I enter. (4)

I learn several postures of *yaga* praxis,
 The mind longing for occult manoeuvres.
 A sense of fulfilment, contentment and peace eludes me,
 Meeting the holy the spell of Name fulfils the desire. (5)

Born from egg, placenta, sweat and atmosphere,
 Creatures with varied features,
 Coming to the care of the holy they get saved
 Whether *Brahmins, Kashatrias, Vaishyas, Sudras*, or the low cadres. (6)

Nanak, Jaidev, Kabir and Trilochan
 And low-caste like Ravidas the cobbler,
 Whoever came to the holy company,
 Whether Dhanna, the Jat or Revered Sain, the barber. (7)

The holy are ever vindicated
 By the Benefactor of holy, their Saviour.
 Nanak has sought shelter of the Provider
 Pray, do be gracious, Lord Protector. (8) 4.7

Bilawal IV

As I felt a passionate desire for the Preceptor,
 The Guru's Word like an arrow struck my heart.

The agony of mind only mind does know,
 To understand it for anyone else is hard.
 Lord! The Guru Charming has my heart charmed.
 Without seeing Him I am in turmoil,
 And my sense of balance I've lost. (1)

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Refrain

I look for him in regions and states,
 I long to have a glimpse of the Lord.
 I would slice myself and offer to him,
 Who would put me on the Master's path. (2)

When someone brings me tidings of the Lord,
 He appears sweet to my heart.
 I would cut my head and place at His feet,
 Who would bring about my union with the Lord. (3)

Sister friend! Let's go and cultivate the Preceptor,
 Magic and charms we have tried hard.
 He is known as Cherisher of His devotees
 How many have His shelter sought? (4)

To gain His pleasure, humility is the make-up,
 Mind is the light to enlighten the heart.
 Thus my Lord has His pleasure to the fill,
 I offer to Him every bit on my part. (5)

His Name I wear like necklace,
 And my mind the pearl-string of a sort.
 I have laid a bed of longings for the Lord.
 I can leave it not, I'm attached to it a lot. (6)

If other than the Lord's behest we carry out,
 All the decking is frivoless assault.
 You do your make-up to meet the Lord,
 The happily-wedded meet while you have your face blast. (7)

I am a hand-maid, You are the Inaccessible Master!
 What can I do? Tied with You is my lot.
 Pray, take pity on the helpless and save me,
 Nanak has come and Your shelter sought. (8) 5.8

Bilawal IV

My mind and body are deeply incensed with love of the Master,
 Every moment my heart suffers its pain.
 Beholding the Guru my longings are fulfilled,
 Like *chatrik* uttering 'prio' 'prio' for a drop of rain. (1)
 Sister-friends! Let us get together and play His adulation game.
 If the True Guru were to bring about our union,
 I would slice my head and offer Him as his dame. (1) *Refrain*

Every bit of my body suffers a pain,
 Without seeing Him I don't sleep of late.
 The apothecaries who examine me forget
 That my heart, my mind and body suffer from loving strain. (2)

Without Him I can live not for an instant,
 The way an addict without drug can't remain.
 Those who thirst for the love of the Lord,
 None other will ever would they sustain. (3)

Pray, someone should bring about our union,
 I would be sacrifice unto Him time and again.
 Those separated many a life come to meet
 When they come to the shelter of the True Captain. (4)

There is one bed and one is the Master.
 Yet the self-possessed remains in illusion.
 If in quest of the Guru he were to surrender himself,
 The Preceptor must come and meet,
 There would be a devine union. (5)

Indulged in many a ritual practices,
The mind was given to fraud, deceit and greed in chain.
It's like a son born in a harlots house,
Who should its paternity claim? (6)

Because of devotion in the previous life,
I have been blessed with the Lord God's Name. (7)

The Lord Himself had *henna* pounded,
And Himself had its paste applied to my frame.
She on whom the Master showed His grace, says Nanak,
He grasped her hand and pulled out the dame. (8) 6.2.1.6.9

Raga Bilawal V Score 12

Octets

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

Inexpressible is the praise of my Preceptor, it cannot be said,
Forgetting all others to Him I am led. (1)
Wondrous are the Lord's Lotus Feet,
A hundred times I'm sacrifice unto them indeed.
To them I am devoted,
None else have I promoted. (1)

Refrain

With the tongue uttering the Name,
Sins and misdeeds are no more a strain.
Embarking the godmen's boat of liberation
One crosses the life's arduous ocean. (2)

The heart tied with the thread of loving devotion
With the holy is a potent potion.
Shed are sins and misdeeds
As the Formless Lord one meets. (3)

Beholding the Lord in a trance
 Was tasting the complete bliss, a chance.
 One should waver not this side or that,
 Keep Lord God in the heart intact. (4)

They don't have the hell to rue,
 Who meditate on the Repository of Virtue.
 They see not Yama with their eyes,
 And ever hear the unstruck melodies. (5)
 I have sought shelter of the Glorious Lord,
 The Preceptor blesses the holy with accord.
 The *Vedas* know not His turf,
 Day and night whom the sages serve. (6)

He relieves of pain and suffering,
 Its difficult to make Him any offering.
 No one is aware of His extent,
 Who on the land and water is present. (7)

After making obeisance to him a million times,
 I come exhausted the Lord to prime.
 Lord! Pray, make me the dust of the holy feet,
 Nanak may be blessed with this treat. (8)

Bilawal V

Lord! Save me from the cycle of birth and death any more,
 Helpless I have come to Your door.
 As I grasp the holy feet,
 Every limb of mine feels sweet.
 In Your grace, pray, tie me with Your apron,
 So that Nanak would take to meditation. (1)
 Helper of the helpless, my Master, of helpless the Helper!
 I beg for the dust of the feet of the Lord's Server. (1)

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Of vice the world is a well,
 With pitch darkness of ignorance and attachment of *hell*.
 Lord! Pray pull me with Your arm,
 And bestow me Your Name as alm.
 Lord! Other than You there is no anchor for me,
 Nanak is sacrifice unto Thee. (2)

With avarice and attachment the body is bound.
 Without laudation it would be dust of the mound.
 Yama's minions are a mighty scare,
 Of our deeds Chitra and Gupta are aware.
 Day and night witness they bear.
 Nanak has, therefore, sought Your shelter. (3)

Lord! You are the Redeemer from fear.
 In Your grace, of the fallen You take care.
 Beyond count are my sins,
 Excepting the Lord who could ever them pin?
 I have sought the Divine stand.
 Pray save me with Your hand. (4)

Lord! You are a Repository of Virtue,
 Everyone You come to rescue.
 I thirst for a glimpse of the Sire,
 The Lord Who is the fulfiller of desire.
 Not for a an instant can I be sustained.
 With great good fortune is He attained. (5)

Lord! It is You and no other.
 Our relation is that of the Moon and *chakor*,*
 That of fish with water,
 As the humming bee and lotus must be together.
 As *chakwi*** for the Sun *waits all night*.
 Nanak longs for, of Your feet a sight. (6)

* the bird believed to be in love with the Moon ** the bird in love with the Sun

Like the bride yearning for the groom,
 And the avaricious for riches boon,
 The way milk and water meet,
 As the hungry wishes to eat,
 Like the love of a mother for her son,
 Nanak is given to Lord's devotion. (7)

As the moths do into the light surrender,
 As the dacoits unabashed plunder,
 As a householder in vice is involved,
 The way a gambler in gambling is lost,
 Nanak is in the Name absorbed. (8)

The deer is in love with sound.
 The *chatrik* with rain is bound.
 The devotee finds life in the holy company.
 And laudation of the Divine Entity.
 The tongue longs to utter Name of the Lord.
 Nanak begs for a sight of God. (9)

He who lauds or listens or scribes the Lord's Name,
 From the Lord all the boons he does gain.
 The entire family he saves,
 To the shore across takes.
 The Lord's Feet are for them a ship,
 Who in the holy company worship.
 The Lord vindicates their honour,
 Who seek the Master's shelter. (10) 2

Bilawal I Score 10 Thittin (The Dates) Jatt*

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

* musical direction

From date one, understand that the Lord is One and Wondrous indeed,
Eternal, Unincarnated, beyond any cast and creed.

Inaccessible, Unknowable without any form or features,
Going about in quest one finds Him in all the creatures.

I am sacrifice unto him whom His sight He bestows,
By the grace of God the supreme status he owes.

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Other than the Lord, meditation or asceticism are of little use. (1)

With the Word of Guru one can arrive at His Divine House. (1) *Refrain*

As the Second, those devoted to duality are in a woe,
Bound by Yama they come and go.

What do they bring and what do they carry when they go?
At the end, from Yama on their head they receive the blow.

Without the Guru's Word, there is no liberation,
Hypocrisy doesn't fetch salvation. (2)

The True One created the world by combination,
Breaking the egg and then its formation.

The earth and heaven His seats He made,
Days and nights with fear and love he laid.

He who created, the watch He keeps,
No one else can take His seat. (3)

The Third reminds of Brahma, Vishnua and Shiva.
And many a gods and goddesses who came to live.

There is no count of their origin or caste.
He who created them, He alone can evaluate.

The Evaluator prevails over all,
Whom shall we reckon near and whom far? (4)

The Fourth reflects the four *Vedas* He created,
The four forms of creation and their tongues discriminated.
He created eighteen *Puranas*, six *Shastras* and Qualities Three,
Their truth is known by those whom He does decree.

He who skips the Three and lodges in the fourth cave.
Says Nanak, I am verily His slave. (5)

The fifth denotes the five elements, restless like goblins.
The Inaccessible is a peculiar sovereign.
Some given to doubts are hungry for attachment,
Others tasting the essence find in Holy Word fulfilment.
Some are dyed in devotion, others die and become dust,
Some find abode at the Portal of the True and Behold Him must. (6)

The false commands no respect or name,
Like never found clean is the black crane.
Like the bird bonded in a cage
Finds not freedom, it may flutter its feathers in rage.
It finds freedom when the Master rescues,
Like one meets the Guru and devotion pursues. (7)

The Sixth points to the six orders created by the Lord.
But each one has its different note of call.
If it pleases the Lord, one to the mansion is called.
He is exalted if he is in the Holy Word absorbed.
Some adopt various garbs and are lost,
While the truthful are in the True absorbed. (8)

The Seventh lays stress on *satya*, that is truth,
and *santokh* meaning contentment of the body.
The seven seas are filled with pure water by the Deity.
Those of noble conduct and happy lot.
With Guru's Word to the shore across are brought.
Those with pure heart must utter truthful thought.
Carrying the Divine charter they are nowhere held or caught. (9)

The Eighth points to the man seeking eight occult faculties.
While he should with his deeds worship the True Entities,

He should lay aside the Three Qualities symbolised by air, water and fire,
 He would then the true Immaculate Name acquire.
 He whose heart remains in it absorbed,
 Says Nanak, in humility, he is indeed from death absolved. (10)

The Ninth symbolises the patron-saints of nine continents,
 While the Master in every being is mighty proficient.
 They are sons of the One who is the Father of the universe.
 Succourer from the Time Primal, to Him we offer obeisance. P-840
 He was there in the beginning, before the beginning,
 He is here today and will always be there.
 Beyond limits, He remains the Almighty in the sphere. (11)

The Tenth teaches giving in charity, holy bath and meditation.
 The holy bath is remaining day and night in true contemplation.
 Truth doesn't admit impurity while doubts and fears flee.
 Not a moment it takes to snap if the thread is wee.
 Treat the world like a thread,
 With a stable mind live like a happily-wed (12)

On the Eleventh who lodges the Lord in his heart,
 And violence, attachment and avarice does discard.
 He receives the reward should he be firm in self contemplation.
 Absorbed in hypocrisy, the truth he has not forsaken.
 The Lord is Immaculate, self-sustained and unattached.
 Attached to the Pure, one remains unscratched. (13)

Wherever I turn, Him alone I behold.
 He has created creatures of kinds untold.
 There are those who live on fruits,
 Yet no good ever to them accrues.
 They indulge in delicacies and the joy of good taste loose.
 Involved in false greed they remain abstruse.
 Guided by the Guru they take to truth. (14)

The symbol of Twelfth is restrain of Twelve.*
 They are awake day and night and never in sleep indulge,
 They remain awake, in the Lord absorbed.
 With faith in the Guru, by Yama they are not devoured.
 They are recluse who vanquish foes of evil propensity.
 Says Nanak in humility, they are truly absorbed in the Deity. (15)

On the Twelfth who is compassionate and gives in charity.
 The straying mind he holds in its territory.
 He should observe the fast of desirelessness,
 From his mouth should he utter the prayer soundless.
 In the three spheres he should see the Lord alone.
 And thus should realise truth, purity and discipline. (16)

By the Thirteenth *one should understand* that man is like a tree on seashore.
 His root can be eternal if he were to take to Divine lore.
 Those who die in fear don't die.
 He who lives in fear and in fear is installed,
 His seat is the throne and in truth he is involved. (17)

On the Fourteenth if one were in the Fourth State installed,
 From the Three Qualities** he is verily absorbed.
 For him the Sun*** enters the house of Moon,
 And thereby he realises of his praxis the boon.
 The fourteen universes and in the netherworld he prevails.
 And continents and all the worlds he assails. (18)

On Moonless night the Moon is hidden in the sky.
 The seeker understand this mystery through contemplation on the Word Holy.
 The way Moon illumines the three spheres,
 The Creator likewise does forbear.

* ten sense organs plus mind and understanding

** *rajas, tamas* and *satva* *** yogic symbols here standing for ignorance and enlightenment.

Those guided by the Guru are absolved.
The misled self-possessed in transmigration are involved. (19)

He has created abodes and immutable sites.
He who realises himself, the True Guru imbibes.
Where there is ambition, there is death and distinction,
The vessel *of duality* disintegrates in smithereens.
He who remains unalloyed and does not crave,
Says Nanak in humility, I am His slave. (20) 1

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Bilawal III Score 10

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

The Sunday speaks that He is the Primal Lord
There is none other, Himself He operates the World.
Of the world, warf and woof He has woven.
What the Creator ordains must happen.
Devoted to the Name one finds peace and *Aman*.
Guided by the Guru it is rare that one learns this sermon. (1)
With the rosary of the heart for the Repository of Virtues crave.
The Master is Inaccessible, Unknowable, Illimitable,
Wash His feet in the manner of slave of His slave. (1) *Refrain*

On Monday who is devoted to truth,
He is beyond any value forsooth.
Those who have tried have taken to silence their minds to soothe
He whom He offers, He holds it in his booth.
The Inaccessible, Unknowable is not comprehended by the uncouth.
The Guru's Word helps realise Him all over in truth. (2)

On Tuesday you are in the love of Maya absorbed
And head and heels in problems involved.

He whom He enlightens, he understands,
 With the Word of Guru in His Mansion and Portal lands.
 In loving devotion he is absorbed,
 Ego and attachment by the Holy Word are abhorred. (3)

On Wednesday, the Lord takes care of clean thoughts.
 Guided by the Guru one is in contemplation lost.
 Absorbed in Name, the mind is cleansed.
 Lauding the Lord the impurity of ego is shed.
 One is exalted on the Portal Divine,
 Absorbed in Name with the Holy Word one shines. (4)

The Name as gain is obtained at the Guru's door,
 Himself the Bestower does this blessing pour.
 One should be sacrifice unto Him who the favour grants,
 Blessed by the Guru no more the ego haunts.
 Says Nanak, the Name should be lodged in the heart,
 Hail Him who does this impart. (5)

On Thursday the celestial heroes are in illusion lost.
 They also lead the ghosts and goblins in the mistaken path.
 Himself He craves and yet makes them diverse,
 But all of these in the Creator lay thirst.
 All the creatures seek the Lord's protection,
 But meet only those whom he grants union. (6)

Friday reminds that the Lord is all pervasive,
 He creates Himself and then labels of value gives.
 Guided by the Guru one pursues the creed,
 Truth and discipline are the essence of one's deeds.
 Fasts, rituals and daily prayers
 Without realisation lead nowhere. (7)

On Saturday caring for omens and consulting *Shastras*,
 In ego and possessiveness is the world lost.

The self-possessed given to duality,
 Bonded by the Guru suffers penalty.
 Blessed by the Guru, he is in felicity
 With actions true, who is devoted to the Deity. (8)

Those who serve the True Guru are of great good fortune.
 They kill their ego and to the True they are in tune.
 Dyed in the Divine dye they are ever in communion.
 The Lord Compassionate brings about their union.
 Besides the one Lord they accept no other commandment,
 Guided by the Guru they are enlightened. (9)

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Fifteen dates *of a fortnight* and seven days *of a week*,
 Months and seasons come in a streak.
 Day and night follow in the world,
 Transmigration is instituted by the Lord.
 The Lord Almighty is alone Eternal.

Says Nanak, the devotee realises it through the Holy Word. (10) 1

Bilawal III

The Lord Primal Himself created the world.
 Those created get in attachment to Maya involved,
 In duality and hypocrisy are galled,
 They come and go in bad luck and die appalled.
 By propitiating the True Guru they get enthralled,
 Their conceit gone, in truth they get dissolved. (1)
 He who has in his forehead inscribed,
 The Lord Almighty comes in his heart to reside. (1)

Refrain

He creates the world and with it He is smitten,
 No one may undo what he has written.
 Those who style themselves as *siddhas* and ascetics in ego.
 They live in illusion, come and go.
 By serving the Guru, one comes to realise.
 One's ego killed, at the Guru's Portal one arrives. (2)

All the rest are born out of the One.
 He alone prevails.
 Besides Him there is none.
 He who identifies the One in others,
 As per the Guru's *Shabad*,
 Arrives at the Portal of the Father.
 Those who cherish the True Guru,
 Imbibe the Lord,
 And from their heart duality discard. (3)

He whose Master is strong,
 Nobody dare do him wrong.
 The servant who remains in his Master's care,
 He is pardoned
 And lauded with great fanfare.
 He above whom there is none,
 Whom should he fear?
 Whom should he shun? (4)

Guided by the Guru, one is at peace,
 Contemplating the *Shabad* nothing would displease.
 One is free from transmigration and pains,
 Absorbed in Name the state of poise one gains.
 Says Nanak, the devotee realises the Divine Presence.
 That the Lord is everywhere prevalent. (5)

Some serve while others in delusion are lost.
 He does Himself or gets others on task.
 He alone operates and none other,
 One would protest if there was another.
 Serving the True Guru is the righteous deed.
 At the Portal of the True it is conceived. (6)

Dates and days are auspicious with the Holy Word.
 He who serves the True Guru, he is rewarded.

Dates and days come and go,
 The Holy Word is constant, from which truth does flow.
 Dates and days are acceptable if one is dyed in truth,
 Without the Name it is all illusion, childish forsooth. (7)

The self-possessed dies in disgrace,
 Meditating not on the Lord, towards someone else is his face.
 Unawakened, unenlightened and misled,
 In the absence of the Holy Word how can the other shore he tread?
 The Creator Himself creates,
 And as ordained one contemplates. (8)

The impersonator tries many a guise,
 In transmigration he is cast with a false dice.
 He has peace neither here nor hereafter,
 The self-possessed makes his life a disaster.
 Serving the True Guru, his delusions are dissolved,
 In his own house he finds the Mansion of Lord. (9)

P-843

What the Accomplished does must occur,
 Believers in dates and days in duality suffer.
 Without the True Guru it is pitch dark,
 Believers in dates and days are foolish stork.
 Says Nanak, the devotees way to the Lord find,
 Ever remains pervasive the Name Divine (10) 2

Bilawal I Chhant (in southern measure)

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

The youthful damsel is brought to the pasture of the world.
 Forgetting her kettle on oven,
 She is in the Lord absorbed.

Absorbed in the Lord in the posture.
 Spontaneously she acquired the Holy Word as a feature,
 And with folded hands she made supplication:
 The True One! I beg for the union.
 Witnessing the loving devotion of the damsel,
 The Lord Beloved freed her from lust and wrath.
 Says Nanak, beholding the youthful beauty of the damsel,
 The Master let her adopt His path. (1)

Beautified by truth your charm you retain.
 You don't go elsewhere, with your Spouse you remain.
 Of your Spouse you are a slave,
 You are in loving devotion with Lord.
 You know the Unknowable, express the Inexpressible,
 And in poise the Lord you laud.
 The Lord's Name is the quintessence of joy,
 Which the true devotees enjoy.
 The Guru's conferring the Holy Word for meditation.
 Says Nanak, it inspires them to contemplation. (2)

Charmed by the Lord, with the Spouse she is united.
 Living in accord with the Guru,
 By the Lord True she is invited.
 Involved in truth and united with the Lord,
 She carries with her the sister-friends.
 In tune with each other, absorbed in Name,
 The True Guru His blessing lends.
 Day and night, not for an instant He is forgotten,
 Meditating with every breath on the Immaculate,
 The flame of the Holy Word lighting lamps,
 And thus, says Nanak, all the fears abdicate. (3)

His is the all-pervasive refulgence which the three spheres illuminates.
 The Unknowable, Wondrous Lord, Who in every heart pulsates.

The Unknowable, Wondrous True Lord is realised by shedding pride.

Killing ego, attachment and greed,
 With the Holy Word impurities subside.
 Going to His Portal and having a glimpse,
 One may ask for liberation.
 Let me taste *Amrit* and feel quenched,
 Says Nanak, with my heart in meditation. (4) 1

Bilawal I

My heart is greatly excited, with truth it is in bloom.

I am charmed by His love,
 My Lord who is Eternal above doom,
 Unknowable, Helper of the Helpless.
 It happens what He likes.
 Compassionate, ever gracious,
 In every living creature he abides.
 I know no other way, no other adoration or meditation.
 The Name in my heart is lodged.
 No ritual garbs, no going places,
 Nanak has groped the truth hard.

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Pleasant is the dew-drenched night followed by happy day.

Lost in deep sleep, your spouse is awake, I say.
 The youthful virgin awakened by the Word Holy
 By her spouse she is loved.
 Shedding falsehood, deceit and duality,
 She is at the disposal of the world.
 I wear the Lord's Name as a necklace around my neck,
 With the Holy Word as my identity.
 With hands folded Nanak asks for truth.
 Pray, do be gracious my Deity. (2)

Wake up you of the bewitching eyes, it's time to recite the Word Holy.
Those who listen and concede, for them it is an inexpressible story.

An inexpressible story earning liberation,
It is rare that someone guided by the Guru imbibes.
He gets absorbed in the Holy Word, shedding ego,
With the knowledge of the Three Worlds he survives.
He remains a recluse absorbed in the transcendent,
With his mind devoted to the True Lord.
He who pervades all over,
Says Nanak, He comes and lodges in his heart. (3)

You are summoned in the Mansion by the Cherisher of devotees.
Guided by the Guru you will have healthy thinking,
Your body will be free from maladies.
The mind that is fond of the Lord and contemplates the Holy Word,
Comes to realise the Master of the Three Worlds.
It wavers no more,
And recognises the Spouse she has wed.
Lord! You are my support, You are my Master,
You are my prestige and anchor best.
You are ever True my Truthful Lord,
Says Nanak, with Your Word Holy
Pray, set all my controversies at rest. (4) 2

Bilawal IV

Chhant (hymns on mortal bliss)

My Lord has come to my bed, at peace is my heart.
Blessed by the Guru I've realised the Master,
It is rejoicing all over and accord.
I am happily-wedded of great good fortune,
On my forehead shines the jewel of Lord.

My Lord is my matrimonial bliss
Which Nanak cherishes as a reward. (1)

He is pride of the humble, Himself the Divine God.

Where a devotee sheds his ego,
Day and night he lives with his Lord.
What my Master pleases He does,
He may dye in divine dye as reward.
Nanak has met Him in the state of Sahaj,*
And is in ecstatic joy resolved. (2)

Having attained human incarnation, it is time for contemplation

The happily wedded guided by the Guru
Could make it an intense union.
Those who are deprived of being human,
They are unfortunate creation.
The Lord God, pray, protect me,
Nanak, the slave is Your minion. (3)

The Guru had me meditate on the Inaccessible,
my mind and body were drenched.

The Lord's Name is a boon for the devotees,
Guided by the Guru to which they attend.

Without the Name they can live not,
The way fish without water can't fend.

I have made a success of my life,
Says Nanak, it is what the Lord can lend. (4) 1.3

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Bilawal IV

Sloka

Your quest should be for the Noble Preceptor,
With great good fortune, the Name would come to lodge in your heart.

* poise

The True Guru showed *the way*,
Nanak was in the Lord absorbed. (1)

Chhant

Shedding the evil of ego, we come to call on my Lord.
Guided by the Guru, we have shed pride.
We are in tune with the Bard.
The lotus of our heart is in bloom,
Enlightened by the Guru, in accord.
Nanak, the slave, realised the Master,
With great good fortune of God. (1)

I have grown fond of the Lord,
It is a matter of divine felicitation.
The Guru Accomplished had me realise the Preceptor.
I have taken to meditation,
The darkness of ignorance is dissolved.
A light is in evidence for manifestation.
The Name is the prop of Nanak, the humble.
In the Name he seeks absorption.

She had bliss with the Lord when she caught fancy of the Spouse. (2)
Her eyes were riveted in love,
The way cat's are for the mouse.
When the Guru Accomplished brought about the union,
Satiated with the joy divine she was, of course.
Nanak, the humble, was blessed with Name,
And was with the Lord in constant discourse. (3)

An ignorant, stupid, fool was united,
The Lord was kind.
Hail the great Guru,
From the malady of ego who relieved my mind.

They are of great good fortune,
 Whose heart for meditation is inclined
 Says Nanak, the humble, you should adore the Lord,
 And sacrifice yourself for the Name Divine. (4) 2.4

Bilawal V **Chhant**

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

Sounded is the note of bliss as the glory of Lord God is recited.

I heard about an Eternal Suitor,
 My heart was greatly excited.
 Getting fond of the Lord is great good fortune,
 When do I meet my Accomplished Pride?
 I should acquire the state of poise and meet the Lord,
 My sister-friends pray do me guide.
 Day and night I should wait on Him,
 How does one find the Lord?
 Supplicates Nanak for favour,
 Pray, put me in touch with my Bard. (1)

It is propitious hour, my jewel I've come around.
 My quest has been a success,
 In the company of the holy here I found.
 I met the revered holy with His grace,
 And we indulged in unexpressed discourse.
 With single-minded concentration I meditate on the Master,
 With loving devotion as my force.
 With folded hands I request the Guru.
 Pray, bless me with laudation of the Lord.
 Supplicates Nanak, I am Your server,
 My Inaccessible, Unfathomable God (2)

As the fixed hour arrived, the wedding was duly solemnised.
 Everybody was in a mind of felicity, separation was set aside. P-846
 Came the godmen uttering the Name, making a unique marriage party.
 They got together with poise as their gifts.
 It inspired affection among the brides family.
 The light mixed with light, it merged,
 And they enjoyed the essence of Name.
 Supplicates Nanak, they are united by the holy
 The Lord Himself plays and makes others play the game. (3)

Elegant is the house, auspicious its seat,
 My Master has come home, I propitiate the Lord's feet.
 I propitiate the feet and go in poise,
 All my desires are met.
 My desire fulfilled, blessed by dust of the feet of the holy,
 To meet my alienated Spouse I am set.
 It is bliss and rejoicing all around,
 My ego I have shed.
 Supplicates Nanak, in the shelter of the Master,
 His mind with the holy one gets wed. (4) 1

Bilawal V

As good luck would have it, my Spouse in Lord God I've found.
 In His Court day and night the unstruck melodies resound.
 Day and night there is music of bliss and one or the other sensation.
 There is no suffering, no affliction, no pain,
 Nor there is fear of transmigration.
 Attained there are occult powers and stores full of ambrosial exlxiir,
 Nanak supplicates, I am verily a sacrifice,
 The Preceptor is my life's anchor. (1)

Listen my sister-friends, let us sing songs of joy together.
 With loving devotion of mind and body adore the Master.

He who adores Him with Love, He appreciates.
 Not for an instant He should be forgotten.
 We should clasp Him to the heart without any shame,
 And with the dust of His feet get besotten.
 Let us charm Him with the potion of devotion
 So that none else He would deign.
 Says Nanak, in humility, in the company of the Master
 The immortal status one attains. (2)

Beholding my Virtuous Lord Eternal, I was charmed.
 My Yama's noose was snapped as He held me by the arm.
 He held me by arm, made me His handmaid,
 And the spark of enlightenment was ignited,
 All my dirty misdeeds were undone,
 And a day bright was sighted.
 His glance of grace I cherished,
 And evil-thinking I came to discard.
 Says Nanak in humility, I became immaculate
 As I realised my Eternal Lord. (3)

As the ray disappears in the Sun,
 As the drop of water mixes with water,
 A light dissolves in Light
 And comes to be consummated.
 It is the Lord God we see.
 It is the Lord God we hear.
 It is He alone we have for discourse.
 It is the Creator who is all over.
 There is none other than the Lord God.
 Himself He gives and receives Himself.
 He is the cause of all happenings.
 Says Nanak, only they realise it fine,
 Who have tasted the Elixir Divine. (4).2

Bilawal V
Chhant

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

Sister-friends, oh sister-friends! Let us get together and paeans sing,
Shedding ego, maybe the Beloved's favour we win.
Discarding pride, attachment, misdeeds and duality,
Serve alone the Lord Immaculate.
Giving ourselves up to the shelter of the Compassionate Beloved,
Shatterer of the sins of *our fate*,
Become handmaids of His handmaids, discarding dejection,
No more we look for any other remedy.
Says Nanak, if He were to be gracious,
We shall, then, enjoy the songs of felicity. (1)

Ambrosial is the Name of the Beloved, a staff for the blind.
She,* the charming beauty, looks around in blandishments I find.
The charming beauty is wondrous, sweet and inviting attention,
Persistently she appears alluring,
And interferes with my meditation.
At home, in the forest, on the river bank, during fasts and worship,
While journeying, on the landing spot she intrudes and stops.
Supplicates Nanak, pray do be gracious:
I am blind, the Name is my staff. (2)

I am helpless Lord! You are the helping hand,
Pray save me the way You please.
I am not clever enough,
That I allure You with my speech.
I am neither clever, nor cultured, noble or intelligent,
Meritless, I have no virtue.

* Maya

With no figure, fragrance or bewildering eyes.
 Pray, save me the way it pleases You.
 You are hailed by all, Lord Compassionate!
 Who Your extent can realise.
 Nanak supplicates, I am Your slave to serve,
 Pray, save me the way You surmise. (3)

I am fish, You are water, without You how can I do?
 I am *Chatrik*,* You are the drop of water,
 I am quenched only with You.
 With drop in my mouth, my thirst quenched,
 My heart is at peace, my Cherisher Lord!
 You fondle Your favourite,
 While consorting with all we are absolved.
 I contemplate You in my heart and the darkness dissipates.
 The way *Chakwi*** longs for the day, pray, let me meet my Love,
 The fish cannot live without water, Nanak supplicates. (4)

Blessed am I, my Lord has come home.
 The portals look pleasant, the forest is in bloom.
 It is all verdure, the Lord bestows peace.
 There is bliss, felicity and joy in abundance,
 He is youthful, blooming fresh and healthy Beau.
 With what tongue can one state his magnificence?
 My warm bed is alluring, of all my suffering I am relieved.
 Supplicates Nanak, my desire is fulfilled.
 Meeting my transcendent Master I have achieved. (5) 1.3

Bilawal V

Chhant (lyrics of felicitation)

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

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* bird fond of raindrops ** the bird fond of the Sun

Pretty, peaceful, Compassionate Preceptor, of all joys a treasure.
 Propitiating the reservoir of peace,
 Says Nanak, the life becomes a pleasure.

Chhant

With great good fortune Lord, the ocean of peace is met.
 Forgetting respect or disrespect one's head at His feet should one rest.
 Free from devices clever, foul-thinking should be shed.
 Says Nanak, come to the shelter of the Lord,
 You will ever be happily wed. (1)

To whom should one pay homage, leaving the Lord in whose absence one dies?
 The misguided is not ashamed,
 With the evil company who lies.
 Deserting the Lord who redeems the fallen,
 Whom should one go for advice?
 Says Nanak, giving loving devotion to the Lord Compassionate,
 One attains immortality as a prize. (2)

You utter not the Revered Lord's Name,
 Your accursed tongue would be blasted.
 You serve not the Lord who cherishes His devotees,
 By ravens your body will be accosted.
 Lost in illusions you know not,
 The torture if one in transmigration is hoisted.
 Says Nanak, cultivating anyone other than the Lord
 Is dying the death of a worm in filth foisted. (3)

Get to love the Lord and give up the rest.
 Wearing sandalwood fragrant clothes,
 It is ego which yourself you should divest.
 Don't you waver here and there,
 Ever awake in the service of Lord you must.

Says Nanak, she who has realised her Lord,
She enjoys eternal nuptial lust. (4) 1.4

Bilawal V

You of the great good fortune! Seek the Lord in concert with the holy.
Ever chant praises of the Preceptor
Dyed in the love of the Deity.
You should serve the Lord
And receive the reward you fancy.
Says Nanak, sitting at the feet of the Master
Meditate on many a mood of the Divine Entity. (1)

He who has bestowed everything not for a moment we should forget.
It is great good fortune realising the Lord,
Guided by Guru we should get to the quest.
Holding the arm, the Lord pulls out,
And clasps one unto His chest.
Nanak survives meditating on the Name,
And feels peaceful in the breast.
How many I recount Your virtues, you are the Knower best. (2)

Meditating on the Lord God ever,
We have the ocean of life crossed.
Chanting praises of the Master,
Fulfilment of desires is the reward.
Says Nanak, contemplating the Lord we are liberated,
He is the Master of us all. (3)

Drenched in love of Lord, the eyes are pretty.
Beholding the Lord, desires are fulfilled
And then meeting the Deity,
Drinking the elixir of Amrit,
All other drinks appear poisonous and petty.

Says Nanak, the way water mixes with water
My light has merged with light to make a kitty. (4) 2.5.9

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Var Bilawal IV

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

Sloka IV

In measure of *Raga Bilawal*, I laud the Supreme Lord,
I listen the Guru's sermon and abide by it.
Fortunately, at the Prime Time it was scripted in my record.
Day and night I chant His praises,
Lord and Lord alone on my part.
My mind and body are rejuvenated,
In full bloom is my heart.
Dissipated is the darkness of ignorance
With the light of the Guru's enlightened torch.
Nanak, the humble, lives on Your thought,
Pary, for a moment grant the glimpse sought. (10)

III

We should opt for the *Bilawal Raga* when we have to chant the Name.
Ragas, their measures and words are pleasing
When we are in a peerless poise frame.
Singing *ragas* in their correct measures if we serve the Lord,
At the Court Divine we earn fame.
Says Nanak, we should contemplate the Creator,
The ego of mind would get tame. (2)

Pauri

You are the Inaccessible Lord, it is all Your creation.
 You yourself operate it,
 The entire universe in formation.
 Yourself you feature in meditation,
 And yourself you inspire laudation.
 Godmen! Meditate on the Lord day and night,
 He will in the end grant liberation.
 Those who serve gain peace,
 And on the Name do their meditation. (1)

Sloka III

Bilawal cannot be sung in duality, for the egoist there is no liberation.
 With ego goes not meditation.
 The Preceptor cannot be realised in hypocrisy.
 The deeds done in stubborn ritual practices,
 None of these find consideration.
 Says Nanak, guided by the Guru one should contemplate,
 Obviating the ego's orientation.
 The Preceptor prevails all over,
 In one's mind Himself He does station.
 The light merges in light,
 One is free from transmigration. (1)

III

Dear friend! You should opt for *Bilawal* for absorption in the Lord.
 You will be free from the torture of transmigration,
 And in the True One absolved.
Bilawal is ever a bliss,
 If one follows the Lord's Word.

Congregating with the holy in loving devotion,
 And ever the Lord you laud.
 Says Nanak, noble are they
 Who get together as the Guru called. (2)

Pauri

He prevails in every living creation.
 For the devotees He is a true friend.
 Everything is under His control,
 His devotees with bliss He does tend.
 He is a comrade of the devotees,
 No one dare Him offend.
 The Lord is the Master of all,
 The devotees on Him attend.
 No one could ever approach Him,
 They strive and in their quest wend. (2)

Sloka III

He is a Brahmin who realises the Supreme and follows the True Guru.
 Those who have the Lord lodged in their heart, P-850
 No more their ego does them rue.
 They live a life of virtue, garner virtue,
 Their light in the light Supreme they subdue.
 There are not many Brahmins in this world.
 Who the Lord Supreme pursue.
 Says Nanak, those on whom the Lord True is gracious,
 In the Name themselves they imbue. (1)

III

You have served not the True Guru, nor have imbibed the Holy Word.
 You are afflicted with the malady of ego,

Ever in selfishness swirled.
 Involved in stubborn deeds,
 In transmigration you are hurled.
 Guided by the Guru the life is a success,
 This by the divine grace is culled.
 Says Nanak, if in His grace He does favour,
 He blesses with riches of the Holy Word. (2)

Pauri

All honours lie in the Lord's Name, guided by the Guru you should meditate.
 Whatever you desire you get, if the Lord you contemplate.
 If you take the True Guru into confidence,
 All the felicities on you shall wait.
 Were the Guru Accomplished to give you a sermon,
 All your hungers will satiate.
 He who has been inscribed at the Primal Time
 Him would the Lord felicitate. (3)

Sloka III

No one remains empty-handed at my True Guru's.
 He brings about the union with God.
 A glimpse of the True Guru is fruitful,
 One gains the desired reward.
 The Guru's Word is *Amrit*,
 It quenches all the thirst and hunger *of the ward*.
 A sip of the elixir of the Name satisfies,
 And Truth comes to dwell in the heart.
 Cherishing the truth one attains immortality,
 Enjoying the unstruck melody of the Lord.
 The True One prevails in all ten directions
 With the Guru's utter quiescence accord.

Says Nanak, those who are truthful at heart,
Even if they try, they remain not apart. (1)

Sloka III

Cherishing the Guru one imbibes the Lord.
If He is inclined to be graceful,
Those blessed with the true devotion,
From human beings become angels.
Rid of ego, they are united *with God*
By the Guru's *Shabad* truthful.
Nanak has met Him in the state of *Sahaj*,
The Name has brought him glory in full. (2)

Pauri

The great glory of the Name in the True Guru
Is blessing of the Lord.
Those in service and the devotees marvel at it,
They cherish it at their heart.
The slanderers and the evil-minded chafe at the glory,
For anyone else they bear not a good thought.
Others' mischief makes little difference,
Should graceful be the True Lord.
What the Preceptor cherishes, it must flourish,
The world may sulk, the world may smart. (4)

Sloka III

Accursed is the desire provoked by duality,
Driving the mind to Maya delusion.
One surrenders every joy for a trifle,
Forgetting the Name one suffers affliction.

Says Nanak, those who are truthful at heart,
Even if they try, they remain not apart. (1)

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Driving the mind to Maya delusion.
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Forgetting the Name one suffers affliction.

The self-possessed are ignorant without sight,
 They are born and die in transmigration.
 In their tasks they succeed not,
 In the end they suffer dejection.
 He who is favoured, he meets the True Guru,
 He takes to meditation.
 Those absorbed in Name are ever in peace,
 Nanak, the humble, sings their laudation. (1)

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III

Desires and expectations are charmers which have the world deluded.
 There is a discipline that prevails by which the entire infrastructure is limited.
 Everyone is in Yama's control, he is saved who is by the Lord protected.
 Says Nanak, blessed by Guru he is liberated who has his ego subjected. (2)

Pauri

Wherever you go in the universe, the Lord is manifest.
 His writ runs all over, the True One is ever just.
 The false are repudiated, the truthful are given respect.
 The True Master does true justice, the traducer on his head has dust.
 Nanak, the humble, meditated on truth, guided by the Guru he was blessed. (5)

Sloka III

Should the Lord be gracious, in great good fortune one gains the True Guru.
 Of the devices the best is that one should take to the Name of the true.
 One should be cool and quiet inside and the heart should peace imbue.
 What one eats and what one dresses is ambrosial.
 Says Nanak, the exaltation is one's due. (1)

III

Man! Listening to the Guru's sermon, you gain the treasure of virtue.
The Bestower of peace lodging in your heart, your ego and pride you subdue.
Says Nanak, with His grace one gains *Amrit* and the repository True. (2)

Pauri

All the kings, rulers, *rajas*, *Khans*, potentates and chiefs are created by God.
What the Lord makes us do we carry out, it is He who is the Guard.
He is Lord Supreme identified by the True Guru.
He has all castes, four sources of creation, the entire existence
Placed at the disposal of the True Guru to carry out His Award.
Godmen! Such is the glory of Lord's veneration
That from the town of the body He has sacked all the foes and enemies hard.
The Lord got gracious on His devotees,
In His favour He protected them all. (6)

Sloka III

Hypocrisy in the mind is a chronic malady;
The self-possessed cannot ever meditate.
He does everything in suffering, suffers suffering,
He has suffering inscribed in his fate.
Should he be fortunate to meet the Guru,
On the True Name he would concentrate.
Says Nanak, he would gain peace and poise,
His delusions and fears would evaporate. (1)

III

The devotee is ever dyed in the Lord's colour, the Lord's Name he adores.
He sees and speaks what the Guru pleases,
Meditating on the Name he has joys galore.

Says Nanak, he who is enlightened with Name,
His pitch darkness of ignorance is no more. (2)

III

The self-possessed are unclean; they die a death essentially mean.
The devotees are Immaculate,
Their hearts are on the Divine keen.
Says Nanak- Fellow travellers, pray, pay heed!
To get rid of the filth of ego, to the True Guru you must plead.
Suffering with doubt in your mind and ever in problems involved,
Given to duality, never awake, in attachment of Maya absorbed,
You meditate not on Name, nor do you contemplate the Holy Word.
This is the way the egoists are taught.
Without cultivating Name, they waste their life ever,
Says Nanak, Yama takes them to task. (3)

Pauri

He who is bestowed with truth and devotion, he alone is rich forsooth.
People look up to him in need,
No other concern has the goods nor do they inspire truth.
He who approaches a devotee, he gets Name as his capital.
The misbelievers have ashes on their face uncouth.
The devotees deal in the Lord's Name,
Yama and tax collector dare not come near their booth.
Nanak, the humble, gained the wealth of Name,
He is left with no other desire in truth. (7)

Sloka III

The devotees alone earn the Lord's Name in this world, all others are misled.
Blessed by the Guru, Name comes to be lodged in their heart.
Day and night with the Name they are fed.

In the vice of the world they remain unconcerned,
 Their ego with the Holy Word they shed.
 They are liberated themselves, they liberate their forbears,
 The mother who gave them birth is blessed.
 They are ever in poise and peace,
 With the True One they are wed.
 Brahma, Vishnu and Shiva are lost in Three Qualities,
 More and more towards ego they are led.
 The learned scholars and monks are deluding,
 In duality are they misled.
 The *yogis*, wandering ascetics and recluses are deluded,
 Without the Guru they have found not the best.
 Those suffering with ego are ever misled,
 Utterly waste is the life they have led.
 Says Nanak, those devoted to Name lead a stable life,
 Who have been united and blessed. (1)

III

Says Nanak, He should be lauded,
 Who has everything under His power.
 The living creatures should all serve Him,
 Without Whom there is no other.
 He lodges in the heart of the devotees
 And there is felicity ever and ever.

Pauri

Those who have earned not Name are insolvent in the world.
 They go about begging all over,
 No one would have his spittle over them hurled.
 Slandering others, they lose their credit
 And expose themselves in the world.
 Riches for which they carry tales, help them not get it,
 Do what they have ever heard.

The devotees gain the Lord's Name in loving devotion,
 Which the unlucky cannot get,
 It is obtained not by wandering over the world. (8)

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Sloka III

Guided by the Guru, doubts are dispelled and the heart is free from fray.
 Whatever happens is on its own,
 No one has in it his say.
 Says Nanak, He listens to what they wish
 In His ledger who figure may. (1)

III

Those who have cast off death, denied desires, have sacred Name in their heart,
 They are awake day and night, never do they sleep,
 In poise they drink *Amrit* in drops.
 Sweet in speech, their words are ambrosial,
 All the while they laud the Lord.
 Living in the Lord's presence they are ever noble,
 Says Nanak, meeting them is peace and perfect accord. (2)

Pauri

The Lord is the jeweller of the Divine Name and the Guru helps it obtain.
 If one fancies it and borrows or someone gets it for him.
 Albeit by force no one can it ever attain.
 He in whom the True Guru infuses loving devotion, he shares it.
 The Creator for whom from the Above ordains.
 In this wealth no one has a share, writ or problem of disputed boundary,
 He who tries to blackmail this riches,
 In all the four quarters his Name is profane.
 Force and intrigue work not with the Divine wealth,
 It multiplies everyday in its gain. (9)

Sloka III

Save the world on fire in Your mercy please.
 Whatever the way, You must retrieve.
 The True Guru showered bliss with *Shabad* as reprieve.
 A liberator other than the Guru, Nanak cannot conceive. (1)

Sloka III

Ego is deluding temptress leading to a rival mould,
 Neither can it be killed nor can it be sold.
 Burnt out with the Guru's *Shabad*, it is put on hold.
 Mind and body are cleansed, the Name comes to dwell in the soul.
Shabad is the killer of Maya, says Nanak, the Guru-conscious is told. (3) 1

Pauri

The glory of the True Guru has been bestowed from the Above by a writ.
 Witnessing this, sons, nephews, sons-in law, relatives and those in the
 neighbourhood,
 With ego gone, they came to submit.
 Wherever I turn, I behold my True Guru,
 He has been bestowed the entire world's outfit.
 He who reposes faith in the True Guru he is blessed here and hereafter,
 Those denying Him wander in shit,
 My Master took kindly to Nanak –
 The Lord, Loving Friend and noble every bit.
 Finding His felicity they came seeking the True Guru's shelter;
 He made them all their ego, quit. (10)

Sloka III

Some plough, other reap and yet others harvest,
 Says Nanak, its not known who will in the end benefit.

I

He in whose heart He is enshrined, swims across.
Says Nanak, it happens whatever is wished by the Boss.

Pauri

The Compassionate Preceptor ferried us across the ocean.
The Accomplished Guru in His grace
Our illusions and fears have undone.
Lust, wrath and fearful forces
Have all succumbed.
The corset of the ambrosial *Amrit*
Around our neck and heart we have spun.
Says Nanak, in the company of the holy,
The life eternal we have won. (1)

Sloka III

Those who have forgotten the Name, false is what they speak.
Their houses are burgled by five thieves,
And ego in their heart is another leak.
The misbelievers are robbed by evil-thinking,
The joy-divine they do not seek.
Those caught in illusion disregard *Amrit*,
With vice and filth they reek.
They befriend the foes,
And for contention with the holy they have the cheek.
Says Nanak, the reprobates are destined for hell.
Bound by Yama they *suffer like steak*.
They do as they are ordained,
As destined they must bespeak. (1)

III

Those who serve the True Guru, even without resources they have power.
 Those who remember the Lord every breath and morsel,
 Yama dare not around them hover.
 Those who have the Name enshrined in their heart,
 Maya enters their mind never.
 He who is slave of the Lord's slave,
 The prime boon on him would shower.
 Says Nanak, who has the Preceptor lodged in his mind and body,
 I am sacrifice to him *every hour*.
 Those who have it inscribed at the Prime Time.
 They enjoy scent of the holy company *like flower*. (2)

Pauri

What the Accomplished True Guru says is accepted by the Preceptor.
 It is carried in the world,
 Every tongue appears to utter.
 The Lord's virtues are beyond count,
 Beyond anyone even to mutter.
 The True Guru has truth, poise and bliss
 And jewels of high quality in clutter.
 Says Nanak, the holy are taken care of by the Preceptor.
 And they come to look like Preceptor. (1)

Sloka III

Him he knows not and says the Preceptor is far away.
 Ignoring the Guru's server,
 How can the mind remain in His sway?
 The self-possessed wastes his life,
 In misled avarice and false ways.
 Nanak is forgiven and united
 In the company of the Holy Word to stay. (1)

III

I sang the song of truth inspired by Lord
 And contemplated on the Name as guided by Guru.
 Chanting the Name day and night
 Meditation is a bliss true.
 They are of great good fortune
 Who the Embodiment of Supreme Joy pursue.
 Nanak, the humble, chants the glory of Name,
 His body and mind no more their plight rue. (2)

Pauri

Even a reviler of the True Guru
 If he were to come seeking His protection,
 The True Guru forgives the earlier lapses
 And admits him in the holy convention.
 The way water of the streets, streams and ponds
 During the rain pours into the Ganga,
 Pouring into the Ganga, it becomes pure and holy,
 The virtue of the True Guru who cherishes Name
 Is that meeting Him one's hunger and thirst are quenched
 And the mind turns quiet without folly.
 Says Nanak, such is the miracle of my True Master,
 He who accepts the True Guru,
 He is accepted by everybody. (13) 1 (Found Correct)*

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Bilawal
Compositions of Bhaktas
Revered Kabir

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

* as recorded in the primary text.

The world that you see,
 To live in it none is bound.
 You must walk the path straight,
 Lest you are pushed around. (1)
 Whether a child, old or young,
 All are in Yama's beat.
 Man, the poor, is like a mouse,
 Which the cat of death must eat. (1)

Refrain

Whether rich or poor, no consideration is shown.
 Ruler or ruled are treated alike.
 A mighty lord Yama is known (2)

Curious is the tale of God's devotees of whom He is fond.
 They don't come, they don't go, they never die.
 They remain ever at His command. (3)

Sons, wife and riches,
 You must accept to discard.
 Says Kabir, listen ye men of God,
 This is the way to realise the Lord. (4) 1

Bilawal.

I have no education, disputation is not my fad.
 Discoursing about God and listening to them, I've gone mad. (1)
 Fellow travellers! I am crazy, the whole world is sane,
 I am crazy indeed.
 I have gone astray, let others not take my lead (1)

Refrain

I am crazy not because of me,
 God has given me this bout.
 The True Guru has relieved me of my doubt. (2)

I am deranged, I've lost my senses all
Let others not in my delusion fall. (3)

He who realises not himself, he is mad, he is odd.
He who realises himself has imbibed the Lord God. (4)

He who has not imbibed now, shall never do so,
Says Kabir, who has imbibed his Lord, somehow. (5) 2

Bilawal

Taken to renunciation, gone to forest and living on roots there,
You have rid yourself not of evil; sinful is your mind impure. (1)
How to be liberated, how swim across the formidable sea?
Take me into Your shelter my Lord, I come to You with the plea. (1) *Refrain*

To get rid of evil of every sort it is hard.
I've tried my best, it keeps me involved. (2)

With old age, youth is gone and yet no merit I hold. P-856
What a precious life for a *cowrie* I've sold! (3)

Says Kabir, You are all-pervasive, on land and sea,
There is none gracious like you and sinner like me. (4) 3

Bilawal

First thing every morning he fetches a fresh pitcher,
And is found polishing it all the time.
He bothers not about weaving and vetting,
Is lost in the ecstasy of the Name Divine. (1)
Whoever venerated Rama in our family?
Ever since the accursed has taken to the rosary,
We have not seen the face of felicity. (1)

Refrain

Listen my elder and younger sisters-in-law!
 He is a strange guy.
 The lad has lost all interest in weaving,
 Why doesn't the urchin die? (2)

The Guru who is the provider of every comfort
 Has blessed me with the Name,
 He who saved honour of Prahlad, the saint,
 And tore Hiranyakashyapu with nails. (3)

I have given up the tradition of my family
 And opted for the *Shabad* of the Guru, my Boss.
 Says Kabir, he condones all sins
 And ferries the devotees across. (4) 4

Bilawal

There is no king like God.
 These kings are for days four,
 Their spectacle is sheer fraud. (1)
 He who is Your devotee, he falters not,
 He rules over the three worlds with pleasure.
 None dare raise his hand and harm him,
 None may dare his might measure (1)

Refrain

My thoughtful, thoughtless, stupid mind,
 There rings the unstruck melody.
 Says Kabir, my fears and doubts are gone,
 Like Dhruva Prahlad, I find myself in His custody. (2) 5

Bilawal

Pray, take me in Your care, I have faulted.
 Good conduct, *dharma*, and meditation, I can't claim,
 With a turban in ego vaulted. (1)

Refrain

Considering it immortal, I nourished this body,
 Its false, unbaked pitcher carted.
 He who created me in His grace,
 I forget Him and with others I'm faulted. (1)

A burglar, I am no saint.
 At Your altar I've come to be halted.
 Says Kabir, pay heed to my plea,
 No tidings of Yama to me be parted. (2) 6

Bilawal

Forlorn and fatigued in Your court I stand.
 Other than You who would care for me?
 Pray, open the door, a glimpse is my errand. (1)
 Rich and affluent, generous and unattached,
 Ears have heard Your laudation grand.
 I ask of whom? They are beggars all,
 It's only You who could untie my band. (1)

Refrain

Jaidev, Namdev and Sudama the Brahman,
 You have given them all a hand.
 Says Kabir, you are the Bestower with wherewithal,
 Even the four boons You give on demand. (2) 7.

Bilawal

A staff, earrings, patched quilt and a begging bowl,
 The ascetics in a delusion all over prowl. (1)
 Crazy! Forget Yoga postures and breath control,
 Forsake hypocrisy and mind the soul. (1)

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Refrain

Maya that you long for is
 What of the three worlds does remain.

Says Kabir, if you have to beg,
Ask for the Lord's Name. (2) 8

Bilawal

Master of the universe! Maya has made me forget You.
If not an iota of love is born,
What could Your devotee do? (1)

Refrain

Accursed is the body, accursed is the wealth, accursed is Maya,
And doubly accursed is the understanding which does ensnare.
Lord! Keep the Maya in control and save me with Your prayer. (2)

What use cultivation, give and take; it's all false, illusion and ego.
Says Kabir, in the end they come to grief,
When death must make its show. (3) 9

Bilawal

In the ocean of the self there is a rare lotus.
It's the Light of the Lord Supreme,
With no form or feature to focus. (1)
Man! Remember God, discard the doubts,
God sustains the universe. (1)

Refrain

You see not anything coming, nor when it recedes
That which is born must die like water-weeds (2)

Knowing it false, I quit Maya,
In peace, poise and considered thought.
What Kabir has to say is –
Serve the Lord in the heart of your heart. (3) 10

Bilawal

My fear of birth and death is gone.
 I am in the tune with the Lord.
 I live in the cosmic world of yore –
 Enlightened by the Word of God. (1)
 The sound emanating from the brass,
 In brass does reappear.
 Oh Pandit! When the brass is broken
 Where does the sound disappear? (1)

Refrain

I peeped into the amalgam of Qualities Three.
 He is prevalent in all the hearts.
 I am blessed with such enlightenment,
 From myself I find apart. (2)

I've relieved myself from self,
 My light in the light Divine is infused.
 Says Kabir, I find myself committed,
 No more I am confused. (3) 11

Bilawal

He who is attuned to His Lotus Feet,
 How can he entertain any doubt?
 He enjoys the comforts of Nine Treasures,
 And chants in poise adulations of a devout. (1)
 He gains realisation,
 When he sees the Lord pervade in all,
 And the hypocrisy of heart he comes to flout.
 He restrains himself from the love of Maya.
 With a scale in his hand he measures its rout. (1)

Refrain

He is happy only when he quits it,
 Maya dare not shake him out.

Says Kabir, my heart has accepted
It's the love divine all about. (2) 12

Bilawal

Composition of Revered Bhakta Namdev

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

The Guru has bestowed me a fruitful life
I have mental peace, rid of strife.
The Guru has granted me collyrium of light.
In the absence of Name the body is without life. (1)

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Refrain

In meditation did Namdev realise.
His life has merged with Universal life. (2) 1

Bilawal

Compositions of Revered Bhakta Ravidas

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

Watching my destitution everyone mocks, such is my condition.
You have placed eighteen occult powers in my hand,
It is all Your concession. (1)
My Annuler of Transmigration you know, I am nobody.
All the created come to You for protection.
You take care of their felicitation. (1)

Refrain

He who seeks Your shelter,
His misdeeds are no more his prepossession.
You look after the high and the low
In this world of degradation. (2)

Says Ravidas, Your virtues are beyond expression
 What use the discourse to lengthen?
 You are like Yourself
 Which other simile should I mention? (3) 1

Bilawal

In the family where is born a devotee of the Lord.
 Notwithstanding high and low, rich or poor,
 His enchanting fragrance spreads over all. (1)
 Whether Brahmin, Vaishya, Sudra or Kshatriya,
 Or any other low caste of foul thought,
 He is purified by devotion.
 He is liberated and liberates his entire caste. (1)

Refrain

Blessed is the village, blessed the spot, blessed and holy is the family and all.
 Those who tasted this elixir quit all other drinks.
 Intoxicated in it, of the worldly vice are absolved. (2)

The learned, the hero and the canopied monarch,
 None is as the devotee is tall.
 Like the weeds living close to water yet remaining untouched,
 Says Ravidas, alike are those who live in accord. (3) 2

Composition of Sadhna Raga Bilawal

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

In love with a princess someone got disguised.*
 Even a lusty, self-seeker your prized.
 What good are you, the Master of the world!

* as Vishnu according to a *Puranic* legend.

If the *karmas* cannot be shed?
Why should one seek shelter with the lion?
If jackal is going to be a dread?

Refrain

For just a drop of water *Chatrik* suffers pain.
Were it to get the ocean after death, what gain? (2)

Tired, unstable is my breath,
How do I my prayers say?
Finding a boat after death,
What use be it may? (3)

I have no body, no identity, none do I have.
Pray come to my rescue at this hour,
Sadhna remains Your slave. (4) 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 Gond Quartets IV Score I

Should you have faith in the Lord with your mind and heart,
 You will gain all your cherished desires.
 The Lord knows all that goes on in the mind,
 No one's effort of a sesame worth goes unnoticed by the Kind.
 Man! you should expect your desires to be fulfilled by one,
 The Master who in every one you find. (1)
 My self! you should have faith in Jagdish Gosain.*
 He who reposes faith in anyone else
 He is destined to be dejected and pine. (1)

Refrain

Maya, its attachment and the tribe that you see around,
 Don't you waste your life in their assurances of any kind.
 What can the poor do?
 There is nothing in their power,
 Their efforts with any force can never shine.
 Man! you should repose faith in the Beloved Lord
 Who ferries you and your people at a time. (2)

Should you repose faith in old friends,
 Don't you think they would provide aid any time?

* Lord, sustainer of world

Reposing faith in others is a reflection of duality,
 In an instant it vanishes without any reason, without any rhyme. P-860
 Man! you should have faith in the Beloved Lord,
 So that your efforts bear fruit in time. (3)

All our hopes and desires lie in You, my Master!
 The dream you inspire my mind does chime.
 That there is nothing in anyone's control, my Master!
 It has been revealed to me by my Guru Divine.

Of the desire of Nanak, the humble, you are aware,
 I'll be duly satisfied with a glimpse of Your sight sublime. (4) 1

Gond IV

Day and night He who annuls our sins in an instant,
 Him you should serve and contemplate.
 Should you desert the Lord and repose faith in someone else,
 All your endeavours would go waste.
 Man! you should serve the Lord, the Bestower of peace,
 The Master, serving whom all hunger satiates. (1)
 Man! you should repose faith in the Lord Potentate.
 Wherever you go the Lord will be by your side,
 The Lord vindicates the honour of His initiates. (1)

Refrain

Were you to share your problems with others,
 They in return their own tales of woes would narrate.
 You should tell your tale to your own Master,
 Who in an instant all your sufferings would alleviate.
 He who deserts such a Lord to take his problems to others,
 As he does he feels frustrate. (2)

Man! the friends and kins you see in the world,
 They meet you their own anxieties to state.

The day their purpose is served,
 They would not look at your gate.
 Man! serve your Lord day and night
 Who in His grace would your sufferings mitigate. (3)

Why depend upon him man,
 Who at the last hour leaves you to your fate?
 Guided by the Guru you should meditate on the *mantra*,
 Those given to the loving devotion, He must liberate.
 Says nanak, meditate on Name day and night,
 For liberation it is a true certificate. (4) 2

Gond IV

By contemplation one is ever in bliss, there is peace and quiet, cool is the heart,
 The way Maya-alloyed burn in the sun,
 Beholding Guru, the Moon, all their heat does depart. (1)
 Man! Day and night you should meditate on the Lord.
 He who protects you here, there and everywhere
 To such a Master you should resort (1) *Refrain*

He who is the repository of all the treasures,
 Man! you should contemplate that Lord,
 Guided by the Guru that jewel is to be sought.
 He who meditates the Lord, he realises.
 You should touch the feet of such servants of God. (2)

Contemplating the Holy Word who enjoy the essence of Name,
 They are noble indeed, superior over all. P-861
 A sesame grain of it can't anyone diminish their glory,
 Whom the Lord Himself does exalt. (3)

He from Whom you gain peace, my mind!
 Meditate on him ever with hands folded in regard.

Pray bestow a boon to Nanak, the humble,
The Lord's holy feet in my heart may be lodged. (4) 3

Gond IV

The kings, monarchs, nobles, magnates and headmen you see,
All are false, myth and given to duality.

The Lord Eternal is ever Immutable,

Man! meditating on Him you will gain probity. (1)

Man! you should ever meditate on the Lord, the Anchor.

He who arrives at the Divine Mansion with the Word Holy,

More than him no one has the power. (1)

Refrain

All the rich of high lineage and landlord you see, Man!

They will all vanish like the frail dye of safflower.

You should adore the True, Immaculate ever, Man!

In the Divine Court which will earn you honour. (2)

Of Brahmin, Kshatriya, Shudra and Vaishya, the four castes and stages of life.

He who meditates on God, he receives favour.

In the manner castor plant growing close to sandalwood tree,

In the company of the holy the reprobate earns waiver. (3)

He is lofty, loftier than the lofty,
Who has in his heart lodged the Master.
Nanak, the humble washes his feet,
Who is low-caste yet is the Lord's server. (4) 4

Gond IV

The Lord Omniscient pervades over all,

What He ordains one should do.

Man! you ought to serve the Lord,

Who can ever protect you.

Man! you should utter the Name of God.
 And ever the holy texts you pursue.
 None other than Lord can kill or give life,
 Man! Then what for should you rue? (1)

Refrain

The Lord Himself has created the infrastructure,
 With His divine light in it too.
 The Lord alone articulates, Himself He gives call
 And introduces to the Accomplished Guru. (2)

The Lord is inside, also outside.
 Where could one hide from the True?
 Man! serve the Lord without any guile
 Only then would you get the absolute place your due. (3)

He who has everything under His control, He is Supreme.
 Man! Him alone you should ever pursue.
 Says Nanak, the Lord abides with you ever.
 Meditating on Him will set you free. (4) 5

Gond IV

I yearn for a glimpse of my Lord
 Like the one thirsty, without water.
 My heart happens to be struck
 With the lovelorn arrow of the Master.
 My Lord God knows my mind's malady,
 The ache that lingers in the inside quarter. (1)

He who discourses to me about my love,
 He is my friend, he is my brother. (2)

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Let's sing friends, the praises of my Lord,
 As advised by the True Guru as per *Shastra*. (3)

Pray fulfil the longing of Nanak, the slave,
For a glimpse to relieve his suffering and save him from disaster. (4)

Raga Gond V Quartets I

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

He is the Creator of all,
Of all He is the Sustainer. (1)

Refrain

He is the Creator who hears
He is the Creator who peers.
Of the invisible He is the Creator.
Of the visible too He is the Creator.
He is the Creator of evolution.
He is the Creator of devolution.
As Creator, He is Pervasive.
As Creator, He is Evasive.
He is the Creator who expands
He is the Creator profound who understands.
The Creator comes here.
The Creator repairs.
He is Attributed.
Attributeless He is.
Blessed by the Guru,
Nanak finds Him all over True. (2) 1

Gond V.

Entangled like fish and monkey, you are in frailties involved.
Your steps and breath are ordained.
You can be saved if the Lord you laud. (1)

Man! You should give thought to your irresponsible stand.
 You can control not your own mind,
 Why go to others and harangue? (1)

Refrain

Like an elephant given to lust.
 You are with your family involved.
You are like birds who meet and are dispersed;
 Your stability is in the holy company chant. (2)

Like the fish ruined for the pleasure of the palate,
 The stupid in greed is caught.
 You are in the clutches of five foes,
 Freedom from these is in the Lord's hand. (3)

Lord Compassionate! Do be gracious on the humble and helpless
 All the creatures are under Your command.
 Says Nanak, let me ever have your glimpse as charity
 In the company of the slaves of slaves of the land. (4) 2

Raga Gond V **Quartets Score 2**

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

By blowing breath the life Who created,
 And the clay with light ingratiated,
 Who provided you various articles to eat,
 Stupid! Deserting Him where do you retreat? (1)
 You should on the Lord Supreme wait.
 The Guru will put you in touch with the Immaculate. (1)

Refrain

Who created colours of various sorts,
 In an instant creates and destroys the world.

Whose status and extent one cannot estimate,
Man! That Lord you must ever contemplate. (2)

Beyond birth and death, the Master is Immutable.
Endless are His virtues that are not computable,
Whose stores are full of the rubies of Name,
All the beings who does sustain. (3)

Whose Name is True Lord.
Annulled are millions of sins, Him for a moment if you laud.
He is a childhood playmate and friend of the holy.
Sustainer of life is Nanak's beloved Deity. (4) 1.3

Gond V

With the Name I trade.
Name is my life's aid.
Name is my heart's anchor.
Meditating on Name million of misdeeds I conquer.
Name is my only stock-in-trade,
My goal being along with my Master to meditate. (1)

Refrain

Name is the capital of my life,
Wherever I go with me it abides.
The Name my heart has come to endear,
In the ocean and land the Name I peer. (2)

With the Name one is adored in the Divine Court
And ferries one's family to the other shore.
All my problems the Name solved,
With the Name is my heart involved. (3)

Devoted to the Name I am unafraid,
And from transmigration saved.

The Guru Accomplished has united me with the treasure of virtue.
Says Nanak, I am lodged in peace and poise true. (4) 2.4.

Gond V

The humble Who honours,
For the needy Who is a donor,
In the dread of the womb Who protects,
To that Master I pay my respect. (1)
Such a Preceptor I contemplate to my mind,
Within and without, here and there Who is with me I find. (1) *Refrain*

Beggars and kings to Whom are alike.
Ants and elephants Who equally provides.
With none He holds counsel.
What He has to do, he does Himself. (2)

Whose extent no one knows.
Himself the Lord Immaculate does.
He has form, He is also formless.
In every heart He does coalesce.(3)

In the ecstasy of Name the devotees get dyed red.
With the laudation of the Lord they are blessed.
Those who with the Name are satiate,
Nanak would at their feet prostrate. (4) 3.5

Gond V

In whose company the mind becomes immaculate.
In whose company one does ever meditate.
In whose company the sins are annulled.
In whose company the heart is illumined. (1)

Such devotees of the Lord are my mate.
In whose company I laud the Lord and meditate. (1)

Refrain

With Whose instruction the Lord is enshrined in the heart,
At Whose sermon illusions and fears depart,
Chanting Whose praises one is cleansed,
Seeking dust of Whose feet in the world is a trend, (2)

In Whose company millions of deprave are saved,
On the Name alone as a prop who meditate,
Of all the people Who knows the heart,
He is the ocean of compassion, Immaculate Lord. (3)

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When the Preceptor is kind,
Then alone the graceful Guru does one find.
Day and night does Nanak meditated on the Name,
This is how to peace, poise and bliss he came. (4) 4.6.

Gond V

The Guru's image you keep in mind.
The Guru's Holy Word in your heart enshrine.
The Guru's feet you lodge in the heart.
To the Guru and Lord Supreme give your regard. (1)
Lest anyone in a doubt is lost,
Without the Guru none is ever ferried across. (1)

Refrain

The misled by the Guru is shown the path.
Discarding all else, in the Divine devotion he is cast.
The scare of transmigration is shed.
The Guru Accomplished is greatly blessed. (2)

By the grace of the Guru the upturned lotus is in bloom.
There is refulgence in darkness with utter zoom.

Whoever has achieved, by the Guru he is taught.
The Guru's grace and the stupid have sought. (3)

The Guru is the Creator and the Creator is He.
The Guru is the Lord God; He was and will be.
Says Nanak, this is the Preceptor's proclamation.
Without the Guru there is no freedom, brother! (4) 5.7

Gond V

Ever remember the Guru's Name.
There is none other than the Guru.
Seek the Guru's support day and night.
No one dare undo what He bestows.
The Guru and God are alike, it's true.
What He prescribes should be a boon for you. (1)

Refrain

Those who are devoted to the Guru,
Their sorrows, afflictions and doubts subdue.
Serving the Guru brings glory.
One must be sacrifice unto the Deity. (2)

A glimpse of the Guru is exhilarating.
He who serves the Guru is never found wanting.
The Guru's devotee comes not to sufferings,
The Guru's devotee is felicitated with offerings. (3)

It is not easy to fathom the Guru.
The Lord God himself reflects in the True.
He is fortunate, says Nanak, indeed.
Who is dedicated to the feet of the Guru. (4) 6.8

Gond V

Guru is the spirit of my worship, the Guru is my Lord.
 The Guru is my Preceptor, the Supreme Bard.
 The Guru is my Deity, Inaccessible, to imbibe hard.
 His feet are due utmost regard. (1)
 Other than the Guru I have no place.
 Day and night His Name I praise. (1)

Refrain

The Guru is my enlightenment.
 The Guru is my heart's commitment.
 The Guru is Master, the Supreme Commandant!
 With folded hands I seek the Guru's shelter.
 Besides the Guru I have no other. (2)

The Guru is boat to ferry across the ocean.
 Serving the Guru obtains from Yama liberation.
 In darkness Guru's *mantra** is the light.
 Along with the Guru everyone can board the liberation flight. (3)

P-865

It is with great good fortune that the Guru Accomplished one meets.
 In the Guru's service sufferings retreat.
 The Guru's Word is inviolate.
 Nanak is the Guru, Nanak the great! (4) 7.9

Gond V

With the Lord alone should you deal.
 The Lord's Name is the life's weal.
 You should devote yourself to Lord's laudation.
 Meditate on Him in His every manifestation. (1)

* spell

In the company of the holy you should meditate on the Lord
It is the most perfect, purest task on your part. (1)

Refrain

You should garner the treasure of Name.
The Lord's Name should you sustain.
Never you forget the Name of the Lord,
Which the Guru in His grace does accord. (2)

The Lord is ever your boon.
With the Lord one should remain in tune.
Meditating on the Name one becomes immaculate
And sins of many a life evaporate. (3)

Contemplating the Lord annuls transmigration.
Uttering the Name you swim across the life's ocean.
Brightest is the light of the Lord-in-state.
Day and night, Nanak, the humble, on Him does meditate. (4) 8.10

Gond V

The Lord has them severely punished,
From the devotee's company they have been banished.
They are not admitted into with devotee's abode,
Nor in the company of the holy the Lord they adore. (1)
Of the entire world the Five** are the leaders,
But of the Lord's devotee they are water-carriers. (1)

Refrain

From the world they get tribute,
But at the devotee's they come and salute.
They loot and assault the retrobate,
Of the holy they wash their feet. (2)

The five evils are the progeny of a mother as a source.
In the process of evolution they are in the world a force.

** five evils

They cultivate and get in the Three Qualities absorbed.
Those discarding them have the higher resort. (3)

In His grace the Lord gets His devotees retrieved.
He to Whom they belong has them relieved.
Says Nanak, noblest is the devotion of the Deity,
Without devotion, it is all ignominy. (4) 9.11

Gond V

With contemplation one ended tension and affliction.
Sufferings are over, it is all peace and felicitation.
Uttering the Name I am relieved,
Blessed by the holy, I've all the boons achieved. (1)
Meditating on the Name, I am ferried across.
And my sins of ages are washed. (1)

Refrain

The Guru's Holy Feet in my heart are lodged.
Across the burning ocean of life I'm brought.
I am free from the curse of transmigration.
I am attuned to the Lord in meditation. (2)

The Master is here and there at every spot,
He who is the knower of heart.
In His grace whom He accosts,
Day and night in the Name is engrossed. (3)

P-866

He in whose heart the Lord is enshrined,
He does himself enlightened find.
Let us laud the Lord in loving devotion,
And meditating the Preceptor, attain liberation. (4) 10.12

Gond V

Pay obeisance to the Guru's lotus feet.
 Lust and wrath from your body unseat.
 Of everyone's feet you should be dust.
 That the Lord pervades in everyone realise you must. (1)
 In this way meditate on the Lord,
 The Master is our body, wealth and life and all. (1)

Refrain

Laud the Lord day and night,
 Let this be the task of your life.
 Discarding pride, treat the Lord by your side,
 Blessed by the holy, in the dye of the Lord you should dye. (2)

Realise Him by Whom you were created,
 At the Lord's Portal you'll be felicitated.
 Immaculate your mind and body, you'll be blessed,
 Your tongue with Lord's Name accessed. (3)

Lord Compassionate will be pleased,
 You will be the dust of the holy feet.
 In His grace He would a boon grant,
 Contemplation of Name would Nanak want. (4) 11.13

Gond V

Burning essence, lighting lights and serving the Lord,
 Lie in repeated obeisance of the Creator God.
 Giving up everything else I came to the Guru.
 It was a great good fortune, pleased was the True. (1)
 My body and mind are of the Lord, my life is of the Beau. (1) *Refrain*

Lauding the Lord is a bliss indeed.
 The Preceptor pardons sour misdeeds.
 In His grace He takes His devotees in His service.
 Effacing the affliction of transmigration,
 Unites them in His bliss. (2)

Undertaking rituals and the essence of insight
 Lies in meditation in the company of the holy elite.
 Embarking the boat of Guru's feet, swim across the life's ocean.
 The Lord is the Knower of heart,
 He will take care of all other action. (3)

In His grace the Lord takes care,
 And the five foes* are no more there.
 One is never a loser in dice,
 Whose the Lord does take side. (4) 12.14

Gond V

In His grace He has bestowed peace and bliss,
 The Divine Master has taken care of children of His.
 Compassionate and kind is the Master,
 Pardons His creation and looks after. (1)
 I seek Your protection, my Gracious Lord!
 Let me contemplate for eternal accord. (1)

Refrain

The Preceptor is the Bestower, there is none other.
 He pervades every heart, is pervasive everywhere.
 He saves His devotees here and hereafter.
 To redeem the fallen is His charter. (2)

Meditation is like a multiple remedy.
 Incarnation and occult rites in devotion lie.

* five evils

Uttering the Lord's Name relieves one of sorrow and suffering,
One gets for whatever one is longing and craving. (3)

He is Mighty, Accomplished and Kind.
A treasure of superior thought is His mind.
Says Nanak, He pardons and protects.
Ever and ever on Him should one reflect. (40 13.15)

P-867

Gond

Fellow traveller! On the Name you should meditate.
Your mind will become immaculate.
Warded off will be the calamities afflicting your body and mind,
All your suffering and sorrows will be left behind. (1)
Lauding the Lord one swims across the life's ocean,
It is great good fortune realising the One Beyond Dimensions. (1) *Refrain*

He who chants the Lord's praise,
He is beyond Yama's rage.
His life in the world is in accord,
Guided by the Guru who realises his Lord. (2)

Blessed by the Holy, he takes to veneration,
Free from lust and wrath suffers not frustration.
Ever he lives in the Lord's presence,
Of the testament of the Lord Accomplished this is the essence. (3)

The earnings of devotion he has garnered in vats.
Meeting the True Guru, fulfilled are his tasks
Meditating on Name, he is in the Lord's colour dyed.
Says Nanak, to the Lord's feet himself he applied. (4) 14.16

Gond V

In the ocean of life the boat are Lord's feet.
 Meditating on the Name
 There is no more death to meet.
 He who contemplates, the Lord Yama's path need not tread.
 The lofty cogitation is the five foes suppressed. (1)
 I come to Your shelter my Accomplished Master!
 I'm Your creature, pray, look me after. (1)

Refrain

The *Smritis, Shastras, Vedas* and *Puranas*
 Are all a projection of the Lord Divine
 The *yogis, celibates, Vaishnavites* all those of Him have order,
 Have no estimation of the Eternal Master. (2)

Shiva and other deities wail and rave.
 Of the Inaccessible and Wondrous,
 Not of a sesame grain worth realisation they have.
 Those who are blessed with loving devotion,
 There are not many in the life's ocean. (3)

Meritless, I have no virtue.
 All the treasures in Your glance lie with You.
 Nanak, the humble, seeks to serve You.
 In Your grace grant me this my Lord True! (4) 15.17

Gond V

Those who are cursed by the holy on earth are castigated.
 The traducers of the holy in the sky too are alienated.
 I keep the holy clasped to my heart.
 I serve the holy every moment and its part. (1)
 He is holy who is cherished by the Lord.
 The holy and the Lord are engaged in the holy task. (1)

Refrain

The Lord protects the holy with His hand,
 Day and night by the holy He does stand.
 He takes care of the holy every moment,
 The slanderer of the holy is ever insolvent. (2)

No one should be of the holy a traducer.
 He who does, he ends as a loser.
 He whom the Creator does save,
 The whole world against him in vain does rave. (3)

He who has faith in the Lord,
 He lives ever a life of accord. P-868
 Nanak has realised this indeed,
 The self-possessed fail while the devotees succeed. (4) 16.18

Gond V

The Lord's Sacred Name is like holy water.
 Uttering it with tongue all the sins shatter. (1) *Refrain*
 Everywhere pervades the Lord.
 The Lord is enshrined in every heart.
 Meditating on the Name there is no going to hell.
 Serving the Lord one gets every reward. (1)

The Lord is the anchor during the mental strife.
 The Lord is boat in the ocean of life.
 Meditating on the Lord flee the minions of Yama,
 The Lord breaks the teeth of the witch Maya. (2)

Ever and ever forgiving is the Lord.
 The Lord makes for peace, bliss and accord.
 The Lord Himself manifests His glory.
 The Lord is the mother and father of the holy. (3)

In the holy company one finds the Lord.
 Again and again Him should one laud.
 Nanak, the humble, sought the Lord's shelter,
 The boon unknowable was his plunder. (40) 17.19

Gond V

He who is propitiated by the Lord Protector,
 He takes Him into His shelter. (1)
 Fire in the mother's womb does no harm,
 Lust, wrath, avarice, attachment cease to have any charm.
 Meditating on the company of the holy,
 With ashes on his face, the traducers suffer ignominy. (1)

Refrain

The Preceptor Lord is a devotee's coat of arms,
 No minion of evil or foe can do him harm.
 He who trades his weight he dies,
 The poor humble in the care of the Lord lies. (2)

He who comes to the Lord's shelter,
 He keeps him clasped to His chest ever.
 He who is much too proud,
 In an instant he has dust as his shroud (3)

The Lord is, He would be,
 I am sacrifice unto my Deity.
 He protects His devotees with His favour
 Of Nanak, the humble, Lord is succour. (4) 18.20

Gond V

It is a mysterious story of great wonder,
 The soul is an image of the Preceptor. (1)

Refrain

He is neither old nor is He young,
 He suffers not, nor in Yama's snare is He flung.
 He neither dies nor is He evasive.
 Since the Primal Time and before that He is pervasive. (1)

He feels hot nor cold.
 He has no foe nor any friend does He hold.
 He is neither in weal nor is He ever in woe.
 Everything is His, ever He serves as tow. (2)

He has neither a father nor mother.
 From Primal Time He is here.
 Of good and bad the influence He doesn't take.
 In every heart He is ever awake. (3)

The Three Qualities He created,
 And then the mighty Maya securely seated.
 He is beyond delusion, Indestructible and Compassionate,
 Helper of the helpless and ever the Bestower Great.
 Him no one has ever been to surmise,
 Nanak is unto Him a sacrifice. (4) 19.21

P-869

Gond V

I hail the holy.
 In the company of the holy,
 I laud my Deity.
 Blessed by Guru the sins scare,
 The fortunate come to the holy care. (1)
 Meditating on the Name no impediment occur.
 Blessed by the Guru, one realises the Preceptor. (1)

Refrain

When the Lord Superior takes kindly,
 One becomes dust of the feet of holy.

The body sheds lust and wrath,
The jewel of Name comes to lodge in the heart. (2)

His life is a success and admitted,
Who considers the Lord close and *committed*.
Taking to laudation in loving devotion,
No more remaining asleep in transmigration.
The support of humble are the lotus feet,
Lauding the Lord and meditation are his trade and treat.
Pray, fulfil his desire, your slave entreats,
Nanak may gain peace from the holy feet. (4) 20.22.6.28

Raga Gond V Score 2 Octets

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

Pay obeisance to the Accomplished Guru.
His glimpse is a bliss, His service of benefits to accrue,
Image of the Knower of hearts, Lord Creator,
Day and night He is dyed in the dye of the Master. (1)
Guru is the Lord, Guru is the Creator.
Of His devotees, He takes care. (1)

Refrain

Monarchs, kings and nobles His grace enjoy,
Evil-doers and arrogant He destroys.
The traducer with a malady of mouth is assailed.
The Master is by the entire world hailed. (2)

The holy are ever in a blissful state,
As the Divine Lord they contemplate.
The congregation of the holy is exalted,
The caluminator is everywhere blasted. (3)

With every breath of theirs, the devotees plead,
The Lord may or may not heed.
In Whose shelter all the fears are effaced,
The traducer are vanquished and disgraced. (4)

The Lord's devotees should never be slandered,
He who does is ever dismembered .
He who meditates day and night
Him Yama dare not slight. (5)

The devotee is rancourless, the traducer is vain,
The devotee does good the traducer toils without any gain.
Guided by the Guru, the devotees contemplate,
The devotees are saved, the traducer has hell as his fate. (6)

My dear friend, please pay heed,
It is the true who at the Divine Portal succeed.
As one sows, so does one reap,
The proud is ever uprooted deep. (7)

P-870

Lord! Of the anchorless You are the anchor.
In Your grace, pray, take care of the devotee poor.
Says Nanak, one should hail the Guru
Meditating on Whom one is exalted by the True. (8) 1.29

Raga Gond
Compositions of Bhaktas
Revered Kabir Score I

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

If you come across a man of God,
Do say something and hear.

If it happens otherwise,
 Better remain quiet there.
 Friends! What sort of a dialogue one should enter?
 That which keeps one attached to the Mentor. (1)
 Talking to the holy does good around,
 Dialogue with a fool is ever meaningless found. (2)

Refrain

Talking too much leads to misdeeds
 As remaining quiet, ignorance breeds. (3)

Says Kabir, the empty vessel make noise.
 The one that is full, enjoys its poise. (4) - 1

II

If man dies, the body's of little use,
 An animal dead is of use profuse.
 I know not the fruits of my deeds,
 Friends! I know not about it indeed. (1)

Refrain

Like a bundle of faggots the bones may stray,
 Burn the hair like a sheaf of hay.
 Only then, says Kabir, man comes to realise,
 When the baton of Yama on his head strikes. (3) - 2

III

High in the Upper World,
 Down in the Nether World,
 The Divine consciousness pervades.
 Even when the vessel of life breaks,
 The Essence of Bliss, the Eternal Lord
 Not for a moment fades.

I long to know,
The life which is given,
Where does it go? (1)

Refrain

Of five elements is created the body.
Wherefrom the elements came?
That the life is determined by *Karma*, you say,
Who did the *Karma* frame?
The body is in God, God is in the body.
The All-pervasive must pervade.
Kabir won't give up meditating on the Lord.
What must happen, it happens in the course as laid. (3) - 3

Raga Gond
Score 2

Hands bound, made into a bundle I was there on a muck.
To enrage the elephant, his head was struck.
The elephants ran trumpeting away.
"I am sacrifice unto the Deity, if I may." (1)
Lord! This reflects Your might.
The *Kazi* urging the *Mahaout* to fight. –

Refrain
P-871

Mahaout, I shall slice your head,
If the elephant is not goaded and led.
The elephant in devotion, would move not.
He, too, has the Lord in his heart. (2)

What offence has the man of God committed
That bound in a bundle to the elephant he is remitted?
The elephant holding the bundle pays his obeisance.
To understand this the purblind *Kazi* has no patience. (3)

Three times he made the assault.
The hard-hearted was yet not resolved.

Says Kabir, God is my mate.
My abode being in the Fourth State. (4) 1 – 4

He is neither human, nor divine,
Neither a celibate, nor of Shiva's line,
Neither a *yogi* nor a renunciate,
Has no mother, nor a father to state.
Whosoever lives in the tenement
None has ever known his extent. (1)

Refrain

Neither a recluse, nor a house holder,
Neither a *raja*, nor a beggar.
He has no body, blood he has none.
Neither a Khatri, nor a Brahmin. (2)

Ascetic he is not, nor a Sheikh convert,
Doesn't seem to live, nor die to revert.
He who wails on his death,
The one who wails loses his breath. (3)

I've found the path with the grace of the Guru,
Both life and death I've gone through.
Says Kabir, He is by the Lord God laid,
Like the ink, from the paper can't be erased. (4) 2.5

The yarn is snapped and the starch exhausted,
Glistening at the door lie reeds frosted.
The carding comb has its hair dishevelled,
Like a mendicant by death bedevilled.
The host-mendicant has wasted all wealth,
Their coming and going acts on his health. (1)

Refrain

The beam and the shuttle he ignores,
As he is involved in the Divine lores.

The sons and daughters have nothing to eat,
While the guest-mendicant day and night surfeit. (2)

Some have arrived, others are on the way.
The host sleep on straw,
They must have cots when they stay.
Caressing the head they come
With books tied to their waste .
While they have parched grain,
The guests have bread to their taste.
I've become identified with mendicants all,
As I drown they respond to my call.
Listen ye purblind Loi, without a guide,
Says Kabir, at the feet of the mendicants learn to abide. (4) 3.6

When the husband dies, the wife needn't cry.
She has another to care as standby.
When he who takes care is also no more,
With hell over there, here pleasure galore.
She is a bride, beloved of all.
Who has endeared herself to big and small. (1)

Refrain

The bride has a necklace her figure to adore,
As the holy detest, the people like her more.
The harlot having bedecked sets to display,
Cursed by the holy, she is in utter dismay. (2)
More the holy shun, the more she chases.
In the grace of the Guru she fears her wages.
She is the succour of the reprobate,
A she-demon for us an appearance we hate (3)
We have now her secret known,
Ever since the Guru has his favour shown.
Says Kabir, as we have hounded her out
She holds the apron of the world stout. (4) 4.7

P-872

The house where Maya is not wed,
 Its visitors go away unfed.
 They remain discontented ever,
 In the absence of Maya, they suffer one ill or the other.
 Considered blessed she is treated as princely pure.
 Even the austere recluse she can lure. (1)

Refrain

She is the progeny of a miserly father.
 Ignoring the devotee she sleeps with the commoner.
 Then she presents herself to the man of God,
 Seeking shelter and asking pardon of the Lord. (2)

She appears to be extremely charming,
 With ankle-bells tinkling and warming.
 She abides by you as long as you are there,
 The moment you cease, undressed she would disappear, (3)

The wedded lords over the three worlds,
 The eighteen *Puranas* and the bathing spots are in her fold.
 Brahma, Vishnu and Shiva are in her sway,
 Mighty kings and rulers must her wishes obey. (4)

She is neither here nor there.
 She employs the five faculties like a spear.
 As the earthenware of the five senses has disintegrated,
 Kabir with the grace of his Guru has been liberated. (5) 5.8

As the roof can't be sustained without a beam,
 Without the Name one cant go across the stream.
 The way water can't be stored without a pot,
 Without the Godman, liberation can't be sought.
 I would rather set to fire who remembers not God,
 Whose self and mind in conceit are absorbed. (1)

Refrain

As without a plough a field can't be fed,
 The beads cannot be strung without a thread.
 How can a knot be tied without a twist?
 Inconceivable is liberation without a holy tryst. (2)

The way a baby can't be born without mother and father,
 The clothes cannot be washed without water,
 The horseman without a horse can't be,
 Without the guide who in the court can enter? (3)

Without the accompanying music the way dancing is not permissible.
 The wife abandoned by her spouse is miserable.
 Says Kabir, try and cultivate the only One.
 The God-fearing is free from transmigration. (4) 6.9

Killing consists in killing of the mind.
 Killing of the mind is freedom from Yama unkind.
 He who kills the mind and with the touchstone tests,
 Freedom from transmigration he wrests.
 Incidentally, what do you understand by killing?
 Everyone has his own meaning. (1)

Refrain

Dancing is dancing with the heart.
 Misled not with untruth, with truth absorbed,
 He who completes this score of dance,
 God the Lord cherishes his stance. (2)

P-873

He is a procurer who procures the game,
 Keeps the impure five impulses tame.
 He who propitiates the Lord True,
 Such a procurer we treat as Guru. (3)

He is a thief who covets not a cheat,
 Controls the senses and the Name repeats.

Says Kabir, I have acquired such merit,
From godly, the wise master I inherit. (4) 7-10

I greet God. I greet my Guru, the groom.
I greet the Creator who makes the starved lotus bloom.
I greet the Godmen who have realised,
The One wielding the weapon prized.
From the Primal Lord comes food,
To contemplate on the Name, eat one should. (1)

Refrain

Contemplate on the Name, on food contemplate.
With water it enhances its taste.
He who does the food discard,
In all the three worlds forfeits regard. (2)

Giving up eating is utter hypocrisy.
He is neither married, nor she a widow hussy.
Reputed as living on milk outside,
In secret they eat whatever could they hide. (3)

Without food the season is not plentiful.
Discarding food is not meeting the Merciful.
This is what Kabira saith.
Food should be hailed which fortifies faith. (4) 8.11

Raga Gond Compositions of Revered Namdev Score 1

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

*Asumedh** sacrificial ceremony,
Giving *Tulapurkh*** in charity,

* ritual in which a horse is sacrificed ** giving away in charity values equal to oneself in weight

Holy bath at Prayag city, (1)

Compare not with the laudation of the Deity.

My mind sluggish! Meditate on the Divine Entity. (1)

Refrain

Offering rice-balls at Gaya,

Living at Varanasi on the bank of Assi, a tributary of Ganga,

Reciting from memory the four *Vedas*. (2)

Performing every religious rite,

Discursing on the Divine under the discipline tight,

Living within the six ritual, (3)

In Shiva and Shakti⁺ dialogue involved,

Man! you should shed all issues of discard.

Meditate alone on the Lord.

Meditating on the Lord, says Nama, you'll cross the ocean hard. (4) 1

Gond

Like the deer misled by the sound,

Dies but would change not it's ground. (1)

This is how my Lord I behold,

Giving up Lord to none else I am sold. (1)

Refrain

The way heron concentrates on fish,

And while fashioning ornaments the goldsmith, (2)

The way a sensual looks at another's wife,

Or the gambler throws his dice, (3)

Wherever I see I find the Lord Rama.

On the feet of the Lord ever meditates Nama. (40) 2

+ Dialogue about the origin of the Tantras – agam and nigam

Gond

Lord! Pray, ferry me across,
 Untutored, I know not how to swim
 Godfather, give me your hand as a pass. (1)
 Guided by the True Guru in an instant man turns into god.
 Born a human I've conquered heaven,
 Such a device I've learnt from the Lord. (1)

Refrain
 P-874

The way you have tutored Narad and Dhru,
 Pray, for a moment show me the way.
 Many have been saved by Your support,
 This is what Nama's cogitation has to say. (2) 3

Gond

I am in great agony,
 Like a cow having lost her progeny.
 The way fish suffers without water,
 The poor Nama's plight is without his Master. (1)

Refrain

In the manner calf broken loose,
 Sucks the udders and milk consumes. (2)

Nama has found his Lord Incomprehensible.
 His meeting the Guru revealed the Inaccessible. (3)

The way for lust one wants another's wife,
 Nama's love for his Lord is rife. (4)

The way in heat one burns,
 For his Lord poor Nama yearns. (5) 4

Raga Gond
Compositions of Revered Namdev
Score 2

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

Meditating on the Name dispelled are all doubts,
 It is the noblest religious practice vouched.
 Meditation frees from considerations of caste and clan,
 It is like the staff of a blind man. (1)
 To the Lord I bow, to the Lord I pay obeisance.
 Meditation rids me of transmigration. (1)

Refrain

The Lord had Hiranyakshyap* of life deprived.
 And the Ajamal** was seated in heaven *with pride*.
 Coaching the parrot Ganik was liberated.
 That Beloved Lord has my eyes satiated. (2)

Uttering Name of the Lord, Pootna⁺ found liberation.
 Given to guile, the killer of children.
 By meditation was Draupadi[#] saved.
 And Gautam's[@] spouse who into stone was laid. (3)

He who killed Kesi[§] and Kansa,⁼
 And to Kali bestowed life eternal.
 Nama meditates on such a Lord,
 Meditating on Whom one is free from infernal. (4) 1.5

Gond

Bhairon, the demon or Sita, the goddess of small pox who trust,
 They mount an ass and kick dust. (1)

* a demon king, Prahlad's father. ** a sinner saved uttering Lord's Name at the last hour.
 + a witch engaged to kill Lord Krishna by giving Him a poisonous suck # wife of the Pandavas
 @ Gautam's wife Ahalya who sinned. § a demon = Lord Krishna's uncle

I opt for just one Lord,
And forsake all others for this reward. (1)

Refrain

In his worship who 'Shiva', 'Shiva' chant,
Riding a bull on hand-drum rant. (2)

He who supplicates the Great Mother,*
The man turns into woman in the life other. (3)

You are known as Primal Goddess in divination.
Where were you at the hour of liberation? (4)

Friend! As guided by the Guru, take to the Lord Rama.
This is also stated in the *Gita*, says Nama. (5) 2.6

Bilawal Gond Namdev

Nama had an encounter with the Lord today.
He gave a sermon to the one gone astray.
O Pandit! Your Gaitri was grazing Lodha's crop;
He broke her leg with a stick,
She was seen walking with a prop. (1)

P-875

O Pandit! On a white bullock Mahadev was seen riding in fun;
There was a banquet at the steward's house,
He *cursed* and killed his only son. (2)

O Pandit! I also saw your Ram Chandra,
He had a squabble with Ravana,
And in the skirmish lost his partner. (3)

* Durga

The Hindu is blind while the Turk is one-eyed.
 He who is enlightened is better than either and is wise.
 The shrine for the Hindu is sacred,
 So for the Muslim is mosque.
 Nama propitiated the Lord,
 Neither for shrine nor mosque who asks. (4) 3.7

Raga Gond
Compositions of Revered Ravidas, Score 2

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

Let us utter and repeat Mukand, Name of the Liberator.
 Without Mukand the body would be a torture.

He is Mukand, our Liberator,
 He is our mother and father. (1)
 He who meditates on Mukand in life and death
 The devotee is ever sans any stress. (1)

Refrain

Mukand and Mukand alone is our life-breath.
 Meditating on Mukand one is blessed.
 He is a recluse, to Mukand who is dedicated.
 For the weak, Mukand is wealth accumulated. (2)

Should Mukand be kind,
 No fault in us the world can find.
 Effacing my caste, I am a courtier,
 Because of Mukand, the world's saviour. (3)

As I am enlightened, it is light all over.
 In His grace, He has taken a worm like me as His Server.
 Says Ravidas, my thirst is assuaged.
 I meditate on Mukand and in His service I'm engaged. (4) 1

Gond

Were he to bathe at sixty-eight holy spots,
 And worship the twelve images of the legendary Shivalings sought,
 Should he dig wells and provide many a tank,
 If he indulges in slander, it is sheer swank. (1)
 How can a traducer of the holy swim across?
 In the end he must in the hell be cast. (1)

Refrain

Should he during solar eclipse at Kurukshetra bathe,
 And loaded with jewellery his wife in charity donate,
 Should he listen to the entire *Smritis*,
 For a slanderer it makes hardly a felicity. (2)

Were he to offer mana to the holy,
 Give in charity land and build temple for publicity,
 Harms himself to help others,
 Engaged in slander, in transmigration suffers. (3)

Indulging in slander in the world all those,
 Ultimately the slanderers find themselves exposed.
 End of the slanderer after consideration they spell,
 Says Ravidas, the sinner must go to hell. (4) 2.11.7.2.49 (in total)

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Ramkali I
Score I Quartets

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.

Some study the *Vedas*.
Others read the *Puranas*.
Some meditate on You with rosary.
I know not this or that,
I remember only the Name of my Deity. (1)
I know not Lord, what is in store for me?
Stupid and ignorant, I come seeking refuge in Thee. (1) *Refrain*

At times I soar high in the skies,
At others to the nadir I am hurled.
Greedy that I am, my mind is never steady,
It goes about probing the four corners of the world. (2)

I came to be born, destined to die,
And yet I amass wealth for a long long life.
I see people go,
I also see the fire travelling towards me. (3)

Neither friend nor brother,
Neither father nor mother,

Says Nanak, if the Lord were to take charge of you,
He would certainly take care of you. (4) 1

Ramkali I

Your light is pervasive in all beings.
Wherever I turn, my Lord I find seeing. (1)
Master! Pray, fulfil my heart's desire.
I am lost in the blind well of Maya,
How do I get out of the mire? (1)
He who is enshrined in the heart,
How is it that He is not outside?
The Master takes care of them,
Ever by Him who abide. (2)

Refrain

He is close, He is far away,
All over is His sway.
Meeting the True Guru darkness is dispelled.
Wherever I see I find Him beheld. (3)

With doubt in the mind and Maya without,
Strikes the eyes like an arrow.
Supplicates Nanak, the slave of slaves,
Man must suffer much sorrow. (4) 2

Ramkali I

Where is the abode you are lodged?
Which one is it amongst the cast?
The abode in whose quest, destined from the world bewildered I wander,
Pray someone should take me to that road. (1)
How cross the ocean swimming?
And die while living? (1)

Refrain

Suffering is the door, wrath the door-keeper,
 Hope and despair its two planks.
 Maya is the moat, the citadel surrounded by walls,
 Truth is the basis on which one banks. (2)

Numerous are Your names, I have no count.
 There is no one like You my Lord!
 One need not shout, keep it in mind.
 You know and Yourself You award. (3)

With all the hopes and despair,
 How could one remain in the One absorbed?
 He who lives in despair in desire,
 Says Nanak, this is how he meets the Lord. (4)

This is how in the ocean he goes swimming,
 And this is how he dies while living. (IInd Refrain) 3

Ramkali I

Meditation on the Word and the Guru's sermon are my horn.
 The world listens when it chimes.
 My apron is the begging bowl,
 For alms I ask for Name of the Sublime. (1)
 Fellow traveller! The Lord is ever awake.

He who supports the universe,
 For His creation not a moment does He take. (1) *Refrain*

With water and air He sustains the breath,
 And for light He has bestowed the Moon and Sun.
 For life and death He has provided earth,
 All these gifts you have forgotten. (2)

There are ever so many ascetics, *yogis*, minstrels and divines.
 As I meet them I laud the Lord,
 This is how I engage in service Thine. (3)

Pepper and salt are protected by ghee,* like lotus in water.
Says Nanak, if one comes across such godmen,
How can Yama for them be a disaster? (4) 4

Ramkali I

Says Nanak, listen O Machhandir!
He who disciplines the five demons,
Never does he waver.
He who is used to this *yoga*,
Saves himself along with others. (1)
He alone is a recluse who is groomed,
In a serene trance who remains attuned. (1)

Refrain

With a beggar's bowl he asks for love as sacrament.
Lives in fear,
And is thus sated with the priceless gift of contentment.
He becomes an image of devotion.
He is absorbed in the Lord,
Devoted to the True Name he is a *yogi* and a mendicant. (2)

Nanak tells the truth.
Of the devout this is the identity forsooth.
He remains content even when he aspires.
Certainly, says Nanak, him the Creator sires. (3)

Nanak Humbly does this secret reveal,
The Guru must His devotee heal.
The Master's sermon should be his remedy and meal,
The six system of philosophy to him would reveal. (4) 5

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* refined butter

Wobbling, I am like a boat laden with sins, a gust of wind and I would sink.

I come to have a glimpse of the Miracle Maker in person,

Do please honour me with a wink. (1)

My Guru, the Saviour! Pray, save me,

Bestow me devotion of the Accomplished Eternal

Many a time I am sacrifice unto Thee. (1)

Refrain

Siddhas, ascetics, *yogis* and wandering minstrels

Who meditate on the Supreme Miracle Maker,*

I propitiate their feet, Master!

Who have the enlightened answer. (2)

I know not recital, ascetic practices, discipline or rituals.

Your Name alone I contemplate.

Nanak worshipped his Guru, the Preceptor,

With the Word Holy everything turned straight. (3) 6

Ramkali I

Attune your cognisance with the consciousness of the Divine Boss

So that your body becomes a raft to ferry you across.

The fire inside you should tame,

So that day and night uninterrupted is your light aflame. (1)

Such a light you should float on water,

Which should illumine every quarter. (1)

Refrain

The clay of such a light should be clean thinking,

What such a one does is approved by the Divine King.

It should be fashioned on the wheel of action.

That here and hereafter should abide by the faction. (2)

As the Lord His grace shows,

Rare is the one who guided by the Guru knows.

* Lord

The light of such a one is stable.
To put it off even the water is not able,
And ferrying others it is capable. (3)

The gust of wind cannot put off this light.
It seems to be settled on the throne without fright.

The Kshatris, Brahmins, Shudras and Vaishyas, all
Despite their thousands of calculations, cannot its mystery solve.
It is seldom that someone lights such a light,
Says Nanak, he has His liberation in sight. (4) 7

Ramkali I

Paying You obeisance and bearing faith in You is Your Name,
Making an offering of truth obtains one a seat of fame.
Truth and contentment should be one's prayer,
Hearing which He would have you sit by Him there. (1)
Says Nanak, nothing goes waste,
In His Court True, such is the state. (1)

Refrain

His grace and favour are the treasures
That he bestows and the people seek with pleasure.
His loving devotion comes to lodge in the heart,
Its value is determined by Himself the Lord. (2)

He who created, He does function.
The value of His goods, He does determine.
Guided by the Guru, the Lord Supreme becomes manifest.
No one comes, none ever left. (3)

Begging is looked down upon by people,
The beggar is never any respect shown.
But what I have asked and talked on my part,
Is what You have inspired in my heart. (4) 8

Ramkali I

The drop is in ocean or the ocean in a drop of water,
 No one knows, understands or surmises,
 Himself He creates and destroys.
 Himself the essence of truth He realises. (1)
 Rare is the one who has this realisation,
 He is liberated, free from transmigration. (1)

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Refrain

Night in the day and day in the night,
 The same with heat and cold,
 No one knows His extent and status.
 None other than the Guru is told. (2)

Male in female and female in male,
 The supremely enlightened does know.
 In melody is meditation, and in meditation is realisation,
 The truth of this untold story the Guru can bestow. (3)

There is light in mind and awareness in light,
 Where the five senses meet in unison.
 Nanak is sacrifice unto them a hundred times,
 Who with the Word Holy are in charm. (4) 9

Ramkali I

When the Lord God graced,
 My egoism He effaced.
 The devotee is cherished,
 Who with the Holy Word is laced. (1)
 He is endeared by the Lord,
 Who contemplates day and night,
 And forgetting what the people say, his Lord does he laud. (1) *Refrain*

At the unstruck melody's sound
 In the joy divine I was bound.

The Lord Accomplished had me realise the truth
And I was united with the Primal Lord forsooth. (2)

All the melodies and divine knowledge are contained in the Word of the Guru,
My mind is absorbed in the Master True.
It embodies the holy baths and austerity,
Meeting the Guru, freedom from transmigration is provided by the Deity. (3)

When ego is shed fear is dispelled,
The devotee to the Lord's feet is held.
Of doubts the True Guru released,
Says Nanak, the Holy Word gave the lead. (4) 10

Ramkali I

He runs about begging clothes and food,
Suffers hunger here and hereafter no good.
Ignoring the Guru's teaching, in foul thinking disgraced,
Rare is the one who with the Guru's guidance is graced. (1)
The disciplined *yogi* resides in the domain of poise,
He has his sight on the Lord alone,
Living on loving devotion and the Holy Word as choice. (1) *Refrain*

The five bulls pull this cart.
The divine dynamo plays its part.
As the *divine* axil batters,
The cart upturns and its parts scatter. (2)

O *yogi*! You should contemplate the Word of the Guru,
Weal and woe, suffering and joy, treat as equally true.
Your meal should be contemplation of the Word Holy,
Your body should be devoted to the meditation of the Formless Deity. (3)

Your loin-cloth of poise will be of bondage released,
From lust and wrath, the Guru's Word will have you freed.
The mind wearing earrings of the Lord's devotion,
Says Nanak, it is devotion that earns liberation. (4) 11

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

Ramkali III Score I

In *Satyug* truth was invariably spoken,
Guided by the Guru, every house was given to devotion.
The righteous *Satyug* stood on its four feet.
It is realised by a devotee discreet. (1)
In all the four *yugas*, Name makes for fame,
He who meditates on Name is liberated.
Without the Guru, Name one cannot claim. (1)

Refrain

Treta was deprived of its one faculty.
Guile being order of the day, it distanced itself from the Divine Entity.
Guided by the Guru, one gains realisation.
With Nanak in the mind one enjoys felicitation. (2)

Dwapar was plagued with duality,
Misled by doubts it suffered ignominy.
Dharma in *Dwapar* was left with two feet,
Those guided by the Guru alone would the Name repeat. (3)

Kaliyug is left with one of the four powers,
One-legged, attachment to Maya it hovers.
The attachment to Maya is living in a dark bunker
Propitiating the True Guru, Name becomes the anchor. (4)

In all the *yugas* Truth prevailed.
It was truth alone, none else was hailed.

Truth brought peace, truth gained fame.
Guided by the Guru, some took to Name. (5)

In all the Yugas Name is Supreme forsooth.
 It is rare that a devotee realises this truth.
 He who meditates on the Lord's Name, he is holy no doubt.
 Says Nanak, Name in every *yuga* does one proud. (6) 1

Ramkali IV Score I

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

If you are fortunate indeed,
 You meditate on the Name.
 Meditating on the Name brings peace
 And then you merge into the same. (1)
 O Man! You should ever adore the Lord;
 It enlightens the heart, develops concentration,
 The Guru's guidance fosters the Name of God. (1)

Refrain

It's a vast ocean, rich in jewels, gems and pearls,
 To pick them up the lucky one,
 With the Guru's guidance, would dive and swirl. (2)

Gems, jewels and rubies are the Name Divine,
 The Lord displays on the palm of His hand.
 The unlucky, conceited is denied them,
 Hidden is fortune behind the grain of sand. (3)

You have to be blessed by the Lord to serve the Guru,
 Nanak has acquired the jewels and gems under guidance True. (4) 1

Ramkali IV

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It is bliss in the company of the holy where the Lord's sacred testament is read.
 The filth of foul-thinking is shed.
 Meeting the holy, the devotee is embellished. (1)

Guided by the Guru, the godmen chant,
 He who utters or listens is liberated.
 Meditation of the Name is cherished. (1)

Refrain

Should one have great fortune inscribed on one's face or forehead,
 In the company of the holy one is led.
 If the holy grant a meeting in their grace,
 All the penury and pain is shed. (2)

The men of God devoted to the Lord are noble,
 The unfortunate are with them not wed.
 As they utter the Name of the Lord,
 The traducers are stung *and are dead*. (3)

Accursed are the slanderers who like not the holy,
 And their fellow travellers not cherished.
 They are the thieves of God, have ties with the black faces,
 Who the Guru's glory don't spread. (4)

Pray, save us in Your grace and goodness,
 We, the helpless are huddled in Your shed.
 We are children, You are like a father
 Says Nanak, pray, forgive and get us wed. (5) 2

Ramkali IV

Noble are the devotees, associates of the Lord,
 He protects them with His hand of benediction.
 The devotees cultivate only those godmen,
 Whom He brings together in their affliction. (1)
 Lord! I relish company of the godmen.

Sweet, very sweet is the sip of *Amrit*
 Offered in the company of the holy for delection. (1)

Refrain

Men of God! Noble are the Lord's devotees,
 Meeting the noble one attains exaltation.
 I would be slave of the slaves of Lord,
 Should I have my Master's attention. (2)

The devotees who serve are fortunate,
Whose mind and body remain in devotion.
Without devotion who talks tall,
He is a liar, driven to molestation. (3)

Pray, do be kind to me, the Provider of the world,
Of the holy feet I seek propitiation.
I would slice my head to pave the way
For Nanak's smooth procession. (4) 3

Ramkali IV

Should I be of great good fortune, my meeting the holy would not be delayed.
The holy are a sacred pool of *Amrit*,
Lucky are those who have in it bathed. (1)
Lord! Let me in the service of holy be engaged.
I would draw water, wave fan and grind grain for the holy,
Propitiating their feet my face with their dust would be paved. (1) *Refrain*

The godmen are higher than the high
For whom the True Guru too has craved.
There is no one as great as the True Guru.
In the company of the True Guru, Lord God is prayed. (2)

Those who come seeking True Guru's shelter,
My Master must their honour vindicate.
Some come and sit before the Guru for their selfish ends,
Like cranes, false is the way they meditate. (3)

They have the company of cranes and crows, the mean,
On the carcasses and offal themselves they felicitate.
Says Nanak, pray, favour me with the company holy,
With the holy into swan I would transmigrate. (4) 4

Ramkali IV

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My Guru True! Pray, do be gracious and bring about my union with my
Beloved Lord.

A handmaid I fell at the feet of the Guru,
Who put me on the path of God.
Lord! With the Name Divine I am involved.
Without the Lord I have no other friend,
My mother, father, companion is Lord. (1)

Refrain

Not for a moment can I live without my Beloved,
Without His glimpse, my mother, it's hard.
Fortunate I was that His shelter I sought,
Meeting the Guru, His glimpse was a reward. (2)

I can think of none other than Him.
His Name I chant and laud.
Those without Name go about faceless,
In utter ignominy dissolved. (3)

Provider of the world! Pray take my care,
Let Name in my heart be lodged.
Guru Nanak is the Accomplished Guru,
Meeting the True Guru, in the Name I was absorbed. (4) 5

Ramkali IV

The True Guru is Supreme, meeting Whom the Lord in the heart is enshrined.
The Accomplished Guru bestows life
With ambrosial Name in the mind. (1)
Lord! Pray, invest the Name in my heart,
I cherish listening the Guru's sermon.
It's great good fortune I find. (1)

Refrain

Thirty-three crore meditating on Him,
 His extent have not been able to find.
 Their hearts seek lust and sex,
 Their hands stretched to the Lord Kind. (2)

One should meditate on the Lord Supreme
 As guided by the Guru Sublime.
 By great good fortune one meditates on Name
 Which ferries across the ocean lined. (3)

The devotee is near Lord and Lord is near the devotee,
 The Lord gets the devotee his heart to bind.
 Says Nanak, the Lord is my mother and father,
 His children He must mind. (4) 6.18

Ramkali V

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

Do be gracious, the Steward of the humble,
 Pray, measure not my good or bad deeds.
 What use is it to wash the clay?
 Such is my plight indeed.
 O Man! Serve the True Guru and free yourself from conflicts.
 One gains whatever one asks for,
 And no ill ever afflicts. (1)

Refrain

He moulded and shaped unbaked pots
 And lit them with candles *of every size*.

Whatever was inscribed by the Creator,
 I tried to do likewise. (2)

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I reckoned the body and mind as mine,
 And this led to my transmigration.
 I remembered not the One who bestowed it all,
 And was engrossed in blind flirtation. (੨)

He who has created, He alone knows it.
 Wondrous is the Mansion of the Lord.
 I contemplate on Him, I sing His praises,
 Nanak is a slave of his God. (4) 1

Ramkali V

Serve the way that you become the dust of His feet.
 Should you consider everyone superior to you,
 You will arrive at the heavenly retreat. (1)
 You should devote yourself to such a discourse
 In an instant which turns gods, men and deities into a divine force. (1) *Refrain*

Giving up guile, take to poise, call no one a liar.
 Meet the True Guru, gain the Nine Treasures*
 And thus for the essence of truth aspire. (2)

Dispel doubts, devote yourself to the godly
 And brother, seek the Divine.
 Treat Him close, ever present.
 Then how would you anyone malign? (3)

Meeting the True Guru is the path of salvation,
 And the Guru is realised in poise.
 Blessed are those who realise the Guru in *Kaliyug*,
 Nanak, the humble, to them is a hundred times sacrifice. (4) 2

*nine occult powers

Ramkali V

Getting doesn't please and losing displease, I suffer no such malady.
 I am ever in bliss bestowed by the Guru Accomplished
 And free from any ignominy. (1)
 This is how is my mind in harmony.
 Attachment, sorrow, disease and repute matter not,
 I drink the elixir of divine symphony. (1)

Refrain

Pure in heaven, pure in the mortal world,
 Pure in the nether region uncanny,
 He who abides by the Lord is ever in peace,
 Everywhere is he in the Lord's company. (2)

There is no Shiva, no Shakti, no water, no air,
 Nor any creature for testimony. (3)

My body and mind belong to the Lord, also my wealth,
 Beyond count are his favours many.
 Says Nanak, the Guru has dissolved the difference between Him and me,
 The water has found water's company. (4) 3

Ramkali V

It is beyond the Three Qualities of which the ascetics and *siddhas* are not aware.
 The True Guru's treasury is full of jewels
 And *Amrit* everywhere. (1)
 It is wondrous, above description,
 Beyond the human cognisance. (1)

Refrain

Its value cannot be computed,
 How on earth can one describe?
 It is not within one's view and reach.
 He who sees can alone imbibe. (2)

The Creator Himself knows about it,
It is not within the creature's purview.
His state and extent, He alone knows
His treasure and His crew. (3)

I have tasted such an elixir of *Amrit*,
I am fully quenched and satiated.
Says Nanak, all my desires are met.
As I have on the True Guru waited. (4) 4

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Ramkali V

My Lord has me recognised and my enemies tamed.
Those who have robbed the world,
All of them are framed. (1)
The True Guru is my Provider Lord.
I enjoy many a royal banquet,
Meditating on the Name with Divine accord. (1)
I care for none other than the Protector over my head,
My Master is not much bothered,
Excepting the Name to which He is wed. (2)

Refrain

As I perfected myself, I gained access to the Bestower of peace.
There is nothing that I lack here.
I attained the supreme status with the essence of truth,
It will live with me for ever. (3)

I can describe not the like of Him
My True, Inaccessible, Wondrous Bard,
My Measureless, Unfathomable, Eternal Lord! (4) 5

Ramkali V

You are Omniscient, Eternal are You.
You are my caste, my tribe.

You are Immutable, never unstable,
 Why must I fear any gibe. (1)
 You are One, All Alone, the Sole.
 You are the only King.
 With Your grace in peace I swing. (1)

Refrain

You are the ocean, I am Your swan.
 You have pearls and rubies.
 It is You who give, I have the least doubt about this.
 We enjoy and are ever in bliss. (2)

We are children, You are the father,
 You feed us with milk in our mouth.
 We play, fondle each other,
 You are profound and virtuous no doubt. (3)

You are Perfect, fully Accomplished,
 With You, we are also content.
 We met and while meeting we got merged,
 About this Nanak cannot comment. (4) 6

Ramkali V

Hands are the cymbals, eyes percussion instrument,
 And forehead the rebek plays.
 Through my ears blows the sweet flute,
 And the tongue the tune relays.

Thus the mind indulges in dance measures
 With tinkling bells as stays. (1)
 Such a dance performed in the Lord's honour,
 The Kind Lord enjoys
 Together with its bedecked glamour. (1)

Refrain

The earth is the stage with sky as its canopy.
 The air acts as the only anchor
 Born of water as from eternity.
 Of five elements is the figure fashioned,
 The previous *Karmas* adding to the company. (2)

The Moon and Sun provide light in all the four corners.
 The ten apertures are the dancers and the five senses the chord group,
 Forming a single troupe.
 They display their varied arts,
 In the language they undertook. (3)

Such a dance is performed in every home day and night,
 And every heart resounds the trumpet.
 Some conduct, others choreograph
 And yet some others play themselves to dust.
 Says Nanak, he doesn't have to dance again
 Who has propitiated the Guru Perfect. (4) 7

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Ramkali V

He is attuned to the Sole Supreme Lord and his melody alone he does articulate.
 Belonging to the same realm, the same way of life
 And remaining absorbed in the same spiritual state.
 On Him alone his mind is fixed, Him alone he serves,
 And the same Guru he seems to cultivate.
 Fine, fine indeed is the chorister
 He lauds the Lord prevailing all over,
 Shedding Maya's considerations sinister. (1)

Refrain

He makes his five virtues his musical instruments
 And with them produces the seven notes.
 Discarding pride and provocation, melody
 Makes no false movement or stroke.

Never does he repeat his notes,
Tied with a single *Shabad* he floats. (2)

He who plays the role of Narad,
Should accept that the Lord is ever present.
Giving up ankle-bells is his relief from anxieties' lament.
His flourishes should be his bliss of poise nice.
Such a dancer doesn't have to be born twice.
Should such a one win his Master's pleasure,
He would be one amongst a million singers. (3)

For anchor the holy company should be sought.
Where the Lord alone they laud. (4) 8

Ramkali V

Some call Him Rama,
Others know Him as *Khuda*. (1)
Some serve Him as Goswami,
Others remember Him as *Allah*. (1)

All that happens the Merciful ordains.
He takes kindly in His graceful vein. (2)

Refrain

Some bathe at Hindu temples,
Others go on *Haj* for pilgrimage.
Some take to worship,
Others bow their head in homage.
Some recite from the *Vedas*,
Others from the *Quran*.
Some wear the blue robes,
Others would white dress don. (3)

Some are called Turks,
Others are known as Hindus.

Some seek the heaven of Islam,
Others the celestial abode of Indu. (4)

Says Nanak, he who obeys His command,
He alone understands the secret of the Lord. (5)

Ramkali V

The air mingles with air,
The light goes the light is where,
The dust mixes with dust,
And yet wail the mourner must? (1)

Who is dead? Nobody dies.
The enlightened should collect and consider,
This is a normal exercise. (1)

Refrain

No one knows about the next world.
The mourner may also have to depart.
Caught in attachment and illusion.
Like babbling in a dreamy vision. (2)

It is the game the Creator plays.
Birth and death are His wondrous ways.
Nobody dies, none is mortal.
No one ceases, none is immortal. (3)

What we imagine, it is not the tale,
He who knows him, I hail.
Says Nanak, the Guru has the illusion lifted,
No one dies, nor is transmigration restricted. (4) 10

Ramkali V

Meditate on the Preserver of the world, the Beloved Lord, P-886
 Meditating on the Name, the mighty Yama will not play hard. (1) *Refrain*
 Many a life in wilderness you have remained,
 It's great good fortune that the holy company you have attained. (1)

Without the Guru Accomplished, there is no salvation
 Says Baba Nanak after contemplation. (2) 11

Raga Ramkali V Score 2

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

The four *Vedas* proclaim, yet you pay no heed.
 The six *Shastras* too the same truth concede
 The eighteen *Puranas* together have maintained.
 Yet *yogi* the truth hasn't gained. (1)
 A wondrous harp resounds.
 With which the *yogis* are bound. (1)

Refrain

In *Satyuga* righteousness prevailed.
 In *Tretayuga* a crack entailed.
 In *Dwapar* it was a cleft.
 In the last *Kaliyuga* only one foot was left. (2)
 The beads are strung on one thread.
 Yet the knots in different strands are spread.
 Counting beads they appear in different shapes.
 As the string is pulled all the beads get in place. (3)

In all the four *Yugas* there is a common meadow.
 The sprawling outfit has many a window
 When after long quest one comes to the Divine Door
 Says Nanak, the *Yogi* finds his destined floor. (4)

Then the wondrous harp resounds
Which every *yogi* has scintillating found. [Second *Refrain*]

Ramkali V

The patchwork quilt *of body* is put together with thread,
The bones serving as needle, veins and arteries stitching in their stead.
And serum forms the shroud.

O *Yogi*! What for are you proud? (1)
Day and night you should meditate on the Lord,
Your quilt will not for more than two days last. (1) *Refrain*

Rubbing the ashes thick on your body, you get absorbed,
Your earrings in the difference of yours and mine involved.
Begging for food, you are not satiated.
Leaving the Master going to others,
Are you not thus humiliated? (2)

Yogi! Your seat is unstable,
You may blow the harp but your heart is feeble.
Of your Guru Gorakh you have no information,
You are, verily condemned to transmigration. (3)

He to whom the Lord does favour,
To him is addressed our humble prayer,
In the name of the Lord Preserver.
He who has made Name has quilt and robe.
Says Nanak, the *Yogi* has arrived on the stable shore. (4)

By meditating on the Lord day and night.
The *Yogi* realises the Master who the world does provide. (1) [Second *Refrain*]

Ramkali V

The Lord is Mighty,
 There is none other as lofty.
 My Lord is Accomplished and wise.
 Guided by the Guru I have bliss as prize. (1)
 The essence of Lord is sweet,
 Rare is the devotee who has enjoyed this treat. (1)

Refrain
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Pure and light the nectar of Name I've received,
 Sipping which of desires I'm relieved.
 My mind and body are cool, the fire has subsided,
 An image of bliss to the world is provided. (2)

What should I offer when everything belongs to You?
 I am a hundred times sacrifice unto my Guru.
 My body, mind and my soul You created.
 In Your grace was the lowly vindicated. (3)

Opening Your doors You issued an invitation.
 And revealed to me Your true manifestation.
 Says Nanak, the veil was snapped
 You are within me and I am with You wrapped. (4) 3.14

Ramkali V

His slave He has made an assignment
 And to sip Amrit, a consignment.
 Of all His anxieties relieved the True.
 A hundred times I am sacrifice unto my Guru. (1)
 The Guru Accomplished has attended to all my tasks.
 The unstruck melody is struck in full blast. (1)

Refrain

Deep and profound He is known,
 Ever in His grace, assurance He has shown.

He whose bonds the sovereign has snapped,
No more in transmigration he is trapped. (2)

In whose heart Himself He occurs,
No more agony or pain he suffers.
He who comes across this Ruby,
With all his family he is free. (3)

He suffers neither doubts nor duality,
He propitiates alone the Immaculate Divinity.
Wherever he sees the Lord he beholds,
Says Nanak, this is how he enters His fold. (4) 4.15

Ramkali V

From my body I have my ego shed.
As per the Lord's Command I am led.
What He does my mind finds sweet.
This is how to His wonder myself I treat. (1)
I now find myself rid of all my ills.
My thirst quenched, attachments annulled,
The Guru Accomplished has in me the truth installed. (1) *Refrain*

With grace of the Guru the Lord I meet,
The Guru has attached me to the Master's feet.
In a perfect stable state is my mind,
My Guru and the Lord are the same I find. (2)

Whoever is created by Lord, I am his slave.
Everyone does for my Master Crave.
I have no enemy nor any foe.
Clasping each other like brothers we go. (3)

He to whom peace the Lord offers,
No more has he ever to suffer.

Yourselves You everyone foster,
Says Nanak, dye me in the Divine Colour. (4) 5.16

Ramkali V

He recites the scriptures with annotation,
But in his heart he never has His manifestation.
He pontificates and others convinces,
But what he preaches himself, faith in it he never evinces. (1)
O Pandit! You should the *Vedas* contemplate,
And thus the wrath from your mind vacate. (1)

Refrain
P-888

With Vishnu's image lying in your front,
Your mind is out in ten directions for hunt.
With paste-mark on your forehead you bow to the image,
To impress the people yourself you savage. (2)

You perform six-fold rituals and undertake *Yoga* praxis of cleansing,
To the house of the well-to-do you go for scripture reciting.
You tell beads of the rosary and beg money.
No one has gained liberation like this, honey! (3)

He is learned who by the Guru's Word lives,
And himself from the Three Qualities forgives.
Devotion to Name the study of four *Vedas* equals.
To such a one Nanak his obeisance gives. (4) 6.17

Ramkali V

A million impediments he can brave
Maya in her several forms is his slave.
Many a sin is in his accord.
He who has the grace of the Lord. (1)

He whom helps the master
All his tasks He looks after. (1)

Refrain

If the Creator protects, how can the creature harm?
Even an ant can the entire world storm.
Endless is His glory, one cannot repeat.
I am sacrifice unto His feet. (2)

He bestows recitation, asceticism and meditation,
And many a form of presentation.
In *Kaliyuga* only that devotee finds favour,
Whom the Master Himself does honour. (3)

He is enlightened in congregation with the holy.
He is in peace, poise and in the company of his Deity.
The Guru Accomplished an assurance gave.
Nanak turned slave of His slave. (4) 7.18

Ramkali V

Don't your blame to others turn,
You consume what you earn.
You are bound by your deeds.
Unto transmigration Maya leads. (1)
The holy has this realisation.

That from the Guru Accomplished comes illumination. (1) *Refrain*

The body, riches and women are a mythical show,
The steeds and elephants that you have must go.
The royal splendour and physical charm are mere lust,
Without the Name they become dust. (2)

Lost in illusions and given to pride
That none of the expanse with you will abide.

In weal and woe have you aged,
This is how is a reprobate waylaid. (3)

In *Kaliyuga* the Lord's Name is nectar,
And the holy have this treasure.
Says Nanak, he on whom the Guru divinity-inspired is kind,
In each and every heart his Lord he finds enshrined. (4) 8.19

Ramkali V

Perfect music with five notes,
Unstruck melody in wonder and ecstasy,
Where the holy have their disport,
And the Lord Immaculate holds His count, (1)
There is peace, poise and bliss.
Where the holy congregate and laud the Lord,
There is no malady, no suffering, no one is born, nothing goes amiss. (1) *Refrain*

They are lost in meditation,
Not many are there who enjoy this station. P-889
Devotion is their food and their succour laudation,
Their immutable status is beyond computation. (2)

He who wavers not, nor does he fall nor wander in vicious directions,
Blessed by the Guru he attains this position.
There is neither illusion, nor fear, nor attachment to Maya's snare.
The Lord God being gracious in utter void perfect absorption is there. (3)

No one knows His extent nor His expanse.
He is hidden, He is in evidence.
He who has cultivated taste for the Divine,
Says Nanak, no one can his wonder define. (4) 9.20

Ramkali V

In the company of holy one remembers the Lord,
 Congregation lends contentment and accord.
 With the dust of the feet of the holy my forehead I paste,
 Many a time before the holy I prostrate. (1)
 I am sacrifice unto the holy,
 Under whose shelter one gains peace
 And ever graceful is the Deity. (1)

Refrain

I sip the wash of the holy feet.
 The glimpse of the holy is my cherished treat.
 Ever for the holy I long.
 The Holy are the substance I happen to belong. (2)

The holy have ever given me cover.
 Blessed by holy, I never suffer.
 The Lord Compassionate has bestowed company of the holy,
 The holy are helpful and full of mercy. (3)

My cognisance, intelligence and understanding are illumined
I have found the Deep, Profound, Wondrous Treasure of attachment.
 They foster all the creatures
 Says Nanak, meeting the holy is a pleasure. (4) 10.21

Ramkali V

Of no consequent to you is your home and sovereign splendour,
 Nor the vicious Maya's snare.
 Your dear ones and friends are a delusion,
 Only the Lord's Name will be your companion.
 Friend! You should laud the Lord.
 Meditating on the Lord will save your honour
 Meditating on the Name, Yama is no bother. (1)

Refrain

Without the Lord, all that you do is of little worth.
 Gold and silver are like mere dust.
 Meditate on the Lord for the peace of your mind,
 Here and hereafter brightened your face you'll find. (2)

Many a forbear has done his best,
 Maya has never of any purpose met.
 He who meditates on the Name,
 Whatever he wishes he gets the same. (3)

Name for the holy is succour.
 The holy earns Name, a wonder.
 Whatever the holy does is accepted *and nice*.
 Nanak the slave, unto him is sacrifice. (4) 11.11

Ramkali V

The wealth you hoard making people suffer,
 It is of no use to you, it is for others.
 What you do in your pride blind,
 With Yama's thong will it you bind. (1)
 Stupid! Give up envy of others.
 Here you have only a night's shelter.
 Maya-intoxicated you must depart.
 It is a dream that you have given your heart. (1)

Refrain

In the childhood you are infant blind.
 In the blooming youth in vice yourself you find.
 At the third stage wealth you hoard,
 You leave behind and regret when old. (2)

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After ages you have attained this incarnation,
 Without the Name, it will go to ruination.

It is worse than being a beast, goblin or thoughtless creature,
If you remember not the One who created this *miniature*. (3)

My Creator, my Lord, my Provider! Pray, pay me heed.
Helper of the helpless, ever gracious!
If You help the bonds are snapped,
Pray, bring about my union in Your Kindness.
Nanak, the humble in ignorance is trapped. (4) 12.23

Ramkali V

With many a computation this body is wrought,
The novice gets in it caught.
He cherishes and fosters it smart,
Yet when the end comes he gives it up to depart. (1)
Man! Without the Name everything is false.
Those involved in other than laudation of the Lord,
All of them, the Maya galls. (1)

Refrain

Bathing at the holy spots doesn't of impurity relieve.
Rituals and the so-called *dharma* are what the egoists conceive.

By pleasing the world the liberation is not got.
Those without Name, lamenting depart. (2)

Without the Name the veil is not removed.
All the *Shastras* and *Smritis* are studied.
He alone meditates on the Name whom the Lord inspires.
He reaps all the rewards and in peace expires. (3)

The Lord Saviour, pray, by me do stand!
All the delights are in Your hand.
What You desire we get involved,
Says Nanak, You are ever primed of what is in my heart. (4) 13.24

Ramkali V

Whatever He does, we find conducive.
 The company of holy my thoughtless mind finds persuasive.
 No more do I waver and swerve,
 With truth in my heart in the True I merge. (1)
 I am free from all my sufferings and every malady,
 As I accepted what the Lord ordains
 And cultivated company of the holy. (1)

Refrain

I am now holiest of the holy and of all more pure.
 Whatever He does I gladly bear.
 Where he keeps the spot is of liberation.
 As He pleases, I take to meditation. (2)

It is like eight and sixty temples where the holy arrive.
 Where Name is uttered it is a paradise.
 His glimpse is all bliss indeed,
 Making the Lord's laudation a daily creed. (3)

He is lodged in every heart,
 And thereby is manifest the Compassionate Lord
 My guile was shed, my doubts fled.
 Says Nanak, as to the Guru Accomplished I was led. (4) 14.25

Ramkali V

Millions of recitals and austerities are found,
 Together with occult powers, realisation and awareness sound.
 Many a delicacy and bounty he enjoys,
 The devotee who to the Name Divine is bound. (1)

The glory of Lord's Name!
 It is absolute realisation no one can claim. (1)

Refrain

He is a mighty hero, with poise and wisdom sound,
 Remaining in constant meditation, deep and profound.
 Ever liberated fulfilled is his task,
 Who has the Name lodged in his heart. (2)

He has every felicity, joy and freedom from malady,
 Equable and unattached identity.
 Free from transmigration, he is never in double-mind,
 Who has the Lord in his heart enshrined. (3)

Helper of the helpless, Fostering Beloved,
 The devotees meditate on Him and from anxieties are recovered.
 Nanak was bestowed Name by the Guru.
 He is in the service of the holy, runs errands for the True. (4) 15.26

Ramkali V

Laud the Lord with the basic spell of Name,
 So that the shelterless, hereafter a shelter you may claim.
 Sit at the feet of the Accomplished Guru,
 Asleep for ages you will awaken true. (1)
 You should meditate on the Name
 He who by the Guru's grace is lodged in Your heart
 Will ferry you across the main. (1)

Refrain

On the treasure of Name you should meditate ever.
 So that no more the veils of Maya yourself cover.
 You should quaff the Guru's *Shabad* like essence of *Amrit*,
 Your heart would all its impurity quit. (2)

I've come to the conclusion after much deliberation,
 Without the Name there is no liberation.
 You should, therefore, meditate in the company of the holy,
 Your mind and body would get dyed in the colour of the Deity. (3)

Give up cleverness and manipulation discard,
 Without the Name there is nowhere peace for the heart.
 When the Beloved Master takes kindly,
 Nanak cherishes shelter of the Deity. (4) 16.27

Ramkali V

In the company of the holy play the godly game,
 So that hereafter the Yama can one not frame.
 The moment your ego is shed,
 Your foul-thinking will be dead. (1)
 Oh Pandit! Chant the laudation of Lord.
 Without being vain of your rituals tome,
 In peace and poise repair for your true home. (1)

Refrain

He who finds the treasure of Lord's laudation.
 All his objectives find fruition.
 His sufferings relieved, he has peace at home.
 Blessed by the Guru, his lotus of the heart is abloom. (2)

He who attains the jewel of Name in charity,
 All the treasures are his property.
 Having gained realisation, he feels content.
 Why must he go to beg and lament? (3)

Listening the Divine discourse does purify,
 Uttering it from the mouth gives status high.
 He who enshrines it in his heart is approved by the Lord.
 Says Nanak, such a one is exalted in the world. (4) 17.28

Ramkali V

When I tried to grasp, she* eluded my clasp,
 When I tried to cultivate, she avoided my path.

* Maya

Says Nanak, when I made a retreat
 She came and fell at my feet.
 Fellow travellers! Please pay heed,
 Without the Name one gains not liberation.
 Propitiating the Guru Accomplished of anxieties one is relieved. (1) *Refrain*

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When she is given regard,
 She seems to take airs a lot.
 Where someone tries to evade,
 She comes and serves him like a maid. (2)

A face which would please but in the end deceives,
 Stable at one spot, she would not conceive.
 She has deluded many a universe,
 But the holy tear her into many a piece. (3)

He who asks for her, unsatisfied he remains.
 He who associates with her, nothing attains.
 Deserting her, with the holy who congregates
 Fortunate is he, says Nanak, himself he liberates. (4) 18.29

Ramkali V

The Lord Immanent in everyone you find,
 The Supreme Master pervades every mind.
 The precious jewel in your heart lies,
 What is yours, you should be able to realise. (1)
 Blessed by the holy, *Amrit* you should sip.
 It's great good fortune that helps one taste,
 The tongue enjoys not without cultivated tip. (1)

Refrain

The eighteen *Vedas* and *Puranas* a deaf can't appreciate,
 A million lights cannot a purblind penetrate.
 The cattle are to grass attached.

He whom He doesn't enlighten.
How can he be ever latched? (2)

The Lord Omniscient knows it all.
With the holy He is in complete accord.
Those who laud the Lord in ecstasy.
Says Nanak, Yama dare not come their nearby. (3) 19.30

Ramkali V

By bestowing Name He made me pure,
As I took to the Lord, She* became scare.
Snapping the bonds, He made me serve,
His devotion and His laudation in verve. (1)

Sounded is the unstruck melody
Fellow travellers! Let us laud the Lord with devotion
The opportunity is offered by my Guru, the Holy. (1)

Refrain

The Primal good fortune has come to my rescue,
I am awakened from the ages true.
In the company of the holy I've shed rancour,
My mind and body are dyed in the Lord's colour. (2)

My Lord Saviour, pray, save me,
I have neither any service nor any earning to brave me.

In His grace the Guru commiserated,
Sinking in suffering He had me extricated. (3)

Listening the Name I took inspiration,
Day and night I was lost in laudation.
As I chanted I attained liberation,
With the Guru's grace Nanak took to meditation. (4) 3.31

* Maya

Ramkali V

For a penny the pearl you discard.
 What must desert you, to gain it you try hard.
 What you garner is of little worth.
 Deluded by Maya, you take the crooked path. (1)
 The unfortunate! Don't you feel ashamed?
 The Ocean of Peace, the Lord Supreme,
 Never in your heart you have claimed.(1)

Refrain

Amrit you find bitter and vice sweet,
 This is how the reprobates are known themselves to treat.
 To falsehood, deceit and pride you are given,
 Listening Name to you is getting by scorpion bitten. (2)

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For Maya ever you crave,
 Egoist! The Lord God you never praise.
 The Fearless, Formless, Compassionate,
 Thoughtless that you are, you never propitiate. (3)

Of all the kings, he is the King True,
 Beyond desire, my Supreme Guru.
 Lost in attachment and knots of delusion,
 Says Nanak, one is saved by His kind consideration. (4) 21.32

Ramkali V

Day and night the Lord's Name I repeat,
 Thereby at the Divine Portal I find a seat.
 Ever in bliss, never in pain,
 No more the malady of ego or appear vain.
 Fellow travellers! Let us launch the quest of Lord God.
 Enjoy the ecstasy of wonder,
 The liberation comes by meditation on the Lord. (1)

Refrain

Consider in depth every proposition.
 Without the Name there is no liberation.
 No clever device with you would abide,
 You cross the ocean dyed in Lord's dye. (2)

By washing your body you are not cleansed,
 It makes you egotistic and the duality is spread.
 He who takes to the Name as remedy,
 No more does he suffer from any malady. (3)

Pray, do be gracious, Compassionate Lord!
 Never should I be deprived of You in my heart.
 I should be the dust of the feet of Your slave,
 This is what Nanak does crave. (4) 22.33

Ramkali V

I come seeking Your shelter, Divine Master!
 There is none other than You.
 You are my Accomplished, the Supreme Lord.
 They alone meditate whom in Your grace the Name You accord. (1)
 Lord! Conferrer of liberation is Your Name.
 My mind has sought Your shelter alone
 Other than Yours I know not any other place *of fame*. (1) *Refrain*

I meditate and live on Your Name,
 And hereafter on the Portal Divine a seat I claim.
 Suffering and darkness from my mind I discard,
 Shed foul-thinking and get in the Lord absorbed. (2)

I cherish the Lotus Feet,
 Which is the Accomplished Guru's creed.
 Fear having fled, I'm unafraid in my mind,
 The Ambrosial Name day and night my tongue does chime. (3)

My bonds of millions of lives are snapped,
 I have realised much profit in the true bargain I tapped.
 There is no loss, unlimited is the store,
 Says Nanak, the holy are lionised at the Divine Door. (4) 23.34

Ramkali V

Diamonds and jewels are in the Name,
 With truth, contentment in the enlightened frame.
 Treasure of peace, poise and compassion
 Is the heritage of goodness. (1)
 The stores of my Lord
 Diminish not while eating and spending.
 There is no end to the expanse of God. (1)

Refrain

Laudation is the diamond invaluable,
 Of bliss and virtues profoundly admirable.
 Its wherewithal is the unstruck melody,
 Of which the holy have the key. (2)

Their abode is in the cosmic void cave,
 Where the Lord Supreme for their company they have.
 There the Lord has dialogue with the holy,
 There is no weal or woe, no birth, nor does anyone die. (3)

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In His grace for whom the Lord Himself would obtain,
 In the company holy they gain.
 To the Lord Compassionate Nanak comes with a prayer.
 You are my working capital, You are my capital share. (4) 24.35

Ramkali V

The *Vedas* have no idea of His glory,
 Brahma understands not His mystery,

Divine incarnations know not His extent.
 The Preceptor is Supreme, Transcendent and Infinite.
 His status He alone knows.
 What it hears, with that the world goes. (1)

Refrain

Of Your secret Shiva is not aware,
 The gods are in despair.
 The goddesses are not primed of Your mystery.
 Above them all is the Inaccessible Divine Entity. (2)

Himself He indulges in fun,
 Himself separates, Himself brings about union.
 Some go astray in others He inspires devotion.
 Of His divinity Himself he infuses realisation. (3)

One should listen to the true story of the holy.
 What they say they stand testimony.
 He is above good and evil, there is no veil.
 Nanak's Preceptor does everywhere prevail. (4) 25.36

Ramkali V

With proper planning I have undertaken no assignment,
 With awareness, understanding and enlightenment,
 No recital no austerity no virtue, no *dharma*,
 I know not how to play any ritual drama. (1)
 My Beloved Lord! My Divine Master!
 There is none other than You,
 I remain ever Yours though I'm a falter. (1)

Refrain

I have no occult power, wisdom or any light,
 In the village of vice and passion I reside.
 You are my only Creator,
 Your Name is my shelter. (2)

I live listening Your Name, it is my anchor.
 You who are known as evil shatterer,
 Of countless creatures You are the Provider.
 He whom You prime, he gets aware. (3)

In You reposes its hope all the Creation.
 Everyone lauds the Lord, Virtue Incarnation.
 Nanak, the humble, is sacrifice unto You.
 You are Beyond Limit, my Lord, Gracious, True. (4) 26.37

Ramkali V

You are the Gracious Saviour.
 Remembering You for an instant
 Saves millions of sinners.
 All the creation to You makes supplication,
 Praying the Preceptor for the Guru's union.
 To all the creatures my Lord provides.
 Master Supreme, the Preceptor
 In every heart He resides. (1)

Refrain

As I sought His shelter
 I am free from all fetters.
 Meditating on the Bliss-incarnation from the heart,
 I feel blessed in every part. (2)
 Coming to His shelter is liberation
 Sitting at the feet of the Life-Eternal is devotion
 He is Provider of life to the holy,
 Higher than the highest is the Wondrous Deity. (3)

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Sacred is the understanding which inspires contemplation.
 He whom in His grace makes this presentation.
 Peace, poise, bliss is His Name,
 To it Nanak in the company of the Guru came. (4) 27.38

Ramkali V

Give up being clever,
Take to service by becoming a server.
Your ego you should efface,
You will get what you long to have. (1)
Pay due regard to your Guru,
Fulfilled will be your desires and objectives you will attain
And from the Guru treasures you will gain. (1)

Refrain

Recognise not any other,
True and Immaculate is only the Preceptor.
From His form don't you take Him as mortal.
The humble has been bestowed the honour at the Divine Portal. (2)

In Guru alone you should have faith,
All the rest is mere myth.
Ask for the Lord's Name as treasure,
In the Heaven you will find favour. (3)

Repeat the Guru's words as a spell,
Of devotion it is the essence they dwelve.
When the Kind Guru caressed,
Nanak, the humble was blessed. (4) 28.39

Ramkali V

Treat all that happens as right,
Give up your pride.
Day and night chant the Lord's laudation,
It is the correct mission. (1)
In the blessed company of the holy take to meditation,
Giving up clever devices,
Repeat the Guru's sacred spell with devotion. (1)

Refrain

You should repose faith in God alone in your heart,
You will be purified repeating Name of the Lord.
At the Guru's feet pay homage,
You would happily cross the life's voyage. (2)

The Lord Benevolent bestows,
No one His extent knows.
In whose house of peace there is a treasury,
He is the Protector until the eternity. (3)

Nanak has been blessed with the treasure,
Immaculate Name of the Master.
He who meditates on it obtains liberation,
It is gained, says Nanak, by His favour. (4) 29.40

Ramkali V

Improve your hard-earned human incarnation
So that at the Divine Portal you suffer no humiliation.
Here and hereafter you are given regard,
In the end He gets you liberation as a reward. (1)
Chant the Lord's laudation.
You will be in peace here and hereafter,
In your wondrous devotion. (1)

Refrain

Sitting and standing you should meditate on the Name
So that you are free from affliction and pain.
All your foes will be your friends,
Your heart will make amends. (2)

Of all the deeds it is the best deed.
In all the creeds it is the best creed.
Meditating on the Name you will be saved,
The burden of many a life would be laid. (3)

Fulfilled will be your desire,
 You will be saved the Yama's ire.
 Listening to the Guru's message,
 In peace and poise, says Nanak, you have your passage. (4) 30.41

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Ramkali V

Revere Him to Whom you belong,
 Stop singing your song.
 He to Whom you belong others too cherish.
 Meditating on Him is ever a bliss. (1)
 Stupid! Why knock about in delusion?
 Nothing without the Name works
 There is many a regret in acquisitive confusion. (1)

Refrain

Whatever He ordains, accept you must.
 Without submitting, you become dust.
 His ordinance should be considered sweet.
 Rare are the blessed in whose heart He beats. (2)

He is Unknowable, and by temper Care-the-less,
 Man! To Him you should ever address.
 Remembering Whom from sufferings is one relieved,
 Here and hereafter with glory is one ceased. (3)

Chanting His laudation how many are saved,
 They are beyond count and beyond estimate.
 The sinking iron in the company of the holy floats,
 Says Nanak, saved is He to whom He promotes. (4) 31.42

Ramkali V

Contemplate the Lord with your heart,
 This is the testament of the Lord.

All your fears will be dispelled,
You will get what you in your mind held. (1)
Your service of the Guru will be fruitful,
His value cannot be computed.
The True, Inaccessible, Wonderful. (1)

Refrain

He is Almighty
Man! you should ever meditate on the Deity.
Day and night Him you should serve.
You should find peace and poise, my Love! (2)

My Master is of great virtue,
In an instant He does and can undo.
Besides Him there is no other factor,
He alone is the man's Protector. (3)
In Your grace, pay heed to my prayer,
Your slave craves for Your glimpse dear.
Nanak contemplates the Lord,
Whose glory is above all. (4) 32.43

Ramkali V

Of little value is reliance on this world,
Master! You are my only support.
Every other hope I have discarded,
As of a sudden the stare of Merit I encountered.
Man! You meditate alone on the Name.
Your objective will be fulfilled
By lauding the Lord you claim. (1)

Refrain

He is Almighty.
One should sit at the feet of the Deity.
Meditating on Him with consideration,
One has the bliss of *darshan*. (2)

Ever you seek His shelter,
 Who is of all the living beings the Creator.
 Ever on Him you should meditate,
 Who is the Protector Ultimate. (3)

You should be every one's dust of the feet,
 By effacing self the Lord you meet.
 Day and night meditate on the Name,
 Says Nanak, you will achieve your aim. (4) 33.44

Ramkali V

He is Almighty and Compassionate,
 Fostering all, He is affectionate.
 He is Inaccessible and Wondrous,
 Self-existent Master of the entire Universe. (1)
 I make obeisance to the Supreme Master,
 The Creator who prevails all over. (1)

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Refrain

Master of the universe, Life-force of the world,
 Dispeller of fear, remembered in the heart,
 Controller of sense, Provider of protection,
 Ever Accomplished, Bestower of liberation, (2)

You are the only Benevolent Dispenser,
 The Holy, Benign, the Elder.
 The Controller of the hearts, you give a call,
 Above the *Qur'an*, scriptural tests and all. (3)

The Lord Puissant and Compassionate Creator,
 Pervasive, of every heart the anchor,
 Immanent with Presence everywhere,
 Whose glory is beyond description, (4)

Pray do be kind, the Lord Creator!
The devotee makes a supplication to the Master.
Says Nanak, when the Guru dispelled doubts,
Allah and Parbrahm the same I found. (5) 34.45

Ramkali V

Misdeeds of millions of lives were shed,
Meditating on the Lord, afflictions fled.
The Guru's Lotus Feet in me came to be enshrined,
All my mighty follies were left behind.
Man! You should laud the Lord.
Truthful is the Lord's untold story,
It helps light merge in the light of the Deity. (1)

Meditating on the Eternal in the company of the holy,
One is no more thirsty or ever hungry.
Serving the Lord day and night,
Is gaining the Lord's graceful sight. (2)

The problems solved, Lord is gracious.
A glimpse of the Guru and every one is salacious.
My past deeds have become an asset.
As my tongue to repeating the Name is set. (3)

The Lord's devotees are ever acceptable,
On their forehead have they marked his spectacle.
He who is *humble* like the dust of the feet of the holy,
Says Nanak, he gains supreme status from the Deity. (4) 35.46

Ramkali V

One should be sacrifice to His sight,
Remembering Him in the heart day and night.

With the dust of the feet of the holy on the forehead,
 My foul misdeeds of many a life fled. (1)
 Propitiating Whom ego is shed,
 One sees the Lord all over, in His grace one is blessed. (1) *Refrain*

Lord's laudation lies in meditation on His Name,
 His devotion is exalting His fame.
 One should ever behold the Lord close,
 The Guru's Word should be taken as of truth dose. (2)

The weal and woe are alike with the Word of Guru,
 Thirst and hunger never come to rue.
 The mind is at peace with the Holy Word as fare,
 Of all the secrets meditation takes care. (3)

The Guru is God, the Guru is Creator,
 The Guru is Compassionate and the Bestower.
 He who is to the Guru's feet in tune,
 Says Nanak, he is of great good fortune. (4) 36.47

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Ramkali V

Relying on Whom you go about your abode,
 Stupid! Who is the true sharer of Your load?
 You realise not the status of the holy,
 You have cultivated the five evils as friendly. (1)
 Friend! You should serve the abode which helps you liberate.
 Day and night you should laud the Lord.
 And in the company of the holy propitiate. (1) *Refrain*

Your life is wasted in ego and arguments,
 Never satisfied with foul disputants.
 Wandering thus you have suffered a lot,
 The arduous ocean of Maya you aren't able to cross. (2)

You do what is of little use,
 What you sow you reap the fruit.
 There is none other to come to your aid,
 Should He be gracious, He would liberate. (3)

Lord! You are known of the fallen a purifier,
 Pray, do a favour to Your slave, my Sire.
 In Your grace, pray, do me liberate,
 Nanak has come to Your Estate. (4) 37.48

Ramkali V

In this life a peculiar peace I've found,
 No more to Dharamraja I have to render account.
 At the Divine Portal I am lionised,
 No more in the womb to be domiciled. (1)
 I have cultivated the holy,
 Who in their grace have blessed me with Lord's Name
 Due to a fortunate conjunction of the life early. (1)

Refrain

Blessed is this fortunate happenstance,
 With the holy feet I am entranced.
 With the dust of the feet of the holy on my forehead,
 All my sins and sufferings I've shed. (2)

In the service of the holy,
 I am cleansed entirely.
 I succeed in a glimpse of the Lord,
 Whose Name prevails every heart. (3)

My sins and sufferings have vanished,
 I am lodged where I was fashioned.
 The Wondrous Lord is manifest,
 The Guru Accomplished has had me blest. (4) 38.49

Ramkali V

The lion took care where the kine grazed,
 The value of a *cowrie* to a million is raised.
 An elephant fosters a goat I find,
 Should the Lord God be kind. (1)
 The treasure of compassion is my Beau,
 I cannot recount His many a virtue. (1)

Refrain

The cat eats not meat it appears,
 The mighty butcher has cast off his shears.
 As the Creator came to be lodged in heart,
 The trapped fish from the net was absolved. (2)

The dry woods are in verdure green,
 The wondrous lotus is in bloom in the high desert it seems.
 The True Guru has the fire assuaged,
 His slave in His service is engaged. (3)

The ungrateful He keeps in His mind,
 My Lord God is ever kind.
 For the holy He is ever a saviour,
 Nanak seeks of His lotus feet a favour. (4) 39.50

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Ramkali V

The Lord helped me the five lions to kill,
 And the ten she-wolves still.
 Of the three whirlpools I am free,
 And in the holy company of transmigration spree. (1)
 I meditate on the Creator and live
 In His grace He takes my care
 And His slaves He does ever forgive. (1)

Refrain

My mountains of sins like straw are burnt.
 Contemplation and propitiating the Lord's feet I've learnt.
 The bliss-incarnate is all over manifest
 Congregating in loving devotion with I'm blest. (2)

I have crossed the ocean like overstepping print of a calf's hoof.
 No more am I subject to a reproof.
 The ocean is contained in a small vessel.
 For the Creator there is nothing impossible. (3)

Alienating from You I sink into hell.
 I am pulled out by Your gracious spell.
 Good and bad is beyond our control.
 In fond love does Nanak the Lord extol. (4) 40.51

Ramkali V

Yours is neither the body nor the mind,
 Involved in the illusion of lover Maya, I find
 Lost in love-game like a lamb with sheep,
 Unaware that death does its watch does keep. (1)
Man! you should keep absorbed in the Lord's Lotus Feet,
 Meditate on the Name which is ever your saviour.

For a devotee it is a true treat. (1)
 The half-done tasks are not completed,
 Lost in lust and wrath one is ever defeated.
 Man does evil to live in felicity,
 Not a bit with the thoughtless would accompany. (2)

Refrain

To commit fraud he tries many tricks,
 For petty gains the dirt he licks.
 He who bestows, Him he remembers not,
 In false greed he suffers and would rot. (3)

Should the Preceptor be inclined kindly,
 Man becomes dust of the feet of holy.
 He whom He with His lotus hand holds.
 Says Nanak, he gets into the True Fold. (4) 41.52

Ramkali V

At the feet of the Lord God,
 I become fearless, chanting His praises.
 And in the company of the holy of the sufferings absolved. (1) *Refrain*
 Who has the Lord lodged in the heart,
 He doesn't have to swim the ocean hard.
 All his tasks are attended,
 Whose tongue is with the Name blended. (1)

He who has the Guru's hand on his forehead,
 The slave need not anyone dread.
 Ended is the obligation to be born and die,
 Unto the Guru Accomplished one is a sacrifice. (2)

Meeting the Guru one is blessed,
 He meets with whom He is impressed.
 He whom the Preceptor takes kindly,
 He crosses the ocean in the company of the holy. (3)

The beloved devotees quaff *Amrit*,
 In the Court Divine their faces are radiant.
 They enjoy bliss quitting misdeeds,
 Says Nanak, meditating on Name across the ocean they proceed. (4) 42.53

Ramkali V

Fire in fuel remains extinguished,
 Though on ten sides of the earth, water remains distinguished.

With feet above and sky beneath,
 In every heart He does His light bequeath. (1)
 Such is the accomplishment of my Lord.
 Not for a moment He forgets His devotees,
 Day and night in them he remains involved. (1)

Refrain

First comes butter and then the milk follows,
 Filth appears the soap to swallow.
 The fearless fears the fear.
 The have-not comes the have to endear. (2)

The one with form appears formless.
 All these are the Lord's marvels.
 The delusive deludes the one above delusion,
 Without the wherewithal knocks about in confusion. (3)

Let us engage in discourse in the holy company,
Smritis, Shastras and Vedas we study.
 He who meditates on the Lord of Creation,
 Says Nanak, he alone attains liberation. (4) 43.54

Ramkali V

It happens what He ordains,
 One should remain ever in His care.
 Unless He desires, nothing could one obtain. (1)
 Progeny, spouse and riches that you see
 None of these would you sustain.
 Deluded having swallowed the potion of thugs,
 You leave behind the temples of Maya vain. (1)

Refrain

Slandering others you come to ignominy,
 Because of your misdeeds you get into transmigration chain.
 The deeds done are not forgotten.
 One gets into the terrible grip of Yama's cane. (2)

You tell lies, indulge in odd deeds.
 Your desires remaining unfulfilled, a virtual bane.
 Slandering the holy you suffer incurable malady.
 Your body disintegrates in insufferable pain. (3)

Those whom He creates, he cherishes.
 He makes the holy succeed.
 Says Nanak, He keeps them clasped to His heart,
 The Lord God does it in His grace indeed. (4) 44.55

Ramkali V

My Accomplished Guru is such a Saviour,
 Whose service goes waste never. (1)
 His glimpse and one is blessed,
 Dust of his feet frees from Yama's net.
 As His lotus feet in my heart are lodged,
 All the problems of my body are solved. (1)

Refrain

He is blessed on whose forehead He puts His hand,
 My Master ever by the helpless does stand.
 Vindicator of honour and treasure of life,
 Ever and ever I am unto Him sacrifice. (2)

He whom He bestows His Immaculate spell,
 He is free from misdeeds and of the ego hell.
 One should meditate on the one in the company of the holy,
 Shattered are sins, dyed in the dye of the Deity. (3)

Guru, the Preceptor, prevails everywhere.
 The treasure of virtue does with everyone adhere.
 I entertain a hope of his sight,
 Daily does Nanak His grace invite. (4) 45.56

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Raga Ramkali V Score 2
Duos

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

Friends, sing songs of the Lord's adoration.
Chanting the Name obtains Supreme bliss,
You are free from transmigration. (1)
Lauding the Lord you are enlightened,
And to the Divine Lotus feet find immigration. (1)

Refrain

The holy company obtains liberation,
Says Nanak, and thereby you cross the life's ocean. (2) 1.57

Ramkali V

Perfectly Accomplished, my Guru is perfectly Accomplished.
Meditating on the Name is ever a bliss,
Annulling the malady of falsehood. (1)
One should meditate alone on the True Lord,
In Whose shelter there is peace and accord. (1)

With pleasant sleep for Name one hungers,
Meditating on the Lord no more one suffers. (2)

My brother, you find poise and purity.
The Guru Accomplished relieves you from anxiety. (3)

Meditating on the Lord day and night.
Says Nanak, the Lord Himself fights your fight. (4) 2.58

Raga Ramkali V
In Recurring Rhythm
Score 3

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

To the one Supreme among the mighty, I pay respect.
Prevailing on water, land, earth and sky
The Lord Himself is manifest. (1)
He makes, unmakes and remakes,
Without an abode and remaining unfed. (1)

Refrain

Profound, content with jewel as Name,
High above all at the crest.
Plays His games of priceless virtues
Nanak remains ever blest. (2) 1.59

Ramkali V

Deluded by Maya, the temptress of golden sheen,
They leave behind beauty, colour, fragrance and indulgence. (1) *Refrain*
Feeling elated at the sight of the treasure of millions and trillions,
Nothing accompanies them in transference. (1)

Progeny, spouse, brothers, friends in whom they are involved,
It's a delusion like the shade of a tree in evanescence.

Says Nanak, one should seek the shelter of lotus feet
Of the holy for peace in reverence. (2) 2.60

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

Raga Ramkali IX Triptychs

Man! seek shelter of the Lord's mission,
Meditating on Whom one is free from foul thinking
And attains the status of liberation. (1)
Blessed is he whom liberates the Lord.
His sins of many a life are washed,
Heaven is his reward. (1)

Refrain

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Ajamal in his last hour thought of Divine Lord.
The status the supreme *Yogis* attain,
In an instant that status he got. (2)

What virtue, education or *dharma* the elephant had?
Says Nanak, see the Master's grace,
The gift of fearlessness was his reward. (3) 1

Ramkali V

Divine travellers! What device should we adopt
That we are free from foul thinking,
And the mind in the Lord's Name is wrought? (1)
The heart, entangled in Maya,
Refuses any enlightenment to gain.
What Name should the world meditate on
That the status of liberation it should attain? (1)

Refrain

The holy took kindly and revealed this truth
He who lauds the Lord
Should be considered as having done all acts of piety forsooth. (2)

He who lodges the Lord's Name day and night for a moment in his heart,
He is free from the fear of Yama, says Nanak,
And glory to his life he imparts. (3) 2

Ramkali IX

Man! remember the Lord Creator.
 Your life shortens every moment day and night,
 Waste go your form and feature. (1)
 Your youth you lost in evil,
 And your childhood in ignorance.
 Grown old and you understood not yet,
 Utterly misled is your somnolence. (1)

Refrain

The Lord gifted you with human incarnation,
 How come you have ignored?
 Meditating on Whom gives you liberation
 Not for a moment Him you adored. (2)

Why are you elated because of Maya
 Which with none ever does abide?
 Says Nanak, meditate on the Reliever of anxieties,
 He would in the end be by Your side. (3) 3.81

Ramkali I Octets

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

The same Moon rises with the same stars,
 The selfsame day gets hot.
 It is the same earth with the same wind,
 That times play with human beings,
 There is no basis for such a thought. (1)
 One should get rid of desires in life.

That someone commits aggression and is oppressed
 Seems to be the identity that *Kaliyuga* has got. (1)

Refrain

Kaliyuga is not known to have landed anywhere,
 Nor settled at any holy spot.
 Nowhere near a philanthropist,
 Nor has he any mansions for himself got. (2)

Truthfulness is disdained.
 Austerities are not performed.
 He who takes to meditation is derided,
 This is the sign of *Kaliyuga* as informed. (3)

He who attains authority he is humiliated,
 The servants have no such fear.
 When the chief finds himself in chains,
 Maybe he is harmed by the servant there. (4)

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It is the advent of *Kaliyuga*,
 Let us laud the Lord.
 The good of earlier three *Yugas* is exhausted,
 Now you do good if the Lord were to accord. (1)

Refrain

In the distressed *Kaliyuga*, the *Shariat* law prevails
 And the *Kazi* is considered a deity.
 Instead of Brahma's Vedas, *Atharva* is popular,
 Now it is one's actions that lend one dignity. (5)

Of what avails worship without self-respect,
 Discipline without righteousness,
 The sacred thread without self-denial?
 You may bathe and wash.
 You may put on the sacrificial mask,
 But without truth you remain misled. (6)

In *Kaliyuga* only the *Qur'an* is accepted,
 The Brahmin and his sacred works are rejected.

Nanak's name ever as Rahman is profiled.
 Lord! You are the Creator
 You know it all better. (7)

Says Nanak, the Name earns glory
 There is nothing above it that one can achieve.
 If we go out begging for what we have at home
 One must for it grimace receive. (8) 1

Ramkali I

You pontificate the world and increase your weight,
 Losing your bearing, how could you this truth assimilate?
 Lost in filial attachment, and temptation for woman,
 You are neither a recluse nor a family swan. (1)
 O *Yogi*, you should settle at a spot and shed duality.
 Going about begging at every door, don't you feel ignominy? (1) *Refrain*

You chant hymns without self-realisation
 How would your burning temptations find satisfaction?

Should you be absorbed in the Guru's Word with devotion,
 Your alms-food would be sacred in meditation. (2)

Smearing yourself with ashes should you practise hypocrisy,
 The love of Maya would lead you to Yama as penalty.
 No one pours alms in a fractured begging bowl.
 Caught in entanglements, displaced, you scowl. (3)

Without controlling your lust you call yourself continent.
 Tempted by the Three Qualities, yourself to Maya you lent.
 In the absence of compassion you remain dark,
 Thereby you sink and drown your stock. (4)

With the patched quilt you play many a guile.
 Like a juggler in false games away your time you while.
 With the fire of anxiety, you are at a loss.
 Without good *karma* how can you swim across? (5)

In your ears glass earrings you maintain,
 Without enlightenment no liberation is attained.
 Given to pleasure of palate and senses,
 Of an animal you cannot forgo consequences. (6)

Both men of the world and *Yogis* are by the Three Qualities caught.
 It is by contemplation that the three Anxieties are fought.
 The *Shabad* obtains immaculation and truth.
 Such a *Yogi* performs true *Yoga* praxis forsooth. (7)

You have the nine treasures, you are the Mighty Lord,
 You make and unmake, what You please, You accord.
 He who observes continence, truth and discipline in a pure heart,
 Says Nanak, such a *yogi* is a friend of all the three parts. (8) 2

Ramkali I

In the six *chakras** of the body and mind has its seat taken,
 It is here that the consciousness of *Shabad* does awaken.
 The sound of unstruck melody has charmed my heart,
 Guided by the Guru's Word in the True Name I'm absorbed. (1)
 Man! There is peace in devotion to the Lord.
 The devotee finds meditation sweet
 And remains in the Lord God involved. (1)

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Refrain

Such involvement comes when attachment with Maya is shed.
 Propitiating the True Guru, to the Lord one is led.

* as per Hath Yoga

Invaluable is the jewel of Name
Which has helped me my mind tame. (2)

With ego and attachment I am no more afflicted.
Devoted to the Lord, Yama is outwitted.
With the Immaculate Name in the heart enshrined,
The tyrannical Yama is no more unkind. (3)

Contemplating the *Shabad*, to the Formless I am wed,
With enlightenment has the foul thinking fled.
Day and night I am in the Lord absorbed,
Liberation from transmigration while living I've got. (4)

In the Immaculate cave unattached I abide,
All the five robbers have taken flight.
I waver no more, nor at others have I ever called,
I am always in poise and in the Name absorbed. (5)

The devotee like an anchorite remains awake,
Ever detached, eager for the essence of truth to partake.
The world, asleep in ignorance, is condemned to transmigration,
Without the *Shabad* of the Guru there is no realisation. (6)

The unstruck melody resounds day and night,
Thereby into the Eternal the devotee gets the insight.
It is imbibed only by realisation of the Word Holy
All over pervasive is the Divine Entity. (7)

Involvement in the cosmic void, the mind is in poise.
Shedding ego and avarice, it takes the divine guise.
As the devotee puts his faith in the Guru,
Says Nanak, he is free from duality and comes to the True. (8) 3

Ramkali I

Don't you count auspicious moments and give such thoughts any consideration.
Above the so-called auspicious moment is the Sole Lord with divination.

He who is met by the Guru, he is enlightened. (1)
Guided by the Guru, he realises the divine ordinance.
O Panda! Indulge not in falsehood, say what is true.
When ego is shed one gets the *Shabad* to imbue. (1)

Refrain

After his calculations the astrologer his horoscope cast.
He studies, recites, but the truth he understands not.
Above everything else is contemplating the Word Holy,
Everything else is mere ashes only. (2)

You give bath and wash your idol deity,
Without Name it remains untidy and unholy.
By casting off ego one's meeting with the Lord is meaningful.
Liberated in life, one takes to meditation as grateful. (3)

He who gets into arguments and studies not the scriptures,
Himself he drowns, how can he save his forbears?
He who sees the Creator prevail every heart.
He meets the True Guru who does enlightenment impart. (4)

He who gets into calculations must suffer,
There is peace alone in Guru's shelter.
Having committed sins I've sought the Guru's protection,
Because of good deeds done earlier I have gained admission. (5)

He who comes not to his Guru's shelter attains not the Lord,
Remains ever deluded with transmigration for reward.
He is bound and dies in vain at Yama's door,
Without the Lord in mind and the *Shabad* award. (6)

Some are known as Brahmins, priests and committed.
 Given to duality, into the Mansion they are never admitted.
 With the Guru's blessings who takes to Name,
 There is one in millions of such a wondrous fame. (7)

The True One is Himself good and bad omen.
 The learned learns from the True Guru's sermon.
 Rare are those who guided by the Guru realise this truth,
 Their cycle of transmigration is annulled forsooth. (8)

He who has the Sole Lord in the heart enshrined,
 He is virtuous with his thoughts truly refined.
 He who acts as dictated by the Lord,
 Says Nanak, he is truthful in the True absorbed. (9) 4

Ramkali I

Undertaking ascetic practices is wasting the body;
 Fasting and penance make the mind shoddy.
 No worship can compare meditating on the Deity. (1)
 Man, you should serve the Guru and seek company of the holy.
 Then Yama or his minions will dare not look at You,
 Nor Maya, the serpent sting you,
 If you were to sip the nectar of the Almighty. (1)

Refrain

Getting involved in argument and musical fantasy
 Is death in life, vice of the Three Qualities.
 In the absence of Lord's Name it is suffering misery. (2)

He draws his breath and enjoys ecstasy of the Tenth Door.
 He undertakes Neyoli* and six-fold yoga praxis core.
 Without the Lord's Name the entire breathing is wasteful chore. (3)

* bowel rotation

With five forces within, how can one sleep and snore?
 With robbers within, how can one the holy adore?
 Under the Guru's guidance one can the body's fort score. (4)

With impurity in heart, going on pilgrimage is bore.
 If the mind is impure, why bathe at the shore?
 It happens what is destined, why put blame at another door? (5)

Going without food leaves the body sore.
 Without the Guru's enlightenment there is no life.
 The egoist is born, dies and is no more. (6)

Guided by the Guru, you should go to the holy door.
 Absorbed in Name, neither you are born nor die any more.
 Without the Name not much can you score. (7)

The noisy rodent of the mind ignore,
 The ultimate service is as the Lord you adore.
 Says Nanak, Name you get if the Lord does His mércy pour. (8) 5

Ramkali I

He is the Creator; there is none other than the Lord;
 Whatever you aspire is provided by God.
 For many an age He is the Master Guard.
 Creation and destruction is what he does award. (1)

My Master is deep and profound.
 He who meditates is bestowed with peace,
 Meditating on Name, Yama's arrow won't wound. (1)

Refrain

Name is the jewel, the gem invaluable,
 The True Master, Eternal and Incalculable.
 The tongue that utters the True is pure.
 The True is within and without, it is sure. (2)

Some go to forests and settle on the mountainside,
 Forgetting the Name they die in pride.
 Without the Name there is no light, no guide,
 Guided by the Guru one is at the Portal glorified. (3)

With stubbornness and ego one attains not the Lord.
 Reciting the Scriptures one does the listeners assault.
 The malady is not annulled wandering about the holy spot.
 Without the Name, no one has ever his peace got. (4)

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He may try; he may not be able to control his lust;
 His mind unstable, go to hell he must.
 Bound by Yama, he must suffer the gust;
 Without the Name he would burn to dust. (5)

Siddhas, ascetics, sages, monks and deities odd,
 Try Hath-yaga but learn not the secret of God.
 Contemplating the *Shabad*, they take to service of the Lord
 Their mind and body immaculate, their ego they discard. (6)

If He is gracious, one attains the Name True,
 In the Lord's shelter the Divine to pursue.
 Thereby with devotion himself would he imbue,
 And day and night meditate on the True Guru. (7)

When ego and pride are shed, the mind gets involved.
 Falsehood and guile never attain the Lord.
 Without the Guru's *Shabad* there is no abiding spot—
 Nanak tells the devotee after due thought. (8) 6

Ramkali I

Mad! You go the way you come.
 You die the way you were born.
 You suffer as much as you indulged in pleasure.

Forgetting the Name in the ocean of existence are you thrown. (1)

Seeing your figure and riches with pride you are blown.

With the woman of golden complexion you fall in love.

Forgetting the Name, you are lost in delusion. (1)

Refrain

You observe not continence truth, and discipline.

In the ghost-like body, you have become insensitive like a dry bone.

Without good deeds, charity, holy bath, restraint.

And the company of the holy, your life is worn. (2)

You forget the Name, caught by avarice.

In transmigration your life is thrown.

When Yama, holding your hair, gives a beating

Unconscious in the mouth of death you'll be blown. (3)

Day and night lost in calumny and slandering others,

Without Name in the heart and element of compassion,

Without the Guru there is no liberation, no respect.

In the absence of Name in the hell you will be thrown. (4)

You keep changing your disguise like a juggler,

Into attachments and other sins you are torn.

Finding Maya pervade here and there,

With Maya are you completely blown. (5)

You do a lot of odd jobs

Without understanding *Shabad*, it is all an illusion.

You suffer from the dreaded malady of ego.

Guided by the Guru your suffering is gone. (6)

Finding riches and joy driving towards you,

The reprobate, you get with pride blown.

When He withdraws to whom this body and riches belong

Your mind gets by doubts and suffering torn. (7)

In the end nothing accompanies you.
 Whatever you see by Maya is sworn.
 With the Lord Primal of Unlimited Extent in the heart
 Of this life you cross the ocean. (8)

Wailing for the dead is for whose listening?
 The dead has in the terrible ocean of existence fallen.
 Seeing his family, money, mansion and home,
 The reprobate is in the snare strewn. (9)

P-907

He sent and you came, you go when he calls.
 He does what He pleases
 The Lord gracious pardons His grain. (10)

He who has tasted the alchemy of Name,
 In such a company is the Lord known.
 Knowledge of miraculous and occult powers comes from the Guru,
 But it is in His shelter that one gains liberation. (11)

The devotee treats weal and woe alike,
 Detached from joy and sorrow he is known.
 By killing his ego the devotee attains the Lord,
 And thus, says Nanak, in poise he is shown. (12) 7

Ramkali Dakhni I

He who inculcated in Him continence, purity, discipline and truth,
 In truth and *Shabad* Himself He remains absorbed. (1)
 My Guru is gracious,
 Ever in ecstatic trance He is involved.
 Day and night one is attuned to the Master,
 A glimpse of the True and one has peace at heart. (1)

Refrain

He resides in the realm at the top* with equable vision,
Ever in the unstruck melody cast. (2)

Girding up the loincloth of purity,
And the tongue with the elixir swarmed. (3)

The True Guru meets those devoted to truth,
Whose deeds with their ideal are in accord. (4)

The entire creation is contained in One.
And the One pervades in all,
The True Guru has this vision to me granted. (5)

He who has brought about the planets, continents and cosmos,
His greatness cannot be chanted. (6)

From light is lit another light,
And with this the Three Worlds are enlightened. (7)

The truthful sit on the true throne in the true Mansion
And they are in the fearless Lord absorbed. (8)

The renunciate yogi has charmed us all,
His melody resounds in every heart. (9)

Says Nanak, it is in the Guru's shelter that one finds liberation,
Truth is the True Guru's reward. (10) 8

Ramkali I

He who makes his heart the begging bowl,
And remains within himself with earth and heaven as his support,
Fellow travellers! How many such had the Master by His Word court, (1)

Refrain

* Superconscious

Killing attachment, the ego dries up,
In the Three Worlds the shine of His light does hold. (2)

One should kill one's desires and remain content,
The True Guru in the *Shabad* has told. (3)

The note of their trumpet is their endless inspiration,
In every heart do they unfold. (4)

Looking upon the universe as a flute,
And the divine flame lit in the heart's mould. (5)

The body made of five elements makes a light,
Which day and night does burn, bring light and hold. (6)

The Moon and Sun are the two passages,
The body a gourd-harp emits the mystic music untold. (7)

Of such a *Yogi's* seat is in the city of Lord
Where the Unknowable, Inaccessible and Limitless has Wondrous Court. (8)

With body as the city, mind as the king,
Where the five sources of knowledge are enrolled,
Here the Holy Word occupies the throne
Which the just alone does uphold. (10)

Death and birth do no harm to him,
Who has killed himself in life in cold. (11)

Himself He is Brahma, Vishnu and Shiva,
Himself he does and unfold. (12)

One should purify the body and swim across the ocean of life,
Contemplating on the essence of self untold. (13)

Such a one ever finds peace in Guru's service,
In his heart the Lord Virtuous who does hold. (14)

The Bestower of good Himself brings about the union,
Both ego and avarice does He mould. (15)

Killing the Three Qualities and abiding in the Fourth State,*
It's a unique devotion *of old*. (16)

The *Yoga* of the devotee is trying to realise oneself through *Shabad*,
With the heart to the Lord God sold. (17)

The mind at rest, absorbed in the Holy Word,
It is the purest action I am told. (18)

Listen o recluse, such a one doesn't take to *Vedas*, arguments or any other Guise,
Guided by the Guru, he remains in the *Shabad's* hold. (19)

The *Yoga* that a devotee practises is
Contenance, truth and *Shabad* in the contemplation fold. (20)

The recluse who is killed by *Shabad* and disciplines himself,
He has the true praxis of *Yoga* explored. (21)

Attachment with Maya is an ocean,
With *Shabad* one swims across and ferries one's board. (22)

It is *Shabad* that made them leader of the four Yugas,
And the scriptures as by the holy told. (23)

The mind is ever attached to Maya,
It is realised only if the *Shabad* comes to enfold. (24)

* the state of absorption in the Divine.

You must pardon and bring about union,
Lord! Nanak has come to Your fold. (25)

Ramkali III Octets

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

O *yogi*! You should wear earrings of discipline,
And your patched quilt should be of compassion.
The ashes *for smearing your body* should be a symbol
Of the transitoriness of the world.
You would have then conquered the Three Regions.
Yogi, you should string such strings
That reverberate the unstruck melody
And to the Lord You are attuned. (1)

Refrain

Truth and contentment should be your begging bowl and pouch,
And the Name as *Amrit* to feed.
Your meditation should be your staff,
And the horn your devotion to the creed. (2)

Still yourself and assume such a posture on your seat
That your mind must you heed.
Should you go for alms in the township of body,
With the Name would you succeed. (3)

Your horn doesn't let you absorb yourself in the Lord,
Nor let you have truth that you need.
It gives you not peace, O, *Yogi*!
Nor has it ever from pride one freed. (4)

Let fear and loving devotion be your gourd-bowls,
And your body be the string shaft.

Guided by the Guru it would produce music,
And kill the hungers that thou hast. (5)

He who abides by the divine ordinance is the real *Yogi*,
And to the Lord is attuned.
His doubts are allayed, his mind purified,
This is the *Yoga-praxis* he is said to have assumed. (6)

All that you see must be destroyed one day,
With the Lord you must remain groomed.
When you fix your faith in the Lord,
With realisation you will be loomed. (7)

P-909

O *Yogi*, It is not being a recluse,
If you leave home and go about seeking elsewhere.
In the abode of your body is the Lord's Name,
With the blessings of the Guru you find Him there. (8)

The world is cast in clay, O *Yogi*!
It is afflicted with *Maya* as a virulent pest.
A *Yogi* may try any guise
It is difficult this malady to shed. (9)

O *Yogi*, the Lord's Name is the remedy,
Should it be lodged in the mind.
Guided by the Guru one realises it,
And the *Yoga praxis* does find. (10)

Arduous is the path of *Yoga*, O *Yogi*!
He whom He is gracious, he adopts.
He finds the One within and without,
And off his delusions he casts. (11)

You should play on the harp which need not be strung.
Says Nanak, such a *Yogi* is liberated
And in the True is engrossed. (12) 1.10

Ramkali III

The treasure of devotion that the devotee finds,
By the True Guru is obtained. (1)
Godmen, it is for the Guru-guided ordained. (1)

Refrain

Living a truthful life, peace and poise you gain,
Of lust and wrath, you are drained. (2)

Shedding ego, getting absorbed in Name,
The *Shabad* helps attachment tamed. (3)

One gets merged into the One from Whom one is born.
In the end it is the Name that is sustained. (4)

He is ever present, don't you treat Him as far,
He Who has this outfit framed. (5)

The True Word should be lodged in the heart,
And in the True should one be contained. (6)

The Name is invaluable.
It is in the holy company obtained. (7)

Don't be deluded, serve the True Guru,
And keep your mind restrained. (8)

Without Name the people get lost,
Their life goes waste and stained. (9)

You have missed the real *Yoga* wandering about,
In hypocrisy *Yoga* is not contained. (10)

Those who sat in meditation in the city divine,
By the Word of Guru *Yoga* they gained. (11)

Wandering of mind is arrested by the Holy Word,
The Name is lodged in the mind to be tamed. (12)

This body is a pool, O men of God.
You should bathe in it and remain in the Lord ingrained. (13)

Those who have the holy bath of Name,
The *Shabad* helps wash their body stained. (14)

Lost in Three Qualities, you meditate not on Name.
Without the Name, by Yama you will be claimed. (15)

Brahma, Vishnu and Shiva, the triumvirate,
In the Three Qualities are feigned. (16)

Blessed by the Guru the trinity is shed,
In the Fourth State* one is sustained. (17)

The Brahmins study and enter into arguments,
But the truth they never have gained. (18)

Lost in vice, they are misled and mislead
Whom do they sermonise and have tamed? (19)

Blessed is the Holy Word of the godmen,
Which has from age-to-age reigned. (20)

P-910

Those devoted to scriptures are liberated,
The truth of *Shabad* in them is ingrained. (21)

He who sought the truth in the township of body,
The source of Nine Treasures, he gained. (22)

* absorption in the Lord.

By disciplining one's desires, the mind attains the state of poise,
And without articulation, the Lord's laudation is maintained. (23)

The eyes continue to view and get wonderstruck,
And heart with the Invisible remains chained. (24)

The Invisible ever remaining detached,
The light in His light getting retained. (25)

I chant praises of my Guru ever,
Who has in me the truth engrained. (26)

Nanak has one statement to make,
That honour and salvation from Name he has attained. (27) 2.11

Ramkali III

It is hard to gain devotion to Lord, godmen!
Beyond any expression it is. (1)
To an accomplished devotee it may happen, godmen!
And he takes to meditation. (1)

Refrain

Other than the Lord everything is impure, godmen!
What offering could one summon? (2)

What the True Lord is pleased with is an offering.
His will should be in one's comprehension. (3)

Everyone propitiates the Lord, godmen!
The self-possessed finds no mention. (4)

He who kills his ambition in devotion to the *Shabad*,
His mind is immaculate, which is the acceptable submission. (5)

They are pure, sacred and true,
To the Word Divine who are in communication. (6)

There is no worship other than meditating on the Name,
The world lies in mere illusion. (7)

Guided by the Guru, one comes to realise oneself,
And then gets absorbed in meditation. (8)

The Lord gets the immaculate to worship,
With the Word Holy he finds admission. (9)

He who worships but knows not the manner,
He gets lost in the duality obsession. (10)

The devotee knows how to worship
For the divine will with utter submission. (11)

There is peace in accepting the Lord's will,
In the end the Name Divine is the only intercession. (12)

Godmen, he who realises not himself,
He keeps on making false profession. (13)

Yama doesn't spare the hypocrite,
In ignominy he carries out his mission. (14)

Those with the Holy Word came to understand themselves,
They attain supreme status and liberation. (15)

They get absorbed in the void of cosmos,
Their light in the Divine light finds fusion. (16)

The devotee imbibes the Name as he listens
In the holy company sessions. (17)

The devotee sheds his ego as he lauds the Lord,
And at the True Portal finds exaltation. (18)

With true text he discourses on truth.
And in true Name he gets absorption. (19)

The Dispeller of fear and Annuler of evil,
The Lord in the end offers protection. (20)

The Lord does everything Himself,
Says Nanak, the Name does get exaltation (21) 3.12

Ramkali III

Abominably impure, stricken with ego,
With the *Shabad* we have our filth shed. (1)
Godmen, to the liberation the devotee is led.
With Name True lodged in the heart.
The Creator Himself has us fed. (1)

Refrain

Coming in touch with *paras** we have become *paras*,
The Lord God having us blessed. (2)

P-911

Some in guise go about elated,
With false dice they are misled. (3)

There are others, who meditate day and night,
With the Lord's Name in their heart inbred. (4)

Absorbed day and night, they live in poise,
In poise, their ego is shed. (5)

* the philosopher's stone

Without fear there can never be any devotion,
Fear and love do ever the devotion bred. (6)

The *Shabad* kills attachment to Maya,
And helps the essence of knowledge fed. (7)

The Creator Himself gets things done,
Himself He bestows from His shed. (8)

There is no end to His virtues,
I land Him with *Shabad* inbred, (9)

Meditating on the Lord, chanting His praises,
With mind's ego having fled, (10)

I was gifted Name by the Guru
From His inexhaustible truthful bed. (11)

He is ever kindly to His devotees,
In His grace and His might blessed. (12)

They thirst for the True Name ever,
Which they chant and have thoughtfully read. (13)

The mind, body and the rest all is His,
It is difficult to imagine and have it expressed. (14)

Devoted to the *Shabad* are liberated,
Across the ocean they are led. (15)

Without the True One no one can comprehend,
Rare is the one who understands what is said. (16)

What is inscribed from the Above, one gets,
Union with the Lord gets the *Shabad* spread. (17)

The body with golden shine absorbed in the Holy Word
Gets with the Lord's Name wed. (18)

With this nectar the body remains drenched,
It is obtained by having the scriptures read. (19)

He who seeks finds the Lord,
The rest die with ego instead. (20)

The disputant is destroyed while the devotee is saved,
It is what the Guru's love does bred. (21)

He is a *Yogi* who contemplates the essence of truth,
Which helps ego and undue ambition shed. (22)

The True Guru is realised by those as Bestower,
Who by the Lord God are blessed. (23)

Those who serve not the True Guru absorbed in Maya,
They get drowned, the self-possessed. (24)

As long you last, you should serve,
And imbibe the One who had Mur, the demon vanquished.* (25)

Day and night remain awake,
In the loving devotion of the Beloved. (26)

My mind and body are sacrifice unto Him,
And I hail my Guru blessed. (27)

The attachment with Maya will last not long,
Those contemplating the Word must be caressed. (28)

* Lord Krishna

He whom He awakens, he awakes,
And the *Shabad* contemplates. (29)

Says Nanak, they die who meditate not on the Name,
The devotees live on the Lord who meditate. (30) 4.13

Ramkali III

The treasure of Name I attained from the Guru,
Satiated, I am fully satisfied.
Godmen! The devotee has gained salvation and place of pride, P-912
With the Name of Lord lodged in the heart
And grace of Guru, the Accomplished Guide. (1) *Refrain*

He is the Creator and Himself receiver,
To every one He does provide. (2)

What is to be done, He does,
None else his will may exercise. (3)

He creates Himself and brings about the universe,
For everyone his task is devised. (4)

Should one serve Him, one finds peace,
If the true Guru were he to realise. (5)

He is His own Creator.
Beyond our comprehension He lies. (6)

He does unmake and then remakes,
Himself remaining above all ties. (7)

He creates some as bestowers and others as beggars,
And makes them all of Divine wise. (8)

They are of great good fortune, none but Him who adore,
And the True One who realise. (9)

He is attractive, He is wise
No one can determine His price. (10)

Himself He delivers weal and woe,
And Himself deludes in guise. (11)

He is a great Bestower, the Guru-guided knows;
Those without Guru remain in dark and unwise. (12)

Those who taste, they enjoy,
Of this the True Guru does apprise. (13)

Some He makes the Name forget,
Guided by the Guru the other get wise. (14)

Godmen! He should be adored ever and ever,
He is Supreme over all and wise. (15)

None other than Him is the *Raja*,
It is on justice the outfit he has come to devise. (16)

What He decides is always fair,
There are only a few who follow His advice. (17)

Man, you should ever meditate on Him,
That one should be guided by the Guru who has made us realise. (18)

He who propitiates the True Guru succeeds
With Name in the heart as prize. (19)

The True One is ever true,
In His Holy Word He does sermonise. (20)

Nanak listens and goes in ecstasy,
His Lord is dyed in several dyes. (21) 5.14

Ramkali V Octets

There is but One God.

He is realised through the grace of the True Guru.

Some have involved themselves in worldly affairs,

Others have taken to worship and it's cares.

Bowel and Kundilini praxis some have undertaken,

Poor me has devoted myself to sheer meditation. (1)

My Beloved Lord! I have faith in You,

No other path I pursue. (1)

Refrain

Some renounced home and have made forest their resort,

Others took to silence and played the ascetic's part.

Some are known as Krishna's devotees,

Poor me! I have taken Lord as my Deity. (2)

Some have announced places of pilgrimage as their seat,

Others, renouncing food, have made jungle their beat.

Some have taken to wandering about the world,

Poor me! At the Divine Portal I'm curled. (3)

Some claim high lineage,

Others of brotherly patronage.

Some take pride in the expanse of their riches,

Poor me! In the Lord my faith I repose. (4)

P-913

With ankle-bells some dance,

Others wear rosary for ritual stance.

Some put on paste-mark of Gopi Chandan,*

Poor me! I take to Lord's meditation. (5)

* earth on the spot where gopis (milkmaids) committed suicide in Krishna's separation.

Some *siddhas* their miraculous powers displayed,
 Others in disguise have spectators dazed.
 Some have taken to tantric practices,
 Poor me! I entered the Lord's services. (6)

Here one does like as learned scholar live.
 Some with six rituals propitiate Lord Shiva,
 Some lay stress on virtuous character.
 Poor me! I seek the Lord's shelter. (7)

The ritual practices of all the *yugas* I've studied.
 Without the Name the mind is not steadied.
 Says Nanak, when to company of the holy I came
 Assuaged are my desires, perfect peace I attain. (8) 1

Ramkali V

He who sculpted you from a seminal drop
 Of clay created a prop.
 With reason, light and discrimination,
 In the mother's womb had you to fashion. (1)
 Man! Such a Protector you should remember ever,
 And any other thoughts you should think never. (1)

Refrain

He who gave you father and mother,
 Brother, progeny and those who your heart plunder,
 He who gave you wife and associates,
 Such a Master you should lodge in your heart's estate. (2)

He who provided you with invaluable air,
 And gave you water without any fare,
 He who gave you fire to burn,
 For shelter of such a Master you should yearn. (3)

He who granted you thirty six delicacies to eat,
 And provided a system for them to treat,
 Gave you space for your goods to keep,
 Your heart should ever be at His feet. (4)

Eyes to see and ears to hear the songs sung,
 Hands to earn and nose and tongue,
 Feet to walk and the head to lead,
 Man! Of such a Master's you should propitiate feet. (5)

From impure who made you pure,
 And amongst all the species gave a pre-eminent chair,
 You may now succeed or fail,
 The success would come if the Lord you hail. (6)

It is He who is here and also there.
 Wherever you be; He is everywhere.
 Why be sluggish to serve such a Master?
 Forgetting Whom every moment is disaster. (7)

We are sinners without any virtue.
 Without any service, nor any good deed due.
 It was great good fortune that I found the boat in my Guru.
 With Nanak, the slave, the stone swam through. (8) 2

Ramkali V

P-914

Some spend time in delights of joy and beauty,
 Others with mother, father and progeny.
 Some are involved in authority, estate and trade.
 The godmen have Name their support made. (1)
 The universe is structured on truth
 Of which the Lord is the lone Master forsooth. (1)

Refrain

Some pass their time in the study of *Vedas* and their explanation,
 Others in their tongues' delectation.
 Some remain involved with women.
 The Lord alone is the attraction of godmen. (2)

Some while away their time in dice,
 Others in addictions and vice,
 And yet others in stealing other's property,
 The Lord's devotee does in lauding the Deity. (3)

Some spend their time in *yoga* praxis, austerity and devotion,
 Others in ailments, suffering and illusion. (4)

Some control their breath and thus pass their time,
 The godmen do in laudation of the Lord sublime. (5)

Some spend time in theatrical activity and dance,
 Others indulging in violence *by design and chance*.
 Some rule and yet remain in fear.
 The holy laud the Lord and endear. (6)

Some pass their life planning and discussing,
 Others in service in circumstances pressing.
 Some devote themselves to reforming the living.
 The godmen in nectar Divine drinking. (7)

One gets busy where one is engaged.
 No one is clever, none is depraved.
 In His grace whom He bestows Name,
 Nanak would hail Him time and again. (8) 3

Ramkali V

The way fearful jungle-fire leaves some plants green,
 In the agony of mother's womb the Lord provides the screen.

Remembering Whose Name one is free from fear,
 In the manner godmen are protected by the Peer. (1)
 Such a Protector is the Kind,
 Wherever I turn, He is the foster I find. (1)

Refrain

The way thirst is quenched by drinking water,
 The wife is in bloom seeing at home her Master,
 The wealth is life-breath of the greedy,
 The holy are devoted to Name and Divine Entity. (2)

The way a watchman protects a crop,
 Parents are their baby's prop,
 Seeing the beloved the lover rushes to meet,
 Similarly does the Lord holy treat. (3)

The way a blind is delighted his sight to gain,
 The dumb would sing songs were he his voice to retain,
 The cripple crossing a mountain,
 The Lord's Name is everyone's sustenance. (4)

The way cold is destroyed by fire,
 Sins in the holy company expire.
 As the garments by soap are bleached,
 Meditation helps get rid of fear and doubts are seized. (5)

The way *Chakwi* for the sun longs,
Chatrik a drop of rain wants,
 The way deer in the sound is absorbed,
 The men of God in the Name are involved. (6)

P-915

Your grace, and one takes to devotion.
 One comes to meditate because of Your compassion,
 He was kindly, the Lord kind,
 Free from bonds myself I find. (7)

I have looked around with eyes keen,
 Other than Him I've no one seen.
 Blessed by Guru and from fear and doubt I am free.
 Nanak beheld the Lord in a wonder spree. (8) 4

Ramkali V

Lord! All the creatures that we see after You take. (1)
 My mind too is in the same wake. (1)

Refrain

In an instant You make and unmake.
 All this is the Creator's sport sake. (2)

Lust, wrath, avarice, falsehood and calumny,
 In the company of holy, forsake. (3)

Meditating on the Name the mind becomes immaculate,
 It is all peace one does partake. (4)

He who comes in the care of the holy,
 Here and hereafter he does never break. (5)

Weal and woe are the states of mind,
 To You alone one does take. (6)

You are the Provider of all the creatures,
 Your creation comfortable You make. (7)

Nanak is sacrifice a million times for Your sake. (8) 5

Ramkali V
Octets

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

A glimpse Divine, the sins flee and it brings about union with the Lord.
 My Guru Preceptor does peace ever accord.
 Meditating on the Supreme Creator
 In the end helps as a reward. (1)

Refrain

A touch of the dust of feet of holy with lips,
 All my sufferings I discard.(2)

The fallen are redeemed in an instant,
 The darkness of ignorance is dissolved. (3)

The Master is Mighty and Accomplished,
 Nanak remains His ward. (4)

Snapping bonds, confirming devotion to the Lotus Feet,
 I get in the *Shabad* absorbed. (5)

Pray, pull me out of the dark well of vice,
 Of the True Word I should be a part. (6)

Freed from the fear of transmigration,
 No more have I to knock about hard. (7)

The mind is dedicated to the alchemy of Name,
 Sipping *Amrit*, it is no more starved. (8)

I chanted Name in the holy company,
 My mind's dissipation came to be resolved. (9)
 The great good fortune, the Master conferred this wisdom,
 There is none other than the Lord. (10)

Nanak is lucky, having attained the treasure of Name,
 No more from hell he has to be on guard. (11)

No wisdom or cogitation I've to my credit,
Only the Guru Accomplished is my reward. (12)

It is by meditation, austerity, discipline and truth
That He does or have us called. (13)

From the attachment of Maya, progeny and wife,
The True Guru alone can get absolved. (14)

P-916

His devotees, He takes care,
Gets them in Himself involved. (15)

Should one embark the ship of truth,
The entire tribe to the other shore is hauled. (16)

Beyond count, Beyond computation Master
Nanak is sacrifice unto you, Lord! (17)

Image Eternal, Beyond Incarnation, Self-esteemed,
The darkness of *Kaliyug* who has dissolved. (18)

Knower of Hearts, Bestower of boons,
A glimpse of Whose is a fulfilling reward. (19)

All alone, Immaculate, Unafraid,
In all the ocean and land absorbed. (20)

His devotees He blesses with devotion,
Nanak seeks such a Bard. (21) 1.1.6

Ramkali V Sloka

Cherisher of the *Shabad*! Take this of life and death as a prop.
Says Nanak, meditating on the One,

The face gets sacred and in peace you are at the top.
 Godmen, My mind and body are devoted to the Beloved Lord.
 To the loving devotion I am dedicated. (1)

The True Guru has my goods forfeited. (1)
 The slave is bestowed the benefit of Lord's Name
 All my thirst quenched and sated. (1)

Refrain

In my continued quest, I've found a jewel,
 Of which the price cannot be evaluated. (2)

I am absorbed in the Lotus Feet
 With a glimpse of the True and I'm saturated. (3)

Lauding the Lord, I am blessed.
 Meditating my hunger is satiated. (4)

The Supreme of soul is pervasive all over,
 Where He abided which place He vacated? (5)

He was there at the Primal Time, before the Time Primal.
 He is there now and He will be there.
 For all the creatures, He is necessitated. (6)

He is Limitless, no one has known His limit,
 All over He has Himself habited. (7)

He is my mate, friend, property, youth and progeny,
 Says Nanak, the Lord is my father and mother stated. (8) 2.7

Ramkali V

By mind, word and deed on the Lord's Name you should meditate.
 It is a whirlpool of frightful intensity,
 Guided by Guru, says Nanak, one can ferry across the strait. (1) *Refrain*

There is peace both inside and out,
Contemplation does the evil tendencies frustrate. (1)

He has relieved who had sent suffering,
The Lord Himself has been considerate. (2)

They were saved who sought the Lord's shelter,
The mighty proud found themselves incinerate. (3)

In the company of the holy a reward has been
That Name alone determines one's fate. (4)

There is no hero, there is no common man,
All are Your manifest mate. (5)

You are Accomplished, Inexpressible, Unknowable,
The Lord God in-state. (6)

Who should dare evaluate You?
You have no end, You have no date. (7)

Pray, bestow Nanak with Name for exaltation,
And the dust of the feet on the Lord who wait. (8) 3.8.22

Ramkali III
Anand (Bliss)

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

Mother dear! I am in bliss,
I've imbibed my True Guru.
The True Guru I've imbibed in the state of *Sahaj*,*

* poise

My mind is in jubilation true.
 The master musicians and the fairies of their families
 Have descended to present the *Shabad* as a crew.
 He who has blessed me with the Word, I adore my Beau.
 Says Nanak, I am in bliss
 I've imbibed my True Guru. (1)

My self! You should remember the Lord ever,
 Remember the Lord, my self! Who relieves you of all your worries.
 He attends to all your problems,
 And with grace your tasks he carries.
 How do you forget him, my self?
 He is the Accomplished Master.
 Says Nanak, *pay heed*, my self!
 You should remember the Lord ever. (2)

My True Lord! What is it that you don't have?
 You have everything at Your place,
 But they alone get to whom You are kind.
 They adore You ever
 With Your Name in their mind.
 Those who have the Name in their mind,
 It's the rich melody of *Shabad* they crave.
 Says Nanak, my dear Lord!
 What is it that You don't have? (3)

The True Name is my anchor.
 My anchor, the True Name,
 Has satiated all my hungers.
 Dwelling in my mind, it has blessed me with peace and tranquillity,
 Meeting all my desires.
 I am sacrifice unto my Guru a hundred times,
 To Whom is due every honour.
 Says Nanak, give me your ear, godmen!

Cultivate *Shabad* as your fare.
The True Name should be your anchor. (4)

Blessed is the abode where the five-fold melody of the *Shabad* resounds.
Where the melody of the *Shabad* resounds the abode is blessed.
You induct in it Your skill.
Subdue the five demons and the fear of death You kill.
Those who are blessed by You from the Above,
They are with their Lord found.
Says Nanak, they are happy
With unstruck melodies around. (5)

Without the devotion true, one is poor,
One is poor without devotion.
What could the helpless do?
There is no mentor other than You.
Do be kind, my Divine Guru.
I have no other place to go,
With your wand of *Shabad*, do change my hue.
Says Nanak, without devotion,
What could the helpless do? (6)

Everyone asks for bliss.
Bliss is to be had from the Guru.
Ever it is from the Guru that bliss is to be had.
Do be gracious my exalted Beau!
Pray, rid me of my evil deeds
With the collyrium of the knowledge true.
Those who detach themselves from within,
The True *Shabad* must see them through.
Says Nanak, this is what is called bliss;
Bliss is to be had from the Guru. (7)

Whom You give O Lord, he alone gets.
 He gets whom You give,
 What else can the helpless poor do?
 There are those who knock about in doubt,
 Devoted to Name and exalted are few.
 With the Guru's blessings their hearts are cleansed,
 Of those who Your command accept.
 Says Nanak, whom You give my Lord,
 He is blessed, he alone gets. (8)

Come dear devotees,
 The One who is beyond discourse, let's talk about Him.
 Talk about the One beyond discourse,
 At what door do we meet Him?
 Dedicating body, mind and riches to the Guru,
 Submitting to His will we greet Him.
 Submitting to the will of the Guru
 And singing the Word True.
 Says Nanak, listen O devotees,
 You should tell the tale that has no cue. (9)

My ingenious mind! None has ever imbibed the Lord with ingenuity.
 With ingenuity none has imbibed Him.
 Pay heed to me, O my mind!
 The Maya deludes,
 It has the world misled;
 The deluding Maya, too, is created by Him,
 Who has the snare spread.
 I am sacrifice unto Him,
 To the sweet temptation who has led.
 My ingenious mind!
 Ingenuity my Lord has never fed. (10)

Dear my self! Ever to the truth remain true.
 The family you see will not abide by you.
 By you who is not going to abide,
 Why must you attach your heart?
 Don't you ever do a thing
 You'll regret when you come to part.

Listen to the True Guru's teachings, they will live with you.
 Says Nanak, dear my self! Ever to the truth remain true. (11)

Inaccessible, Unknowable, Your extent no one knows.
 No one knows Your extent, to You alone it is known.
 All the living creatures are created by You.
 Who dare the probing do?
 You alone probe, You alone watch,
 You who have created the cosmos.
 Says Nanak, You remain ever Unknowable,
 Your extent no one knows. (12)

Angels and ascetics yearn for the *Amrit*,
 I gained that *Amrit* from the Guru.
Amrit I gained with the Guru's grace,
 And in my heart came to dwell the True.
 All the creatures are Your creation,
 But few are those who watch and venerate You.
 They are rid of greed, avarice and ego,
 To the True Guru those who submit.
 Says Nanak, they to whom He is kind,
 They alone are blessed with *Amrit*. (13)

Different are the ways of the devotees,
 The ways of the devotees are different.
 It is the arduous path they opt.
 Forsaking avarice, greed, ego and desire,
 They speak not oft.

Sharper than the razor's edge and finer than hair
 Is the path they wage.
 With the Guru's grace who get rid of conceit,
 Their longings the Lord helps assuage.
 Says Nanak, the ways of the devotees
 Are different from age to age. (14)

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O Master! I do what You desire.
 I know little else about You.
 What You desire I must do.
 I tread the path You trace.
 Those You bless with Name in Your grace,
 Ever in devotion themselves they engage.
 Those You honour with Your discourse,
 They find bliss bestowed by the Guru, of course.
 Says Nanak, my dear Master!
 What You desire only that I do. (15)

Fascinating is the text of the melody,
 The text of this melody is fascinating indeed.
 By the True Guru it has been rendered,
 They alone take to it
 Who have it recorded in their calendar.
 Some knock about much and talk a lot,
 Their talking gets verily meandered.
 Says Nanak, the text of this melody
 By the True Guru has been rendered. (16)

Holy are those who meditate on God.
 Meditating on God makes them holy.
 The Guru-conscious who remembers the Lord,
 Holy are their mothers, fathers, families and friends.
 Holy are those who congregate and laud.
 They are holy who speak and also those who listen.
 Holy are those who have Him in their heart.

Says Nanak, they are holy,
The Guru-conscious who remember God. (17)

No amount of effort can bring about *Sahaj*;
In the absence of *Sahaj*, the doubts don't dissipate.
The doubts don't dissipate whatever you do,
As determined by fate.

The doubts make the mind dirty,
How does one clean it and recreate?
The mind can be cleaned by reciting the *Shabad*
And on the Lord one has to meditate.
Says Nanak, *Sahaj* is brought about with the Guru's grace,
And this is how all the doubts dissipate. (18)

Unclean at heart and clean without,
Clean without and unclean at heart,
They gamble away their days.
They are afflicted by the malady of desire
And forget death in the fray.
They heed not Name, sacred in the *Vedas*,
Like goblins they fritter away.
Says Nanak, those who forsake truth,
They are given to falsehood
And gamble away their days. (19)

Pure within and pure without,
Pure without and pure within,
And doing what the Lord desires.
Soiled not with the touch of falsehood,
Their dreams with truth afire.
Those who profited in the jewel of life,
They are the blessed traders.
Who are pure within, says Nanak,
They are in the presence of the Guru ever. (20)

If a devotee were to come to the Guru,
 To the Guru if a devotee were to come,
 And his heart remains attached,
 He meditates on the Guru's feet,
 He finds himself soulfully matched.
 Forsaking conceit, if he seeks His shelter
 And trusts none other than the Guru's eminence,
 Says Nanak, listen O Godmen!
 Such a devotee is blessed with His presence. (21)

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If someone were to be alienated from the Guru,
 Without the Guru he finds not salvation.
 Salvation he finds in no other way,
 He may go and ask the men of wisdom.
 He may wander about many a life,
 Without the Guru there is no liberation.
 Liberated he is when he comes to the Guru
 And the Guru with His *Shabad* gives him a sermon.
 Says Nanak, pray understand it for sure,
 Without the Guru there is no salvation. (22)

Let's get together, devotees of the True Guru
 And recite the Holy Word.
 Recite the Holy Word of the Guru that is Supreme.
 They who understand it in His mercy,
 They have Him in their conscious stream.
 They sip *Amrit*, remain in the Divine trance
 And contemplate on the Universal Lord.
 Says Nanak, this is the way to recite the Holy Word. (23)

Barring the True Guru's Word
 All else is shallow talk.
 Shallow is the talk without the True Guru,
 It is all shallow.

Shallow are those who present it,
 And shallow are those who listen.
 Shallow indeed is the rest of the flock.
 Their tongue utters the Lord's Name ever
 But their understanding seems to mock.
 Those who have been ensnared by Maya,
 Its only the glib talk what they hawk.
 Says Nanak, barring the True Guru's Word
 All else is shallow talk. (24)

Ramkali III

The Guru's Word is a jewel studded with gems.
 The *Shabad* is a jewel for them who take to it,
 And are dedicated to it all of them.
 As the mind gets attached to *Shabad*,
 Devotion to the True One is born,
 He Himself is the jewel, Himself the diamond
 He whom He informs, says Nanak,
 Finds *Shabad* a jewel studded with gems. (25)

Himself he created Shiva and Shakti,
 The Preceptor established His command.
 He saw to it that His writ ran
 And made the Guru-conscious understand,
 Of the *Shabad* he became fond.
 The Guru-conscious is he whom He blesses.
 He contemplates on the Master Grand.
 Says Nanak, it is the Preceptor Himself
 Who makes one understand His command. (26)

The *Smritis* and the *Shastras* dwell on good and bad,
 But they know not the truth.
 They know not the truth without the Guru,
 They know not the truth.

With the Three Qualities* the world is misled into slumber,
 And the night passes without any fruit.
 They who contemplate on the Name with the Guru's grace,
 Reciting the Holy Word sweet as *Amrit* forsooth,
 Says Nanak, they alone comprehend the truth,
 Who contemplate on God day and night,
 And are found alert in its pursuit. (27)

He who nourishes *the baby* in the mother's womb,
 Why forget Him?
 Why forget such a Bountiful Master?
 Who sustains in the fire of the womb.
 None can ever match him,
 Whom He blesses with His Name.
 He Himself blesses with His Name,
 The Guru-conscious claim.
 Says Nanak, such a bountiful Master,
 Why forget His Name. (28)

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Like the fire in the womb is Maya without.
 Maya and fire are all alike,
 The Master makes us play about.
 One is born if He so wishes
 And attachment with the family sprouts.
 The devotion snaps and desires catch,
 Thus Maya prevails in and out.
 Maya *is a curse* for those who forget the Lord;
 They get attached and are mauled in the duality bout.
 Says Nanak, with the Guru's grace those who contemplate on Him,
 Find the Lord even in Maya's drought. (29)

The Lord is beyond assessment,
 He cannot be assessed.

* *tamas* (The darker urges) *rajas* (passion) and *sattva* (poise).

None has ever been able to assess Him,
 Though many are found obsessed.
 If one were to meet such a Guru,
 One should sacrifice oneself unto Him.
 The ego and conceit suppressed,
 One should merge into Him
 To whom one belongs
 And keep the mind possessed.
 The Lord is beyond assessment.
 Fortunate are they, says Nanak,
 Whom the Lord God has blessed. (30)

I'm a trader, the Lord is my goods-in-trade;
 The Lord is my goods-in-trade, I'm a trader.
 I've got the goods from Him to Whom I pray.
 Remembering the Lord every breath,
 I've earned my wages of the day.
 They alone profit by it those whom He favours.
 Says Nanak, the Lord is my goods-in-trade
 I'm a trader. (31)

Cultivating other tastes, my tongue!
 Your thirst is never slaked.
 Nothing else will slake your thirst
 Until to the pleasure of His company you awake.
 Enjoying the pleasure of His company and living with it,
 You'll never be thirsty.
 This taste is cultivated by His grace,
 He whom the True Guru favours.
 Says Nanak, one forgets all other tastes
 When to the Lord's company one takes. (32)

O Man! the Lord infused the light
 And you into this world arrived.
 The Lord infused His light in you
 Only then you into the world arrived.

God is your father, God is your mother,
 Who created you and brought you to the world wide.
 With the grace of the Guru you realised;
 The game thus started and was soon in its stride.
 Says Nanak, He who conceived the universe,
 He infused the light and you in the world arrived. (33)

Learning that my Lord comes, I am delighted.
 Friends, sing songs of joy.
 My home is sanctified.
 Friends, let's sing songs of joy;
 No more do we suffer from sorrow and anguish.
 At the True Guru's feet, my days are blessed.
 Living in the presence of my Master Charming,
 I learnt the mystic lore from the Guru's *Shabad*
 And enjoyed the Lord's company contemplating on His Name sublime.
 Says Nanak, I've met the Lord Himself,
 Who does everything and is the Doer Divine. (34)

I ask you O man! What good have you done
 Ever since you arrived in this world?
 What good have you done? O man!
 Since you arrived in this world?
 The Lord who created you,
 Never for once on Him you dwelt.
 You came to contemplate on Him by the grace of the Guru
 For which you were despatched by God.
 Says Nanak, he alone comes to be accepted
 Who dedicates himself to the Lord. (35)

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I ask you, my eyes, the Lord has blessed you with light;
 Anyone other than the Lord you must not behold.
 Behold not anyone other than the Lord.
 I've sighted Him with His grace.

The vicious-world that you witness,
 It's also a reflection of the Creator.
 In this, too, I behold His face.
 With the grace of the Guru I've realised.
 Wherever I look, God alone I see.
 There is none beyond the Lord.
 Says Nanak, my eyes were sans light;
 I met the True Guru and was blessed with the Divine sight. (36)

Dear my ears! You were sent to listen to the True One,
 To listen to the True One you were designed.
 You should listen only to the Word True.
 Listening to it you get rejuvenated
 And your tongue is joy-imbued.
 Unknowable, Supreme is the True Word,
 Indescribable in its extent.
 Says Nanak, listen to the Ambrosial Name and get cleansed,
 For listening to the True Word you were sent. (37)

The Lord installed you in a cave
 And blew the wind-instrument through.
 The wind instrument He blew;
 Revealing the Nine Doors,* He kept the Tenth without a clue.
 Those who are seated on the Guru's Portal,
 They are revealed the Tenth Door** true.
 His forms are infinite, His Name like the Nine Treasures.#
 None has been able to measure the extent of my Beau.
 Says Nanak, my beloved Lord installed you in the cave
 And blew the instrument through. (38)

It is a truthful hymn,
 Sing it in a true abode.

* nine outlets like mouth, eyes, ears, etc.

** where one realises God.

blessings achieved by the enlightened. They are spiritual joy, poise, etc.

Sing the hymn in a true abode
 Where you meditate on the True One ever.
 One meditates on the True One if He pleases,
 The Guru-conscious who are in His favour.
 The truth is the master virtue;
 He whom He blesses, he is the receiver,
 Says Nanak, it is a truthful hymn,
 Sing it in a true abode ever. (39)

The blessed ones! Listen to the song of bliss.
 It meets all your needs.
 You imbibe the Lord God,
 And all your afflictions recede.
 As you hear the True Word,
 You are tortured not with sorrow, sickness and disaster.
 The godmen and the good friends are blessed by the Supreme Master.
 They are pure who listen and holy are those who utter
 The Name of the True Guru all around.
 Says Nanak, at the touch of the Guru's feet
 The unstruck melody resounds. (40) 1

Ramkali Sadd* (Summon)

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

He is the Provider, Friend of devotees in the three worlds.
 Realised by those absorbed in the Guru's *Shabad*,
 None other seems to have about Him heard.
 Knowing nothing beyond the Guru's Word,
 Meditating alone on the Name.

* an account of the last hours of passing away of Guru Amar Das recorded by Baba Sunder, a great grandson of the Guru.

Blessed by Nanak and Guru Angad,
 Thereby the Supreme slot, he attained.
 There came the summons for departure,
 The Guru was in the Lord's Name absorbed.
 The Eternal, Immutable, Immeasurable Master
 To Whom he had by devotion evolved. (1)

The Guru accepted the Lord's ordinance,
 And decided to get to his Master.
 The True Guru then made a supplication:
 Pray, do vindicate my honour.
 Vindicate the honour of Your slave
 And bless with the Name immaculate
 Which at the hour of ultimate departure helps,
 And no more does Yama of death suffocate.
 As the True Guru made the supplication,
 The Lord paid heed to the prayer.
 In His grace He granted audience,
 Paying praise and adulation to endear. (2)

Listen, my devotees, sons and brothers,
 My Lord's message has come asking me over.
 I have accepted the ordinance
 Which has found the Lord's favour.
 He is the true devotee of the Guru
 Who abides by the decree of the Lord.
 He is blessed with day and night in rejoicing,
 The Lord clasps him to his heart.
 My sons, brothers and members of the family,
 For yourself you may see,
 The ordinance from Above cannot be altered,
 The Guru must observe the decree. (3)

The True Guru then as He wished sent for His family.
 Said He: None may cry after I am gone.

Such a one I never fawn.
 The friend who respects his friend should rejoice his glory.
 See for yourself, my sons and brothers,
 The True Guru is being honoured by the Deity.
 Then the Guru Himself conferred the royalty
 And the Sikhs, associates and sons
 At the feet of the Guru Ram Das fell in utter humility. (4)

In the end the Guru said,
 After me there should be chanting of the Name Divine.
 The holy should be united to discourse on the Sublime.
 Discoursing on the Sublime, repeating the Name,
 The funeral in the manner of the holy is what the Guru is pleased.
Instead of the rice-offering on leaves, ritual lights,
 The ashes should in the holy pool be released.
 The Guru uttered what the Lord desired
 And thus He merged in the Lord Almighty.
 Ram Das Sodhi was bestowed paste-mark
 As a sign of enlightenment and symbol of piety. (5)

What the True Guru said the *Gursikh* accepted His will sweet.
 The son Mohri presented himself and fell at Ram Das's feet. P-924
 Then everyone fell at the feet of the True Guru,
 In whom the great Guru Himself had transferred.
 He who out of envy *Refrained*
 The True Guru had him obeisance offered.
 It was by the Divine Will that honour was conferred,
 As inscribed since the Primal Time.
 Says Sundar: Godmen! Pray lend me your ear,
 The entire universe fell at the feet of the Guru Sublime. (6) 1

Ramkali V Chhant

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

My Love, my Beloved Lord has come to stand by me by chance
 Dear as life, dear as life my Beau
 Has cast at me a glance.
 Cast a glance enshrined in every heart,
 Like *Amrit* He is sweet
 Though He abides by me, yet we do not meet,
 The thoughtless knows not how to treat.
 Intoxicated with Maya and petty considerations,
 Stricken with illusions there is no union.
 Says Nanak, without the Guru it is not known,
 Her Beau stands by every woman. (1)

Gobind,* my dear Gobind,
 Sustainer of life, dear Gobind,
 Gracious, my dear gracious,
 Bestower of gift, my Lord gracious,
 Bestower of gifts, better than the best,
 Found in every heart pervasive,
 You created a handmaid *in Maya*, found all over.
 And for all the living a corrosive.
 He whom you save, for truth does he crave,
 And contemplates the Word Holy.
 Says Nanak, whom the Lord blesses,
 He is devoted to the Deity. (2)

Proud, of my Lord I am proud.
 You are aware, my Master, You are clever and aware no doubt.
 You are aware, ever Superior.
 Lord! Your Name is nectar *sweet*.
 They taste and are quenched,
 Who have it inscribed in their forehead concrete.
 They attain the Name who sustain.
 Of Him everyone is proud.

* one of the names by which the Divine Entity is known

Says Nanak, the occupant of throne is Eternal
Holy is His court no doubt. (3)

It is rejoicing, the divine rejoicing.
It is said at my Lord's there is rejoicing.
There are paeans, paeans of unstruck melody.
A mystic strain of paeans giving birth to the Word
Proclaiming eternal felicity.
One should meditate on the Lord, attain what is in one's heart.
He never dies, never does He come to depart.
The thirst is quenched, dreams are fulfilled.
Guided by the Guru one meets the Formless Entity.
Says Nanak, in the house of my Lord it is ever felicity. (4) 1

Ramkali V

My self! Meditate on the Lord,
Forget Him not for a moment.
The Name of Lord and Lord alone
Should be your heart's content.
With the Perfection-Incarnate in the heart
The Supreme Lord, Immaculate
Who dispels fear, redeems from sins,
Unbearable sufferings and transmigration does efface.
Master of the universe, Provider, Cherishing Divine,
His virtues should be contemplated.
Supplicates Nanak, in the company of the holy
Day and night He is to be meditated. (1)
The Lotus Feet are the support in which the devotee reposes his faith.
The Name of the illimitable is his capital, property and treasure safe.
He who has his faith in the Lord God's Name,
He enjoys the divine ecstasy.
The Lord Himself is the image of joy and beauty,
Every breath meditating on the Deity.

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Redeemer of the sinner, agent of expiation,
 The Name relieves man of fear.
 Supplicates Nanak, the Name is man's capital,
 The Lotus Feet are his anchor. (2)

Lord! Countless are Your virtues that no one knows.
 The devotees behold Your wondrous deeds and discourse.
 All the living creatures meditate on You,
 You are their Master, their Preceptor.
 All are seekers, you are the lone Bestower,
 The Lord Gracious, of the universe Master.
 He is holy, godly and noble
 Whom the Lord approves.

Supplicates Nanak, he on whom you are gracious,
 His Divine Lord he pursues. (3)

Without virtue, helpless, I come seeking your care.
 I am sacrifice unto my Revered Guru,
 The Name who has in me inhere.
 The Guru blessed me with Name, it was joy all over,
 Fulfilled was my desire.
 Assuaged was the burning sensation, it was peace.
 I met the long-separated sire.
 It was bliss, joy, poise and true felicity,
 With grand chanting of His virtues.
 Supplicates Nanak, the Name of the Lord
 From the Guru Accomplished one imbues. (4) 2

Ramkali V

At the abode of holy it is the soothing sound of mystic music
 That is sung, every morning as you wake.
 It redeems from all suffering and sins
 If as advised by the True Guru, you meditate.

Meditate on the Name, quaff *Amrit*,
 And day and night remember the Lord.
 Yoga, charity and other rituals
 At the Lotus Feet are a reward.
 In loving devotion the Lord gracious
 From all the sufferings redeems.
 Supplicates Nanak, meditating on the Lord
 One swims across the life's stream. (1)

Meditation on the Master is the ocean of peace.
 Lord! The devotees Your virtues chant.
 There is joy and bliss at the Guru's feet,
 And one finds, the peace one would want.
 One comes across the treasure of felicity, freed from suffering,
 In His grace the Lord took care.
 At the Lord's feet fears and doubts fled,
 The tongue came the Name divine to bear.
 Meditating on One, lauding One,
 One comes to behold the One True
 Supplicates Nanak, the Lord was gracious,
 The Guru Accomplished I came to imbue. (2)

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Get together in the company of the holy and listen the Divine laudation.
 The Preceptor is ever gracious, my Lord God,
 Known is neither has limit nor extension.
 He is gracious, annuller of suffering and redeemer of pain.
 Attachment, sorrow and tortuous misdeeds,
 Remembering His Name and they are no strain.
 My Preceptor Lord! They are all Your creation,
 Pray do be gracious that I become dust of Your feet.
 Supplicates Nanak, do be kind, Your Name should be my treat.
 The Lord took the holy in His care, and provided them protection. (3)

They meditate on Him day and night,
 And remain ever in meditation.

He who contemplates swims across the ocean,
 He is free from transmigration.
 Ever in peace, felicity and laudation,
 Accepts with pleasure the Lord's ordination.
 His desires are fulfilled, hopes met,
 And with the Guru True there is union.
 Supplicate Nanak, the Lord Himself brings about the meeting,
 No more there is any suffering and the least a heart burn. (4) 3

Ramkali V
Chhant
Sloka

At the Lotus Feet under His shelter in a trance I laud.
 Says Nanak, meditate on Him, Reliever of suffering is the Lord.

Chhant

Lord is Reliever of suffering, beside Him there is no other.
 He should be meditated upon ever,
 In ocean and land He is everywhere.
 He who is pervasive in ocean and land,
 He should be forgotten not for a moment.
 Blessed are the days of devotion to the Guru,
 All the virtues in Providence are inherent.
 One should serve Him day and night,
 It happens what he pleases.
 Nanak is sacrifice unto the Bestower of peace,
 In the mind and body His light He does release. (1)

Sloka

Meditating on the Lord, mind and body are in peace,
 The curse of duality is shed.

Nanak has sought the Creator's support,
The Lord frees from every dread. (1)

Chhant

He snaps the bonds of agony, the Lord is kind.
One chants hymns of bliss,
Helper of the helpless the Lord you'll find.
Ever Sustainer Lord is he alone,
I am dyed in His colour,
I am united with my forehead at His feet,
Day and night I awake for His favour.
My soul and body, my home and land are His,
Also my figure, youth and substance.
Nanak is ever sacrifice unto Him
Ever and ever fosters the Providence. (2)

Sloka

Let my tongue utter the Name of Lord
And with Master's virtues blend.
Nanak has sought His anchor
The Preceptor must protect in the end. (1)

Chhant

The Master who protects,
You should get attached to His apron.
Meditate on the Kind Lord in the company of the holy,
The propitiating of your mind better shun.
Seek His anchor alone, dedicate yourself to Him,
With your faith in the prop of earth.
Dyed in His colour in the company of the holy,
Swim across to the yonder berth.

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Freed from the torture of transmigration,
 You will never come again to blame.
 Nanak is sacrifice to the Accomplished Soul,
 Who is constant and ever remains the same. (3)

Dharma, riches, indulgence and liberation are with Master's wed.
 Every desire is fulfilled,
 Says Nanak, if it has been inscribed on the forehead. (1)

Chhant

All my desires are fulfilled, I've met the Lord, Immaculate.
 It is a matter of bliss O man of great good fortune!
 The Lord Himself in our house is manifest.
 The jewel has come home because of previous merit.
 Him how do I greet?
 Perfection-incarnate, Bestower of peace and poise,
 With which tongue do I Him entreat.
 Himself He brought about the union,
 Held and clasped me to his bosom.
 Other than His we have no place to go.
 Nanak is sacrifice unto the Creator
 Who is every one's tow.

Raga Ramkali V

Sister friends! Let us sing thrilling song
 And meditate on the Sire.
 Serving the True Guru, sister-friends!
 You gain what you desire.

**Ramkali V
Rutin (Seasons)**

Sloka

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

**Propitiating the Lord Preceptor I seek dust of the feet of holy.
Shedding my ego I meditate on the Lord,
Says Nanak, everywhere prevails the Deity. (1)**

**Redeemer from sins, reliever of fear, ocean of peace is the Lord.
Helper of the Helpless, Remover of suffering,
Day and night Nanak meditates on God. (2)**

Chhant

**Men of good fortune! Sing songs of His glory
It makes for His favour.
Any seasons, any month, any fortnight, any hour
The celebrated Name you should savour.
Blessed are they who, dyed in His dye, remain in Him absorbed.
Their life is fruitful
Who meditate on their Lord.
Indulging in charities and performing rituals compare not,
From the sins it redeems.
Supplicates Nanak, I exist on meditation,
From transmigration it reprieves. (1)**

Sloka

**Making endeavour to pay obeisance to the Lord
Is a virtue of value beyond reach and cognition.**

The discourse is welcome which pleases Him.
 Nanak's anchor being mere meditation. (1)
 Friends! Come in the care of the holy,
 And meditate on the Limitless Lord.
 The shrivelled and dried get green,
 Says Nanak, if one were to utter the Name of God. (2) 1

Chhant

Welcome is Spring.
Chet and *Baisakh* are the mouths of mirth.
 Meeting the Spouse rejuvenates
 Mind, body and also the breath.
 With the Spouse at home ever,
 A touch of His lotus feet and I am in a blissful bloom.
 Charming, Accomplished Suave and Enlightened,
 Beyond computation are the virtues of my Guru.
 Meeting Him was great good fortune.
 It cured me of maladies,
 And fulfilled were my desires.
 Supplicates Nanak, getting to the Lord's shelter
 The fear of Yama altogether expires. (2)

P-928

Sloka

Without congregating in the holy company the world is misled in doing ritual deeds
 As inscribed in the lot, it is tied in tender ties of Maya creed.
 Those whom he pleases are united, Himself He separates. (1)
 Says Nanak, they are taken in His care whom He highly rates. (2)

Chhant

The summer is highly tortuous,
 The months of *Jeth** and *Asadh*** exude heat.

* months of May - June

** June - July

Separated from her love, the deserted
 Enjoys not a glance sweet.
 Without a glimpse she dies pining,
 Deluded by her peerless pride.
 The way fish wreathes without water
 Attached to Maya the Lord she has herself denied.
 Because of her sins she dreads.
 Yama takes her to task
 Supplicates Nanak under the Lord's protection
 They get what they ask. (3)

Sloka

Infatuated with the Beloved Lord without Him I can live not for a moment.
 He lodges in my mind and body
 Says Nanak, on His own as a content. (1)

Extending His arm the Beloved picked me up,
 He who is my love for ages odd,
 He made a handmaid of me,
 For the pleasure of His heart. (2)

Chhant

Pleasant is the rainy season.
Sawan[#] and *Bhadon*⁺ are the months of reverence
 The clouds gather thick, it is water all over,
 And the flowers full of fragrance.
 The Lord prevails every heart
 The abodes overflow with treasures nine.

Meditating on the Master, Knower of heart,
 Everyone liberated feels fine.

[#] July – August ⁺ August – September

Dyed in the Lord's colour no ill pesters,
 The Lord is ever kind.
 Supplicate Nanak, I realised the Spouse,
 Ever pleasant whom I find. (4)

Sloka

Hope frustrated I knock about, where do I behold the Lord?
 Is there a benefactor,
 Who can bring about the union of Nanak with God? (1)

I have no peace without meeting Him,
 I can live not for a moment.
 In the company of the holy, says Nanak,
 One can verily feel content. (2)

Chhant

It is winter with its gorgeousness,
 In *Assu** and *Karkat*** she longs for the Beau
 She looks around for a glimpse,
 Where she could one find the Treasure of Virtue.
 Without the beloved, there is no peace,
 The necklace and bracelets become a curse.
 Beauteous, suave, enlightened and shrewd,
 Without breath does she look like a hearse.
 She wanders around in ten directions,
 With a longing for the union in heart.
 Supplicates Nanak, pray do be gracious
 Let me meet, my store of virtues, Lord. (5)

Sloka

Subsided is the burning sensation, it is calm.
 There is quietitude in mind and body,

P-929

* September – October ** October – November

Says Nanak, I met the Accomplished Master,
I suffer no more the delusion of duality. (1)

The Lord Himself deputed the holy,
He is no different from you and me.
Says Nanak, my delusions are dispelled
Meditating on the Pervasive Deity. (2)

Chhant

In winter it is chilly cold.
In *Poh** and *Maghar*** the Lord Himself reveals.
Free from trauma I had His glimpse.
I am relieved from Maya's treacherous deals.
All the objectives fulfilled, I met the Master,
At His feet I serve Him as a slave.
Decorated with necklace, armlets and rest,
I chant hymns of the Inaccessible and the Wondrous *I crave*.
In loving devotion who quest for the Lord
By Yama they are never berated.
Supplicates Nanak, those whom the Lord unites,
The lovers are never separated. (6)

Sloka

As the one happily-married imbibes the Lord,
No more her heart deflects.
Says Nanak, those who are in the sacred company holy,
The Lord Himself for them manifests. (1)

Singing, playing, merry-making one enjoys with the Beloved.
What one desires one obtains,
Says Nanak, where the Lord's Name is uttered. (2)

* November – December ** December – January

Chant

The season of snow is pleasing,
Magh# and *Phagun+* invigorate.
 My sister-friends! Let us sing songs of joy,
 My Lord has come home in-state
 Home has come my jewel as I contemplated,
 My cosy bed is warm.
 Forest trees, grass blades and the Three Worlds
 Have bloomed beholding His charm.
 Meeting the Master my desire is fulfilled,
 As in my mind the holy spell I repeat.
 Supplicates Nanak, let us indulge in rejoicing.
 The Lord God in my Spouse I meet. (7)

Sloka

The holy ever helps, they ferry across the ocean.
 Above everything else says Nanak is meditation. (1)
 Those who have realised they swim across,
 They are heroes, they are brave.
 Nanak is sacrifice unto them
 Meditating on the Lord, they land on the shore for which they crave. (2)

Chhant

Those lodging the Guru's feet in their heart are above all,
 Their ills are redeemed.
 They are freed from the tyranny of transmigration,
 With the holy are they teamed.
 Dyed in the divine dye, they get into the state of poise,
 Not for a moment their Lord they forget from their mind.

Shedding their ego they seek shelter of the One
 Who is Accomplished and kind.
 The store of virtues, Master of felicity
 I salute the Primal.
 Supplicates Nanak, pray do be gracious,
 From age to age you remain Eternal. (1) 6.8

Ramkali I Dakhni Oankar

P-930

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

It is the Divine Will that Brahma came into being.
 It is the Divine Will that he was bestowed perception
 It is the Divine Will that eternity and the ages were created.
 Is the Divine Will that the *Vedas* were produced.
 It is the Divine Will that the Word, the saviour, descended.
 It is the Divine Will that the God-conscious are emancipated.
 The Word-Divine should be carefully listened to.
 The Word-Divine is the essence of the Three Worlds. (1)
 Listen scribe! Of what use are these entanglements?
 You should write the Divine Name alone,
 The Creator of the firmament. (1)

Refrain

Sassa stands for *srisht*, the universe created in *Sahaj*,
 The three worlds with one light.
 Guided by the Guru one can find the substance,
 Gather the orient pearls one might.
 He learns, understands, studies and imbibes,
 That the True in all the beings is lodged.
 And the devotee arrives at truth,
 That without the True the world is fraud. (2)



Dhadha, stands for *dharma*,
 Those devoted to *dharma* are virtuous and steadfast,
 Says *Dhadha*, should they smear *dhool*, dust of the feet of the holy on their face,
 The waste iron would be in gold cast.
 Hail the Creator of universe the Unincarnate,
 True in word and measure
 The Lord's ways are known to the Lord,
 Or the Guru the heroic Seer. (3)

Given to duality are sequestered from light,
 They waste in ego and vice.
 Relish not the melody of the Guru's hymns,
 Of profundity and depth they remain unwise.
 What the Guru says is *Amrit*,
 It makes the mind and body truthful.
 He Himself bestows to the Guru-guided
 And make him quaff it bowlful. (4)

Everyone subscribes to the Divine unity,
 Yet they are given to ego and pride.
 He who realises the One inside and out,
 He arrives at the Mansion where He does reside.
 The Lord is close, don't you consider Him far,
 In the entire universe He is pervasive.
 There is but One God, none else
 Says Nanak he is All-inclusive. (5)

How do I control the Creator? He cannot be held nor measured.
 The world is deluded by Maya
 In falsehood it is reared.
 Caught in avarice and greed
 Here and hereafter it is severed.
 Subscribing to the One gains one His state and extent,
 From transmigration is one recovered.



An absolute discipline a single colour, a single form,
 In air, water and fire, he reflects His charm.
 He is the life force in the Three Worlds.
 He who realises it he is exalted.
 He who with his enlightenment and meditation remains equable.
 Guided by the Guru, he gets to the fable.
 He whom he bestows he gains felicity
 And comes for testament at the door of the Deity
 In land and water the refulgence of His light prevails. (7)

The community of all the three worlds my Master hails.
 Like dawn Himself he manifests
 In His grace with a visit He does bless.
 From the low clouds unceasingly it rains,
 Like unending rhym of the Holy Word strain.
 He who realises the truth of this mystery.
 He is the Creator He is the deity. (8)

When the sun rises, the demons are destroyed
 He who studies the Holy Word having the higher angle employed,
 He has a view of the beginning and end.
 Himself the Lord creates, expands, enlightens and His ears does lend,
 It is the Creator Who bestows body and mind. P-931
 It's He who in the mouth and mind is enshrined.
 The Lord is the life-force, none other,
 Says Nanak, who are devoted to the Name are considered Superior. (9)

In loving devotion who contemplates Lord,
 Shedding ego he gives the fight hard.
 Day and night who remains absorbed,
 In the three worlds and the *Yugas* four he receives accord.
 He who realises becomes like Him,
 Free from Maya, he is ever in trim.
 He remains verily attuned to the Lord,
 With the Word Holy lodged in his heart. (10)

Bear no ill, drink *Amrit* to your fill, not long in the world you last,
 The *rajas*, royalty and the wretched no one lives for ever.
 Even the four ages in this mould are cast.
 No one can help remain here,
 To whom shall I supplicate?
 The Holy Word alone is cure-all,
 Which in wisdom the Guru does infiltrate. (11)

Having lost my life in false modesty as I depart, I've cast off the veil.
 The mad mother-in-law is no more on my trail.
 I have a love-call from my Beloved, I find myself in bliss.
 Dyed in red I've become red, guided by the Guru, my heartbeat suffers no miss. (12)

Worthwhile gain is the jewel of Name.
 Avarice and greed are a *wicked* game
 Calumny, inundo and back-biting are a shame.
 The self-possessed is blind, thoughtless, of ill-fame
 He came to the world for gain.
 Here like a bonded labour is being cheated in chain.
 Profit should be Name and the faith,
 Its true honour from true Lord, Nanak sayth. (13)

Came for good deeds, in the world he is on Yama's path.
 To reign in Maya none the prowess hath.
 Should the felicity of wealth be found in the low-born,
 Both rich and poor would meet and get warm.
 If he has wealth, the stupid is wise.
 The world devoid of devotion is mad, must capsize.
 Lord in all the hearts rests,
 To whom he is gracious He manifests. (14)

He has created *Yugas* and yet He is above rancour,
 Beyond birth and death and involvement in affairs.
 What ever is visible is He Himself.

Himself he creates and Himself does establish,
 Unknowable Himself He is involved in tasks.
 Whether it is *Yoga* praxis or the life-force mask,
 Good deeds lead to the life true and of facility
 Without the Name how can one find liberty? (15)

In the absence of Name the body gets out of control.
 Why not seek God and free the mind from agony's hold?
 The wayfarer comes and goes,
 What he brought and what he tows?
 Without Name, it is loss in every affair,
 One gains profit when the Lord takes care.
 A merchant enters into trade,
 Without the Name he earns not praise. (16)

He who appraises virtues he is enlightened.
 Enlightenment is contained in virtuous embodiment.
 It is rare that one comes across those who bestow virtue.
 Good deeds are committed if directed by the Guru.
 The Inaccessible, Unknowable His value cannot one access, P-932
 One meets Him whom Himself he does bless.
 The virtuous does good deeds daily,
 Guided by the Guru, says Nanak he realises the deity. (17)

In lust and wrath the body degenerate.
 The way gold is melted by borax phosphate.
 If it bears the gold-testers' severe test,
 In the eyes of the jeweller it is of quality best.
 The world is like cattle and ego the butcher,
 The man acts as it is recorded on his palm earlier.
 He who does he draws the reward,
 There is nothing more in this ambience to record. (18)

Came across *Amrit* after long queue,
 The Guru blessed, seeing my humility.

Everyone claims to be genuine.
 The genuine jewel in all the four *Yugas* is known as One.
 We died eating and drinking without realising the Lord.
 The ego in us died in an instant when we imbibed the Word.
 Those who accept death their hearts don't shake,
 With the Guru's blessings the Name they take. (19)

His abode is in deep sky in its deeper zone,
 Where He chants hymns in poise and peaceful home.
 There are no arrival and no one departs,
 Blessed by the Guru, they remain absorbed.
 The sky is inaccessible, bare and eternal,
 Where the mind is still and concentration purposeful.
 Meditation saves from transmigration spell.
 What Guru says is the essence of truth
 The rest without Name is mere pell-mell. (20)

I have exhausted myself going about far and wide.
 Endless times I have been born and died.
 Countless mothers, fathers, sons and daughters
 And then numerous preceptors and followers.
 Liberation is not obtained by raw preceptors.
 There may be several wives with one spouse,
 Like devotees wedded to live and die in a house.
 Looking around for Him in ten directions, at home I find Him.
 It was a union by the True Guru brought about. (21)

The devotee lauds and meditates.
 The devotee appraises and helps others appreciate.
 The devotee comes and goes unafraid.
 Shedding impurity his ill-fame laid.
 The devotee is contemplation-incarnate of the mystic melody and sacred verses
 The devotee is the image of holy bath, discipline and ritual practices.
 The devotee is the essence of *Shabad* and nectar core.
 Says Nanak, the devotee swims across to the other shore. (22)

The restless mind doesn't take roots,
 Like a deer ravaging tender shoots.
 He who concentrates his mind on the Lotus Feet,
 He enjoys long life and meditation is his daily feed.
 Everyone appears to be anxiety-ridden,
 He is peaceful who is divine-smitten.
 He who has the Lord lodged in his heart and with the Name abides,
 He is liberated with glory back home he rides. (23)

As the body gets old, it disintegrates,
 Then it dissolves, the worldly wisdom states.
 He who treat weal and woe alike,
 Snapping bonds to his home he arrives.
 Maya is false, it has the world deluded,
 What is inscribed must be concluded,
 The youth wanes, old age follows,
 The body declines and turns into fungus hollow. (24) P-933

The Lord Himself in the three worlds I see,
 At every age the Provider is none other than He.
 Pray take care of me the way You please!
 I seek Your laudation which does glory release.
 I remain awake as You resolve,
 When You please in You I dissolve.
 I hail the Lord Sweet,
 Guided by the Guru whom must I meet. (25)

Man comes in conflict with the world because of his crazy talk.
 As he realises his madness he dies in a state of shock.
 He is born and dies but realises not the truth of life.
 With hopes broken, he comes and goes and dies in strife.
 Regretting and grieving mind with dust he lies.
 He who takes to laudation death its noose not ties.
 Chanting the Lord's praises Nine Treasures are the prize.
 He Himself bestows as he likes. (26)

His Words of wisdom, Himself he understands.
 Himself He realises, Himself he comprehends.
 What the Guru says the man imbibes.
 What is immaculate, the Truthful likes.
 In the Guru's ocean, there is no dearth of pearls.
 Rubies, gems and precious stones swirl.
 What the Guru says should be done.
 Why must the Guru's way one shun?
 Guided by the Guru, says Nanak, get merged in truth should one. (27)

In the face of rude arguments love forsakes.
 Pulled from both ends the arm brakes.
 Foul language the love-ties hurt.
 The wife of ill ways the spouse would desert.
 A knot untied can be tied with second thought.
 With the Holy Word back home is one brought.
 In truth there is never a loss.
 Prevails in the three worlds my Supreme Boss. (28)

The mind should be restrained and kept steady.
 Those involved in clashes are bad-mannered, regret and worry.
 The Lord remains the One, the rest are wives.
 She who is false, many a guises tries.
 Going astray she is restrained.
 Summoned to the Mansion unhindered she came.
 Disciplined by the Holy Word towards truth she makes.
 She is happily-married whom the Lord undertakes. (29)

Wavering and wandering, sister friends, my robes and make-up are worn.
 There is no peace in envy,
 Without fear the entire family is torn.
 She who lives in the fear of Lord,
 Meets the Lord Compassionate.
 The Guru made her fearless,
 Unafraid, the Lord she does contemplate.
 Living on the mountain, the distance appeared too long,

But when I had a close look, it was not far.
 When my mind was satiated with *Shabad*,
 I quaffed *Amrit* to the content of my heart.
 Everyone asks for something or the other,
 Him He grants whom He pleases.
 With what is obtained at the Guru's portal,
 Every want of the devotee ceases. (30)

In my quest, I went about searching while many a mighty collapsed.
 The heavy weight crumbled,
 And the humble to the yonder shore dashed.
 I am sacrifice unto them
 Who have realised the Eternal, Incompassable Lord.
 A touch of the dust of their feet bestows liberation,
 And with the holy one finds accord.
 I have dedicated myself to the Guru,
 And gained the Holy Name.
 I serve the one who has bestowed it to me,
 Sacrificed unto Him I remain.
 He who builds also destroys.
 There is none other than Him.
 Blessed by the Guru I meditate on the Master.
 I suffer no woe, no whim. (31)

P-934

I have none, whose hand should I hold,
 There was none, nor there would be any.
 I am humbled in transmigration,
 Duality being my malady.
 Man without Name is like a saltpetre wall that must collapse.
 Without Name there is no liberation,
 In the hell one does lapse.
 One tries to account for the Incompassable.
 The unenlightened is devoid of sense,
 Without the Guru no knowledge is possible.
 When the string of the *rabab* is snapped,

There is no melody of separation.
 The Lord unites the separated,
 Says Nanak, by creating a suitable occasion. (32)

The body is a tree with mind as its reed.
 The tree has five birds on it settled,
 In harmony they peck their feed,
 Without any fear of snare in their mind rattled.
 Those who fly towards it for rich harvest,
 Have their wings snapped and get caught in snare;
 Their faults landing them in the misfortune's net.
 Without truth how can one be liberated?
 The Lord's Name is the gem which one's *karmas* get.
 One is free when He sets free,
 He is the Supreme banker for debt.
 Blessed by the Guru comes liberation,
 If in His grace He would let.
 He has all the glory under His discipline,
 He gets it with whom He is impressed. (33)

The mind suffers tremors as from its abode it is dislocated.
 The True One! You are the abode, Yourself the glory,
 Without you no task is completed.
 Immutable is the Lord, Immutable the Guru,
 Immutable is the contemplation true.
 You Lord over the celestial beings,
 As well as the have-not crew.
 You prevail all over,
 You are the Bestower Beau.
 Wherever I turn I find my Master,
 Without any limit are you.
 Pervading every nook and corner,
 With the Guru's Word to imbue.
 You bestow unasked charities
 The Lord Supreme, Inaccessible, Wondrous True. (34)

The Compassionate Lord, in Your Grace, You grant favour,
 You do so and take care.
 Do be kind and bring about the union,
 In an instant You make and tear.
 You are ever wise, ever aware,
 You bestow charity and more charity.
 Doing away with penury, killing suffering.
 Granting enlightenment and meditation to the devotee. (35)

Why grieve over the loss of wealth? It is the low who are attached to lucre.
 Rare are those who garner truth
 With Name and love pure.
 Should you be absorbed in the True Lord,
 If the lucre leaves you, let it be.
 With faith in the Creator,
 One should give one's life if necessary.
 Those who are blessed with the Holy Word in their heart
 Are free from worldly preoccupation.
 Their foes become friends,
 When they propitiate the Lord in meditation.
 The abject, I wandered about in wilderness in quest
 Lay in my home at the door.
 I realised it when the True Guru brought about,
 I was free from the transmigration chore. (36)

Many a ritual act earns not liberation.
 Without good deeds to Yama's domain must one go.
 He is saved neither here nor there,
 Evil leads to regret and sorrow.
 He who is neither enlightened nor does meditation,
 Without Name how will he be fearless.
 And realise the damage of ego?
 Exhausted I know not how to cross over
 Nor do I know the destination.
 I have no dear friend either.

P-935

To whom I carry my petition.
 Says Nanak, should one chant Name of the Beloved,
 He must bring about the union.
 He who separated should have us meet
 In the Cherished Guru's loving devotion. (37)

Evil is reprehensible yet the evil-doer holds it dear.
 He trades in evil,
 Evil he does everywhere cater.
 Relinquishing evil if he were himself to understand,
 He would suffer neither sorrow, sequestration
 Nor to affliction remand.
 How to avoid falling into hell? How save oneself from Yama's snare?
 How forget transmigration?
 And escape falsehood and death's scare?
 Involved in problems, man is lost in their concern.
 Without Name there is no liberation,
 Lost in evil, to evil does one turn. (38)

The crow is again caught in the net;
 He regrets it but it's too late.
 Even trapped, he pecks at the feed,
 But tries not to understand.
 Only if he meets the True Guru,
 Will his eyes open, he can be freed.
 Like a fish you are caught in a death-trap.
 Without the help of the benevolent Guru,
 There is no deliverance,
 You come and go and thus maintain.
 Dyed in fast colour
 You remain absorbed in Him.
 Emancipated this way
 You never get caught in the trap again. (39)

She entreats him repeatedly as brother,
 But the brother has himself estranged.
 The brother repairs for his home,
 The sister in separation consigns herself to flames.
 The daughter in her father's house looks for a youth to love.
 O damsel! If you are looking for a mate,
 The True Guru you must serve.
 It is rare that an enlightened one realises
 That it is with truth that the True Guru one can have.
 Every exaltation lies in the hands of the Master,
 He whom He pleases He does give.
 Not many contemplate the scriptures,
 It is the Guru-guided with this who live.
 Holy Word is the utterance of Lord Supreme
 Which lodgement with true home does give. (40)

He breaks and makes;
 Those He makes He breaks again.
 He destroys and builds,
 The built He destroys in His Vain.
 Brimful ponds He dries,
 The dried ponds he fills,
 The Lord Accomplished sans strain.
 Those deluded are crazy,
 Nothing without good fortune is achieved.
 The lead of the devotee is in the hands of the Preceptor,
 Where he leads one must proceed.
 Those who laud the Lord are dyed in His dye,
 They don't have to regret and plead.
 Says *Bhabba* that is *bhale* meaning if they seek the Lord
 The devotee is lodged in his home indeed.
Bhabba also denotes that *bhojal* that is the ocean is arduous.
 One should swim without any desire.
 Blessed by the Guru one should realise oneself,
 Even when one lives should one expire. (41)

Crying for Maya they died, Maya didn't them accompany.

When the swan *of life* left half-heartedly,

Maya was found tardy.

The false is tortured by Yama,

His misdeeds with him do go.

Had it any virtues accompanying him,

To the world he would say no.

Died crying for Maya,

In the absence of Name he suffered blow after blow.

Where are the citadels, mansions and courts?

Says Nanak, without the True Name, it is coming and going, false sports.

He is all clever, everything He knows. (42)

P-936

Those who come must go, albeit while returning they regret.

It is a course of eighty-four lakh species,

Which cannot be reduced or enhanced in fact.

They are saved who the Lord adore.

Their task achieved, Maya is a problem no more.

Whosoever I behold, must depart;

Whom shall I make friends?

Dedicate myself and my mind and body present.

You are the Eternal Creator, my Master!

It is You who are my support.

I am humbled with the Guru's Word,

It is on the *Shabad* that I dote. (43)

Neither kings nor nobles will run.

Those exalted, penury stricken or beggars,

They must take their turn.

None to provide them succour

It is an arduous path with deep lakes and mountains high.

I die with the pricks of misdeeds which occur,

How can one go back home without virtue?

The virtuous meets the True,

How do I meet my Love?

Let me be the image of Him,
 By meditating on the Lord Above.
 He who is obsessed with misdeeds must have some virtue.
 Virtues are not identified, without the True Guru,
 And as long as the *Shabad* one doesn't imbue. (44)

The soldiers as engaged have taken charge of their posts,
 They serve their Master dutifully and of their rewards boast.
 Avarice, good and misdeeds of their mind they cast,
 Defending the citadel of the Lord.
 They have never lost.
 Should an employee of the Master
 In his replies be impertinent,
 He loses his face
 And receives no enhancement.
 All glory is in the hands of my Beloved,
 He alone grants, He is fair.
 When He does Himself, whom to blame?
 Nobody dare interfere. (45)

Think of none else I can,
 Who should occupy the throne.
 The Lord God redeems from hell,
 He is True, Truthful He is known.
 I go around forests and pastures in quest,
 With my mind contemplating the Master.
 Of rubies, jewels and pearls,
 In His hands He has a treasure.
 Single-minded with loving devotion as my virtues,
 I meet my Preceptor.
 Says Nanak, the Beloved is met with Love,
 And one avails of it hereafter.
 He who created the universe and gave it a form,
 Guided by Guru, the Inaccessible should be contemplated
 Who is without limit and any norm. (46)

Rharha that is RH stands for *Rhurha* which is Beauteous God,
Other than Him there is no other Lord.

Rharha denotes that you should listen to the snake-spell,

But with the Master in your mind

The Lord is gained with the Guru's blessings,

Don't you be misled with delusion of any kind.

He is the true banker who has Lord as his wherewithal,

The Guru Accomplished does him exalt.

By beauteous *Bani** and the Guru's Lord is obtained the Bard. P-937

Shed is ego, annulled are sufferings,

The bride gains as her groom, the Lord. (47)

Hoarding gold and silver is false wealth like poison and ashes.

He who hoards wealth and styles himself wealthy,

In duality himself trashes.

The Truthful garner truth,

The True Name invaluable.

With the grace of God they become immaculate

With holy repute and utterances truly noble.

Lord! You are the Truly cherished friend,

You are the pool, You are the swan on its shore

He who has the True lodged in his heart,

I am sacrifice unto him and more.

Maya, the charmer, deludes,

You should cultivate the One who created the dame

The men of vision are aware

That poison and *Amrit* are the same. (48)

Without having been forgiven have become extinct innumerable in number.

They are incomputable, how do I count?

Beyond reckoning are those in eternal slumber.

He who realises his Master,

His bonds are snapped and again not tied.

* scripture

Solemnised by *Shabad*, he enters the Mansion,
 He is forgiven and in peace does abide.
 Should you cultivate meditation,
 He would come to lodge in your heart.
 He would reflect ever in your mind and body,
 With virtue and entertainment on your part.
 Ego devastates and destroys,
 Other than the Lord, everything is waste.
 After having created the man,
 He comes to lodge Himself in him in-state. (49)

The ways of Creator no one would know,
 What He does must inevitably show.
 For wealth one should meditate on the Lord,
 But one gets what has been inscribed in the record.
 For wealth the servants become thieves,
 But with no one wealth ever accompanies.
 Without truth one is welcome not at the Portal Divine,
 He who sips *Amrit*, liberated in the end himself he does find. (50)

Sister friend! Looking around I am astonished.
 As I am enlightened with *Shabad*,
 My overbearing ego has vanished.
 I would be exhausted doing up myself
 With necklace, string of pearls and many a bracelet.
 Meeting the Beloved I am at peace,
 I have a necklace of virtues around my neck.
 Says Nanak, guided by the Guru one gains
 Love and endearment of the Lord to deck.
 Who has attained peace without the Lord?
 One should look within and check.
 One should read about Lord, imbibe the Divine,
 With His love should one peck.
 Laud Him, meditate on Him
 And embark on His deck. (51)

Sister-friend! What has been inscribed by the Creator no one may efface.

He who created the conditions,
 He must have them sorted out with His grace.
 All the glory is in the hands of the Creator,
 Guided by the Guru one can trace.
 His ordination cannot be ignored,
 Man has somehow got to face.
 A kind glance and one attains peace,
 In his contemplation of *Shabad* could Nanak trace.
 The self possessed were drowned,
 Those who contemplated were seen on the surface.
 He who cannot be seen,
 How can he be described?
 I am sacrifice unto my Guru
 In my heart who had Him inscribed. (52)

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The pedagogue should be considered learned,
 With his learning in poise if he remains.
 Contemplates his learning, arrives at the essence,
 Yet contact with the Lord he maintains.
 The self-possessed sells his learning,
 He earns poison and poison him sustains.
 The stupid contemplates not on the Word Holy,
 From knowledge and understanding he *Refrains*. (53)

The pedagogue is God-directed
 If his wisdom to his pupils he imparts.
 Contemplates on Name, amasses Name
 And in the world receives the reward.
 On a clean tablet with a clean heart,
 Studies truth of the Word of God.
 Says Nanak, he is truly learned and knowledgeable with insight,
 Who wears around neck the necklace of the Name of Lord. (54) 1

**Ramkali I
Sidh Gosht**

(Guru Nanak's dialogue with miracle-makers)

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

The *siddhas* sat in an assembly,
A venerable gathering of the holy.

I salute the Truthful and the Exalted!
I would slice my head
And offer it to Him with my body and soul.
Says Nanak, it is in the company of saints
That one realises the truth
Which leads to poise and glory sublime. (1)
It's no use knocking about.
It is the truth alone that purifies;
Without the True Word
There is no salvation I find. (1)

Refrain

**“Who are you?
What is your name?
What course have you adopted?
For what purpose?
Tell us the truth.
This is what we pray for.
We are sacrifice unto the saints!
Where is your seat?
Where do you belong?
Where do you come from?”**
Says Nanak:
Listen O ascetics!
Do you wish to know which path I follow? (2)

My seat is in my heart
 Which is my constant resort.
 I walk the path, my True Guru selected.
 And I adopt the course in poise as directed.
 I live as He pleases,
 I sit in meditation on the True
 As initiated by the Guru.
 Those who are God-conscious know
 That one merges into the Truthful
 If He came perception to bestow. (3)

“**T**he world is a virtual hazardous ocean
 How does one cross it?”
 Asks Charpat, “O Nanak, the recluse!
 Tell us the secret of salvation.”
 Says Nanak:
 He who asks the question understands it better,
 What reply can one give a master? (4)

The way a lotus lives in water unfringed,
 Or a duck swims against the current,
 One should meditate on the Divine Hymn.
 As far the way to cruise across the dreaded ocean,
 One should opt for loneliness
 And concentrate on the Absolute Lord.
 Cherishing hope even in hopelessness,
 You see and make others see
 The Inaccessible and the Incomprehensible.
 Nanak is slave of the Almighty God. (5)

“**L**isten O Master!
 It is our prayer,
 We wish you to kindly state.
 Don't take offence,

Pray, tell us, how can one gain access to the Guru's gate?"

Says Nanak:

With Name as support,
The restless mind finds abode in the House of Truth
When one takes to truth,
The Creator brings about the union forsooth. (6)

Say the *yogis*, continuing their plea,
"We have quit our avocation and its status,
We live under trees and in woods in the jungle,
Roots and fruits form our food,
We go and bathe at the places of pilgrimage,
And thereby remain contented
Without committing any sins."
Observes Loharipa, the Deputy of Gorakh,
"This is our way of seeking union with the Lord within." (7)

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Says Nanak:

Abiding in marketplace you sleep not.
With covetousness your heart you feed.
Without His Name your mind is not at rest,
You are afflicted with hunger and greed.
Within me my Guru has created the shop and the shopping-centre, in poise,
I trade here in truth, in His grace sublime.
I sleep and eat a little,
This is the essence of my creed. (8)

You wear the robes of a *Yogi*,
With earrings, a beggar's bowl and garbs patched.
Out of the six schools of philosophy
Adopting one and following it in essence,
This is the way to harness the mind
So that you fault not again and get attacked. (9)

The Guru-conscious understand as the essential *Yoga*.
 The Divine Word, enshrined within you.
 Your earrings should be shedding ego and attachment,
 Forsaking lust, anger, conceit,
 Inculcate understanding of the Guru's teachings.
 If these are your begging bowl and the garb patched
 And you see God everywhere,
 The Lord must cruise you through.
 He is True; His Name is Truthful.
 It is testified by my Guru. (10)

Your beggar's bowl should be detachment from the world,
 And the five elements your head-gear.
 Your body should be the prayer-mat,
 And the lion-cloth your mind.
 Truth, contentment and self-discipline be your companions.
 Thus you become God-conscious and you meditate on His Name sublime. (11)

“**W**ho is the unmanifest?
 Who is liberated?
 Who is the link between what is inside and out?
 Who comes and who goes?
 Who it is who pervades the three worlds about?” (12)

Says Nanak:
He pervades every heart.
 Those devoted to the Guru are emancipated.
 It is the Divine Word which links,
 He who is within and the One without.
 Those who are conceited die;
 They come and go.
 The Guru-conscious remain tuned to the liberated. (13)

“**H**ow is one caught and devoured by the serpent of evil?
 How does one lose?”

How does one gain?
 How does one remain pure?
 How does one dispel darkness?
 We shall take as our Guru
 One who can reveal this secret and cure.” (14)

Says Nanak:
The misled gets caught
 And is devoured by the serpent of evil.
 The conceited losses,
 The Guru-conscious gains the Lord.
 Meeting the True Guru dispels darkness.
 When one is rid of ego, one merges in God. (15)

He who is tied to the infinite,
 Doesn't collapse like a wall;
 His soul doesn't fly off like a swan.
 The cave of bliss becomes his permanent abode.
 Says Nanak, the True Lord loves the true man. (16)

“**W**hat for have you renunciated your home?
 What for have you adopted the garb of a recluse?
 What are the wares you trade in?
 How will you go across and cruise?” (17)

Says Nanak:
I became a recluse in search of the Guru-conscious.
 It is to have a glimpse of the Lord
 That I have adopted this form.
 I trade in truth alone,
 I shall cruise across with the Guru's charm. (18)

“**H**ow have you changed the course of your life?
 To whom are you attached?

How have you curbed your dreams and desires?
 With what device did you kindle the light within?
 How can one eat* iron without teeth?
 O Nanak! Acquaint us with the truth that is higher.” (19)

Says Nanak:

Born with the True Guru’s blessings,
 I’ve changed the course of my life;
 I’ve attuned my mind to the celestial symphony.
 I’ve set fire to all my wants and desires.
 With the grace of the Guru, I found the light within me, we crave.
 I quelled the whims**
 And I ate iron without teeth.
 It’s only the Saviour who saves. (20)

“**A**s regards the beginning,
 what do you think?
 Which sphere of the void did He dwell in?
 What is the measure of knowledge?
 Who is it that lives in everyone’s heart?
 How can one escape the blow of death?
 And how does one go to the house of the Fearless?
 How does one become steady occupying the seat of contentment?
 And annihilate one’s adversaries?”

Says Nanak:

With Guru’s Divine Word, the evil of ego is undone:
 One gains admission into His cave.
 He who has brought about Creation,
 Nanak knows Him by His Divine Word
 And remains His slave. (21)

* encounter evil ** *Raj Guna, Tam Guna and Satya Guna*

**“Where does one come from?
 Where does one go?
 Where does one cease?
 How does one understand the truth of the Formless
 And get devoted to Him?
 He is the Judge, He is the petitioner too,
 Nanak! Do throw light on this please.”**

Says Nanak:

**Man comes as ordained by Him,
 He goes under His command.**

**As He pleases man abides by Him,
 He leads a truthful life under the Absolute Guru
 And the Word-Divine makes him realise God’s grandeur and beyond. (22)**

**One can only conjecture about the Primordial.
 The Lord lives in His own void.
 Desirelessness is the measure of knowledge
 Which abides in my heart.
 You get merged in the Fearless
 By the grace of the Guru’s Word
 And then identified with Pure Reality.
 Says Nanak, he who serves none other
 Succeeds in his search.
 He understands the wondrous command,
 And the truth of life and its being.
 With truth enshrined in his heart,
 He who denies himself and remains detached
 Can be called a true man of God. (23)**

**From formlessness the Lord assumed an immaculate form,
 From attributelessness He acquired attributes.
 With the grace of the True Guru
 One attains the supreme status**

And gets merged into the Name True.
 He then recognizes the True Lord
 And gets rid of ego and arrogance too.
 He is the *Yogi* who imbibes the Guru's Word.
 The lotus of knowledge blossoms in his heart.
 He who kills his conceit
 Becomes omniscient
 And understands the All-Merciful Lord.

Says Nanak:

He is honoured
 Who endears himself to one and all. (24)

Emerged from Truth, he merges into Truth,
 And becomes identified with the Truthful.
 The false ones arrive;
 Finding no place, they come and go.
 It is the Divine Word that helps escape transmigration.
 He Himself assesses and grants pardon.
 He who is afflicted with inequality
 Forgets the alchemy of Name.
 He alone understands whom He makes understand.
 The Guru's Word bestows emancipation.
 Says Nanak, It is only the Boatman who can ferry across
 Those who are rid of ego and duality. (25)

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The conceited are misled;
 They are destined for death.
 They envy others and suffer loss after loss.
 The egoist given to doubting, wanders about in wilderness.
 He who recites incantations in the cremation ground,
 Understands not the Divine Word
 And utters foul phrases.
 Says Nanak, those devoted to Truth
 Live a peaceful life of *Sages*. (26)

The Guru's devotee fears the Truthful.
 The Guru's devotee is soft-spoken.
 The Guru's devotee sings adulatory praises.
 The Guru's devotee attains the unimpeachable super-station.
 The Guru's devotee breathes His Name with every pore of his body.
 Says Nanak, the Guru's devotee merges in the Truthful Entity. (27)

The Guru's devotee is preoccupied with the study of the *Vedas*.
 The Guru's devotee is preoccupied devising means to swim across.
 The Guru's devotee is preoccupied with understanding the Divine Word.
 The Guru's devotee is preoccupied with mysteries of Interior world.
 The Guru's devotee imbibes Invisible and Infinite.
 Says Nanak, the Guru's devotee arrives close to the One Without Limit. (28)

The Guru's devotee gets to know the unrevealed thoughts.
 The Guru's devotee is accepted along with his kin.
 The Guru's devotee contemplates on the Lord with fond remembrance.
 The Guru's devotee assimilates the essence of the Divine Word.
 He who knows the mystery of the World,
 Only he can explain it to others.
 Says Nanak, quitting the evil of ego
 He merges into the Lord. (29)

It is for the Guru-conscious that the universe is created,
 And the drama of life and death enacted.
 He who is lost in the Guru's Word
 Comes out successful ever.
 Devoted to truth, he arrives home with great honour.
 Without the True Word one is felicitated not.
 Says Nanak, without the Divine how can one merge into the Lord? (30)

The Guru's devotee attains all the eight miraculous powers,
 Along with their guise.
 The Guru's devotee with his acquaintance with the truth
 Swims across the ocean of life.

The Guru's devotee knows the ways of truth and untruth.
 The Guru's devotee knows how to live in the world
 And how to give it up forsooth.
 The Guru's devotee swims across and ferries others.
 Says Nanak, remembering the Word, the Guru's devotee is no more in fetters. (31)

Imbued with Name, one is rid of self-conceit,
 Imbued with Name, one remains devoted to Truth.
 Imbued with Name, one contemplates on means for Union with the Lord.
 Imbued with Name, one arrives at the gate of deliverance.
 Imbued with Name, one gains realisation of the three worlds.
 Says Nanak, those imbued with Name live in peace bestowed by Providence. (32)

To be imbued with Name is like entering into a dialogue with ascetics.
 To be imbued with Name is like doing perennial penance.
 To be imbued with Name is the true way of life.
 To be imbued with Name is like gaining possession of thoughts virtuous.
 In the absence of Name all that we say is meaningless.
 Says Nanak, those devoted to Name are always victorious. (33)

It is the Supreme Guru who obtains the Name.
 Remaining devoted to the Truth is like practising *Yoga*.
 The Yogis split themselves into twelve sects,
 And the recluses into six plus four.
 He who kills his conceit with the Divine Word is born no more. P-942
 Try to understand this:
 Without the Name one is led apart.
 Says Nanak, they are great and have good fortune
 Who've enshrined truth in their heart. (34)

Contemplating upon Him the devotee earns the jewel;
 And he alone can appreciate its sheen.
 The devotee does what is right.
 The devotee is happy remembering the Truthful.
 If it pleases Him, the devotee sees the Unseen. (35)

The devotee remembers God, gives in charity and remains in communion.

The devotee contemplates constantly.

The devotee is honoured in His Court.

The devotee is fearless,

He remains above the rest.

The devotee does what is virtuous.

Says Nanak, the devotee unites *with God* and effects others' unions. (36)

The devotee is acquainted with the *Shastras, Smritis* and *Vedas*.

The devotee knows what lurks in every mind.

The devotee forgets enmity and opposition.

The devotee is above the reckoning of any kind.

The devotee remains intune with the Lord.

Says Nanak, the devotee truly understands the Bard. (37)

Without the Guru one comes and goes.

Without the Guru labour bears no fruit.

Without the Guru the mind wavers much.

Without the Guru one is sated not;

It's like consuming poison.

Without the Guru one is bitten by the serpent and dies half-way.

Says Nanak, without the Guru one suffers loss every day. (38)

He whom the Guru blesses is ferried across.

He has his sins effaced away and becomes virtuous.

Contemplating on the Guru's Word he is liberated.

The devotee is ever found satiated.

Body is the shop and mind the shop owner,

Nanak deals with Truth as ordained by the Master. (39)

It was the devotee who built the linking bridge.

Thus Sri Lanka was looted and the demon killed.

Rama vanquished the conceited Ravana.

Bhabikhan, the devotee, disclosed the secret.

The devotee ferries even the stones across to the shore.
The devotee saved the 'thirty three crores'.* (40)

The devotee puts an end to his coming and going.
The devotee earns esteem in heaven.
The devotee distinguishes between good and bad.
The devotee meditates on the Master constantly.
The devotee enters heaven singing His praises.
No one can bar the devotee's passage. (41)

The devotee is blessed with the Name of the Blemishless Lord.
The devotee burns his ego with the Divine Word.
The devotee sings praises of the Guru.
The devotee remains absorbed in the True.
The devotee earns fame with the True Name.
Of the world around him cognisant the devotee does remain. (42)

“What is its origin?
And what is the faith of the time?
Who is your Guru?
Whose disciple are you?
What is the *mantra* which keeps you unattached?
Do tell us, the youth Nanak.
Give us an exposure to the Divine Word
Which can cruise us across unscratched.” (43)

P-943

Says Nanak:
There was a void in the beginning
The True Lord swayed above.
The Divine Word is the faith of time;
I meditate on it as a devotee.
I utter the ineffable Name

* far too many

And it keeps me unattached.

He who is there from time immemorial is my Guru.

He who meditates on the sacred Word

Such a devotee gets rid of the fire of ego true, (44)

“**H**ow does one munch iron when one has teeth of *wax*?

What should one eat to shed one’s ego?

How can one live in a house of snow draped in fire?

Which is the cave in which the mind does relax.

Whom should one deem pervading here and there?

What exercise helps one’s mind to remain in cheer?” (45)

Says Nanak:

Forsaking ego and arrogance helps shed duality.

The world is unkind for the conceited simpleton.

Those who meditate on the Word can munch iron.

He who sees the One Lord inside and out,

His fire is abated with blessings of the Deity. (46)

He who abides in the fear of the Truthful,

His ego is stilled.

He who meditates on the Divine Word,

Realises the Lord’s will.

Meditating on the Guru’s Word

Enshrines truth in one’s mind.

The body and the soul are stilled

And get dyed in His kind.

It quenches the fire of lust and anger.

It is His grace that endears one to the Master. (47)

“**H**ow is the dark, cold mind dim like Moon?

How can it shine like the blazing Sun?

How can one escape the constant watch of death?

How does the God-conscious save his honour on earth?

Which warrior can control time?
Do tell us, Nanak, your considered mind.” (48)

Says Nanak:

Meditating on the Name gives the rare shine of the Moon.
The Sun and the Moon descend into the house to dispel doom.

Reliance on the Divine Word

Relieves one from weal and woe.

He Himself cruises you across.

Following the Guru’s teachings you imbibe the truth
And death dare not devour you Forsooth. (49)

The essence of Name is the supreme virtue;
Without the Name one suffers the agony of death.
Where the essential mind merges with the soul specific
The mortal is at peace on earth.
After one is rid of duality one enters the House of God.
When the wind blows* and the sky rocks**
The union is smooth as sought. (50)

God is inside, God is outside,
God pervades the three spheres.
He who realises God in the fourth, he is beyond vice and virtue.
He who is aware of the fact of God permeating every heart;
God, who is the Primordial, Blemishless Lord,
He meditates on His pristine Identity
And gets merged in the Divine Entity. (51)

“**E**veryone talks about the Lord God,
But how did the Eternal Master come into being?
How do they look, those who are devoted to the Lord?”

* breath ** the tenth gate

Says Nanak:

They look like the one they are drawn from.
 They neither die, nor are they born.
 They neither come nor do they go.
 Light on this the Guru-conscious alone can throw. (52)

Having arrived at the Ninth Door,
 One qualifies for the Tenth
 Where the eternal melody of the Void is heard
 There one confronts the Truthful and merges into Him. P-944
 The True Lord pervades every heart,
 He alone reveals the secret of the Divine Word.
 One may verify the truth of it from every bard. (53)

Meeting the Master bestows peace in its stride.
 The Guru-conscious remain awake; they sleep not.
 The Limitless Lord dwells in their heart.
 Repeating His Name gains salvation;
 Emancipation, indeed, lies in His Name.
 Those who listen to the Guru turn truthful.
 Those who deny themselves meet the Lord,
 No more do they linger apart. (54)

“How can one get rid of evil-mindedness?
 Why is it that one does not realise the truth,
 And continues to suffer blows?”

Says Nanak:

He who is Doomed to die,
 None may help him.
 Without the Divine Word, there is no respect, no ovation.
 “How does one gain awareness and swim across the ocean?” (55)

Says Nanak:

The uninitiated, egocentric would understand it not,
 Evil-mindedness can be warded off by reflecting on the Word.
 Meeting the True Guru earns salvation as reward. (56)

The conceited who understands not the truth comes to grief.
 Separated from the Lord,
 The misled suffers blows and bolt.
 Submitting to the Divine Will is understanding the spirit of virtue,
 This is how one is lauded in His Court. (57)
 “Where does He dwell,
 He who cruises across the turbulent ocean?
 The outbreath is said to travel ten fingers,
 How does it spell?
 How does one who speaks and sports, steady one’s mind?
 How does man see the Unseen kind.?”

Says Nanak:

Listen O *Yogi*, Nanak tells nothing but the truth.
 You must discipline your mind.
 The devotee must meditate on the Word Divine.
 It is His grace which brings about the union.
 He understands, He also sees.
 Good deeds help one merge into Divination. (58)

The Invisible Creator of the world is everywhere,
 I see Him wherever I turn.
 Like air in the void, the Virtuous is Omnipresent,
 And dispels the curse of duality.
 The body and the mind are cleansed,
 His utterances are nothing but reality.
 The Guru’s guidance helps one cross the vast ocean.
 God has neither any features nor any caste.
 He is recognised by His Divine incarnation. (59)

The True Lord makes the outbreath travel ten fingers, O Yogi!
 When the devotee speaks, he expounds the truth,
 And realises the Imperceptible and the Infinite.
 When one sheds the three evils and meditates on the Word,
 The conceit of mind is dispelled.
 He who sees the Lord inside and out
 Gets attached to the Divine Word.
 When the Unseen Lord comes to be seen,
 The breathing channels of the centre, right and left are activated.
 The Lord is above these three avenues,
 The True Guru's guidance helps merger with the True. (60)

"It is said that air sustains life.
 What feast does air feed on?
 How does one become a sage?
 And what makes one an ascetic?"

P-945

Says Nanak:

Without the Divine Word the ascetic cannot live,
 Nor can his urge for evil be controlled.
 Meditating on the Word one enjoys the essence of nectar
 And then one remains attached to the Truthful, Untold.
 "How does one learn to be steady?
 What should one eat to remain satiated?"

Says Nanak:

One who treats weal and woe alike, on earth,
 With the grace of the True Lord,
 Is not devoured by death. (61)

If one is not dyed in His colour,
 If one is not inebriated with His nectar,
 Without the Guru's Word,
 One is consumed by the inner fire.
 If one preserves not one's vitality,

And doesn't cultivate acquaintance with the Divine Word,
 If one doesn't discipline one's breath,
 One cannot meditate on the True Sire.
 Uttering the unutterable one maintains one's peace;
 Only then does one attain the Divine niche. (62)

With the grace of the Guru, one is dyed in His colour.
 One is absorbed in the Truthful, having tasted nectar.
 Having reflected on the Guru the fire inside is abated.
 Having drunk the rare drink, one attains peace and is satiated.
 Contemplating on the Truthful, the devotee swims across the ocean.
 Only a few realise this injunction. (63)

“**W**here does the elephant of mind dwell?
 And where does the breath of life reside?
 Where should the Lord be housed
 So that the mind's wavering would not swell?”
 Says Nanak:

It is His grace that brings about union
 And the mind gets steady in its own corner.
 When one forsakes conceit, one is in communion. (64)

As one's mind ceases wandering about,
 The Guru-conscious understands the Primal Being forsooth.
 His breath comes to rest in the navel region;
 The devotee searches and finds the essence of truth.
 The Word resides in him constantly,
 The Word helps him acquire the light of the three spheres.
 The longing for the Truthful remedies all ills
 And the Truthful quenches all thirst.
 The devotee enjoys the unstruck melody
 Which very few appreciate.
 Nanak tells the truth
 Dyed in the colour that never fades. (65)

**“When the body and the heart did not exist,
 Where did the mind dwell?
 When the support of the navel-lotus was not there,
 How did the breath swell?
 When the form and the features did not obtain,
 How did one meditate on the Divine Word?
 When the being of the ovum and sperm was not formed,
 How could one measure greatness of the Lord?
 When His colour, garb and features were not known,
 How could one the Truthful own?”**

Says Nanak:

**They alone are recluses who meditate on the Lord’s Name.
 The Truest of the True is here and everywhere the Same. (66)**

**When the heart and body were not there, O *Yogi*,
 The mind in the Void abided.
 When the support of the navel-lotus was not there
 In One’s own self in devotion to the Lord one resided.
 When the form, features and caste did not obtain,
 One lived in the melody of the Divine.
 When there was no earth and no sky,
 The Formless Himself pervaded the three spheres of time.
 His colour, clothes and form were contained in the Divine Word. P-946
 Without truth no one can endear oneself to the Truthful.
 It is difficult, indeed, to talk about this all. (67)**

**“How did the world come into being?
 And what ill would spell its undoing?”**

Says Nanak:

**The ego compels us to be born.
 Forgetting His Name spells harm.
 The devotee reflects upon the Guru’s teachings
 And kills the ego with the Divine briefing.**

His body and mind become immaculate
 And he, the immaculate, remains devoted to the Truthful-in-State.
 The recluse remains absorbed in His Name,
 With the Divine Word in his heart's frame,
 Without the Name one can never be a *yogi*.
 This must be reflected upon and should one claim. (68)

Few are there who meditate on the True Name;
 Few are there to the True Word who came.
 The Guru-conscious remains absorbed in the Name;
 Few are there who are aware of it.
 The Guru-conscious dwells in his own niche.
 The Guru-conscious is familiar with the Yogi's ways.
 The Guru-conscious comes to realise the One Whom he prays. (69)

Without serving the Guru, one cannot be a *Yogi*.
 Without dedicating oneself to the Guru, there is no emancipation.
 Without dedicating oneself to the Guru, one can attain not Name
 Without dedicating oneself to the Guru, one suffers anguish and pain.
 Without dedicating oneself to the Guru, one plunges into the darkness of the
 womb.
 Without dedicating oneself to the Guru, one loses at the hands of doom. (70)

The devotee kills his ego to discipline his mind.
 The devotee enshrines the Truthful in his heart.
 The devotee annihilates the messenger of death and conquers the world.
 The devotee loses not in the Ultimate Court.
 The devotee is the active unifying agent.
 The devotee realises the Lord through the Divine Word. (71)

O *Yogi*, take note of the essence of the Word.
 Without His Name even *Yoga* is not possible.
 Those who meditate on the Name Divine.
 Remain inebriated day and night.
 They find peace and comfort in the Subline.

The Name reveals secrets.
The Name fosters spiritual insight.
Without the Name one may try many a garb,
The True One Himself may mislead him.
O *Yogi*, it is the True Guru who blesses us with the Name, as compensation.
This is *Yoga* in itself.
Dip into your heart and understand,
Without the Name there is no emancipation. (72)

You know Your own grandeur and Your greatness;
That none dare evaluate.
You remain incognito and then reveal Yourself.
You enjoy every change that you create.
There are ever so many ascetics, miracle-workers and their disciples.
They beg Your Name as alms.
They are sacrifice unto a glimpse of Yours.
The Eternal Lord, You play for them in all you forms.
Only Your devotees have an inkling of it.
It is You who pervade the universal crew,
There is none other than You! (73)

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

Var Ramkali III P-947
(To be sung in the strain of Jodhe Veeray Poorban)

Sloka III

The True Guru is the field of poise, whom He inspires he cultivates.
He sows Name, the Name sprouts,
With the Name the seeker himself integrates.
Weeded out are ego and the seed of doubt,
No more are they sown nor do they sprout.

What the Lord bestowed the seeker ate.
 Water mingled with water, can never separate.
 Says Nanak, the Guru-devoted is a wonder,
 Which the people must come and speculate.
 But what can the poor people do
 Who cannot all this assimilate?
 He sees whom He shows,
 Who has Him lodged in his heart in-state. (1)

III

The self-possessed is the crop of suffering.
 Sufferings he sowed and suffering he ate.
 Born in suffering, he dies in sufferings.
 In ego his life he does waste.
 He remembers not transmigration,
 The purblind, in darkness does manipulate.
 He who gives, Him he would not recognise,
 What is given does him captivate.
 Says Nanak, nothing else can be done,
 He gets what is inscribed in his fate.

III

Meeting the True Guru is eternal peace,
 But he enjoys whom He relates.
 The symptom of peace is this,
 That the heart becomes immaculate.
 Snapping the ties of ignorance,
 In enlightenment does one meditate.
 Nanak beheld the One alone,
 Wherever he turned, he found Him in-state. (3)

Pauri

The True Guru has created the world as His throne.

He Himself is everything,

The Guru's Words as have shown.

He has brought about the creation,

With mansions and *sarais* unknown.

With the Sun and the Moon as lamps,

To make it a prayer town.

He beholds and bears it all

The Guru's *Shabad* put down. (1)

Refrain

Sloka

Says Kabir, like henna, I grind myself to powder fine,

But He never turned towards me.

Let me touch His feet sublime. (1)

Says Nanak, I have done my make-up.

The Lord must cast His glance kind

Himself He grinds, Himself powders,

Himself He applies when He does find.

It is a cup of Master's devotion

He offers to him He minds.

Pauri

Variegated is the world He has created,

In which they are born, die and in Him are absorbed.

He beholds and is amused

Besides Him there is no other Lord.

Pray save me the way You please,

And the Word Holy do accord.

Your writ runs all over,

You do the best You regard,

I have none other than You
With whom my plaint to record. (2)

Sloka III

Deluded, the world knocks about and is distracted.
If the Lord doesn't bestow it,
How can it be extracted?
Blessed by the Guru, the Lord should be contemplated,
And in the heart consecrated.
Nanak imbibed the Master sitting at home
When the Creator was reflected.

III

Involvement in affairs is the day lost and night in sleep. P-948
Telling lies is like consuming poison,
As he departs the self-possessed must weep.
Yama with his baton hovers on head,
In duality does one ignominy reap.
Having never meditated on Name,
Condemned to transmigration,
Blessed by the Guru should the Lord be lodged in heart,
Yama with chastisement at a distance would keep.
Says Nanak, one imbibes the Lord in time,
One's *karmas* help Him meet. (2)

Pauri

Guided by the True Guru, some take to laudation.
Some others are blessed with Name by the Immutable, True Formation.
Air, water and fire are under His subjugation.
In fear and dread they remain in ordination.
His writ alone must run, it is a bliss if to Him one is wed. (3)

Sloka

Says Kabir, with the Lord's touchstone the counterfeit does not pass
He alone can pass the Lord's test, who surrenders his life to the Boss. (1)

III

How discipline the mind? How to have it dead?
It seems not to listen and its ego would not shed.
The ego is got rid of with the grace of the Guru,
One becomes *Jiwan-mukta** instead.
Says Nanak, he attains whom He blesses,
No ill on him is ever visited. (2)

III

Everyone talks about death in life, how does one die in life?
One should learn to live in fear,
And take to loving devotion as his strife.
Laud the Lord day and night in poise,
And ferry the vicious ocean astride.
Says Nanak, guided by the Guru one attains,
If the Lord's grace were to provide. (3)

Pauri

With the Three Qualities operating, Himself He has created a sense of duality.
He sent Brahma, Vishnu and Shiva.
To comply with wishes of the Mighty.
Brahmins and the astrologers pursue their studies,
But understand not the truth of Reality.
You are the Master-player,
It is all your creativity.

He whom You please you save,
With the Word Holy led. (4)

* dead while living, humble

Sloka III

He who is false at heart to falsehood he would commit,
 Hankering after Maya, he styles himself anchorite
 Deluded, he knocks many a holy spot,
 How could he have the supreme status got?
 Blessed by the Guru who is dedicated to truth,
 Says Nanak, such an anchorite attains liberation forsooth. (1)

III

The anchorite who performs this austerity
 Meets the True Guru and contemplates the Divine Entity.
 Service of the True Guru is the austerity that is lauded.
 Says Nanak, such an anchorite a seat at the Holy Portal is provided.

Pauri

Day and night are devised to facilitate affairs of the applauded.
 Guided by the Guru, enlightenment is to dispel darkness of heart.
 Under His ordinance is the world created,
 Of its vegetation and grass blades He is the part.
 He is everything, guided by the Guru meditate on the Lord. P-949
 The Holy Word enlightens, by the Lord it is fed. (5)

Sloka III

Don't you call them mendicants who entertain doubts in their mind.
 Giving them charity fetches reward of the kind.
 He who is a seeker of the Fearless of the status supreme
 Rare are those who have to feed such a one, it seems. (1)

III

Call them not mendicant, who feed themselves at others' homes,
In order to fill their stomachs they are obliged to change their robes.

Says Nanak, they are mendicants in their self who sajourm,
They came across their Lord and get settled in their Home. (2)

Pauri

The sky is separated from earth, in between truth prevails.
Every abode, every door is holy where the true Name avails.

The writ of the True Lord runs all over.
Guided by the Guru the True should one hail.
He is True, His throne is True,
It is true from what entails
It is truth that prevails everywhere.
By the Guru one is led. (6)

Sloka III

In the ocean of humanity abides the Limitless Lord,
The rest are false who come and go.
He who does what his ego dictates,
He is punished and chastised a lot.
The ocean of humanity contains everything,
But it is the *Karma* that the destiny does allot.
Says Nanak, he attains the Nine Treasures
Should he follow the True Guru's path. (1)

III

He who serves not the True Guru in loving devotion, the egoist is doomed.
The tongue that has tasted not the essence of joy divine
The lotus of its heart never blooms.

Consuming poison of ego, the egoist dies.
 With attachment of Maya he is consumed.
 Without devotion to the Lord's Name
 Accursed is the life remaining entombed.
 When the Lord is graceful
 One is slave of the slave assumed.
 He serves the True Guru day and night,
 With Him he is ever seen loomed.
 The way lotus remains untouched in water,
 He is influenced not by family bloom.
 Says Nanak, He does and makes all alter do,
 The way the Treasure of Virtues would assume. (2)

Pauri

Darkness was spread over thirty six aeons
 When He did the reckoning.
 He then created the world
 And infused understanding.
 He brought forth *Smirits* and *Shastras*
 And to good and bad gave meaning.
 He to whom He enlightens.
 Acquires The Holy Word screening.
 Himself He does and conducts His offers
 Himself with His outfit instead. (7)

Sloka III

This body is all blood, without blood you don't have a body.
 The body devoted to the Lord
 Is devoid of covetousness utterly shoddy.
 The body gets emaciated in the fear of Lord,
 The blood of greed it is drained.
 The way fire purifies metal

The Lord's fear frees of foul-thinking.
Says Nanak, they are truly worldly
In the love of Lord who are tanned. (1)

III

It is real decorating oneself
If by chanting Ramkali He comes in the heart to be lodged.
The Guru's *Shabad* makes the lotus blossom,
One is bestowed with the store of meditation of Lord.
Rid of illusion one is enlightened
Dispelled is the darkness of heart.
She is supremely charming
Who is devoted to God.
The one of noble repute is ever in the Lord absorbed.
She who is smitten with ego knows not how to do make-up,
She goes with Her life abhorred.
Decorating oneself without a sense of devotion,
She is born again and again, ignominy is her reward.
She is not admired in the world,
What happens hereafter is known to the Lord
Says Nanak, He remains the Sole Supreme Master,
The world is condemned to die.
The good and bad are His creation,
They do what is ordained by God. (2)

III

Without serving the True Guru one attains not peace
And duality is not discarded.
One may long ever so much
It is good deeds alone that are rewarded.
Those with covetousness and evil in their heart
With duality they are awarded.

They are not free from transmigration,
 With ego are they discarded.
 Those who take to devotion
 They are never found thwarted,
 They are summoned not by Yama
 Nor with affliction are they tortured
 Says Nanak, guided by the Guru they are saved,
 With the Holy Word are they guarded. (3)

Pauri

Himself he remains eclipsed and gets others run his affairs
 Himself He is Immutable, Almighty,
 He makes others run here and there.
 One should meditate on the Lord ever,
 The Guru devoted is taken care.
 One comes to settle in oneself
 And gets absorbed in the holy prayer
 The True Lord is infinitely profound
 The Holy Word does this light shed. (8)

Sloka III

You should meditate on the True Name; all over it pervades.
 Says Nanak, he who obeys the ordinance of the Lord,
 He gains truth as a reward always.
 He who talks too much
 Cannot understand what the Lord says.
 Says Nanak, he who listens to the Lord is true.
 He who pays Him not heed untrue remains.(1)

III

The self-possessed know not how to talk, they are smitten with lust, wrath and pride.

They have no sense of propriety.

They are given to greed and snide.

They ever talk about their self interest,

By Yama, the tyrant they are tried.

They have to undergo reckoning hereafter;

The false are badly chastised.

How to get rid of the filth of falsehood?

Someone should get it surmised.

Meeting the True Guru, one is blessed with Name

And all the evil is exercised.

He who meditates on and contemplates Name,

He should be solemnised.

The filth of his falsehood is shed,

Meditating on Name he becomes truly prized.

Says Nanak, he who acquires such a virtue

He gives life to the exercised. (2)

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Pauri

There is no munificent like You to whom should we turn.

He gets with the Guru's grace,

He who his ego does spurn.

He is ever above the vain delights,

True glory he comes to earn.

He gets whom He Himself bestows

And he attains the union.

There is Amrit in every heart.

Guided by Guru some are fed. (9)

Sloka III

Tales of their forbears their worthy sons narrate.
 They do what is ordained
 And follow the Divine dictate.
 You may consult *Smritis*, *Shastras*, Vyas, Sukhdev and Narad.
 The entire world with their discourses who sate.
 Guided by the True, devoted to truth,
 The True One they contemplate.
 Says Nanak, their life is a success
 And their clan they liberate. (1)

III

Whose Guru is blind, the deeds of devotees too are misled.
 They do what their ego dictates.
 Day and night with falsehood they are fed.
 They remain involved in evil and untruth,
 To slander they are wed.
 They drown while slandering others,
 Their clan too is found dead.
 Says Nanak, they did what they were made to do;
 How could the poor have fled? (2)

Pauri

He keeps under His watch His entire creation.
 Some are involved in falsehood and wrath,
 The self-possessed given to damnation.
 Guided by the Guru some are devoted to Him,
 Remaining ever in meditation.
 Those endowed with virtue,
 They long for his laudation
 Says Nanak, one should meditate on Name, dyed in red. (10)

Sloka I

The philanthropist doles out ill-gotten wealth in charity.
 The Guru goes to the people's doors to give guidance in purity.
 The husband and wife have money as their motive of empathy.
 Otherwise they come and go *wherever they fancy*.
 No one follows the *Shastras* and *Vedas*,
 Everyone does himself laud.
 The *Qazi* undertakes the administration of justice.
 He tells the rosary and utters the Name of God,
 And yet he takes bribes and plays fraud.
 If encountered, he has always something to quote
 In the language of the Turks which into people's ears he pours.,
 Exploiting and blackmailing them.
 The Hindu would plaster his kitchen
 And consider himself unsullied and profound.
 Who would care for such a Hindu?
 The Yogi with matted hair and ash-besmear'd body
 Remains a householder with children clamouring around.
 Having trodden on the wrong path, he acquires not the Yoga sound.
 What has he ridiculed himself for?
 Says Nanak, a sign of *Kaliyug* is
 That whoever speaks claims to know and go Far. (1)

I

A Hindu comes to a Hindu's homestead
 He reads a spell and invests him with sacred thread.
 With the holy unread they enter into slander of others
 And thus their holy bath and sanctity they squander.
 The Musalman praises God,
 But without a guide or Guru
 Finds not acceptance with the Lord.
 None follows the path shown.

Without good deeds no one has ever the heaven known.
 It is Yoga praxis witnessed in a Yogis abode.
 Accordingly they have earnings in their ear lobes.
 Wearing earrings they go about the world.
 But the Lord Creator is everywhere heard.
 There are ever so many creeds.
 But when the summons come
 Everyone has to leave.
 He who has realised Him here, he is worthy,
 The dispute between Hindu and Muslim is unnecessary
 Everyone has to render account,
 Without good deeds none can ever the tide surmount.
 He who is devoted to truth here
 Hereafter goes scot-free.

Pauri

The Lord's abode is known to be in the Fort of man's heart.
 It has rubies and jewels,
 Guided by the Guru they can be sought.
 In the charming abode of the Lord
 One can laud the Lord.
 Attached to Maya the self-possessed
 Make their life hard.
 For all the Lord remains the same
 Who is gained if one is blessed. (11)

Sloka I

Truthfulness lies neither in distress nor in pleasure,
 It lies not in dwelling in water like nymphs in a weir.
 It lies not in shaving off the crop of hair,
 Nor in wandering about in search of a seer.
 Truthfulness lies neither in living in jungles nor in caves;

Torturing the body is deceiving oneself
 It lies not in elephants kept chained at your doors.
 Nor in droves of grazing cows.
 He acquires it whom the one who is proficient imparts.
 The one who is given is said to have got.
 Says Nanak, he alone is commented
 Who has the Divine Word by his side.
 “All the hearts are mine,” says the Lord,
 In them I abide.
 Who can retrieve him whom I mislead?
 None dare mislead him whom I show the way,
 He whom I misdirect at the outset,
 He is kept ever at bay.

I

He is a true house holder who observes discipline.
 Meditates, undergoes austerities lives a life of restraint and compassion.
 He is an embodiment of charity and munificence.
 Such a one is immaculate like the water at Ganga confluence
 Says Ishar⁺ that the Lord is the image of truth.
 The Lord's identity is without feature or form forsooth. (2)

I

He is anchorite who burns his ego
 Lives on alms and comforts does forgo.
 He who goes begging in the town of his heart.
 He ascends to the city of the Lord
 Gorakh tells the truth
 The Lord's identity is without feature and form forsooth
 He is a renunciate who cherishes being renunciate. (3)

⁺ Name anyone of a normal householder.

Finds the Lord Immaculate all over pervade.
 He combines in the serenity of Moon and warmth of sun.
 Such a renunciate is never undone.
 Gopi Chand tells the truth
 The Lord's identity is without feature and form forsooth. (4)

I

He is an anchorite his sins who sheds.
 His body's fire with divine refulgence weds,
 He remains a celibate even in dream
 Such an anchorite dies not it seems.
 Charpat tells the truth
 The Lords identity is without feature and form forsooth. (5) P-953

I

He is a recluse the Supreme Lord to him who attracts.
 *And a pillar in the highest region of self erects.
 He remains in meditation day and night
 And acquires the holy in sight.
 Bharthar tells the truth,
 The Lord's identity is without feature and form forsooth.. (6)

I

How suppress evil and promote weal?
 With ears pierced what use eating the begged weal?
 During existence and non-existence of the world,
 There was nothing but Name
 Is there a way the mind to restrain?
 He who treats sunshine and shade alike.
 Says Nanak, he follows his Guru's advice.

* esoteric experience of supreme yogic exercise

A disciple who the six-fold *yogic* path pursues,
 He remains neither a house holder nor a recluse.
 He who is attuned to the Lord,
 Why should he go and beg in the world?

Pauri

Where one realises the Lord, the spot is a temple of the Lord.
 It is in the human self that with the Holy Word
 One gains identity of the Lord God.
 Don't you look for Him elsewhere,
 In Your house you have the Creator God.
 The self-possessed knows not about the divine temple,
 His incarnation he has lost.
 He is pervasive in all,
 In the Holy Word He can be met. (12)

Sloka III

Only a stupid listens to what another stupid says.
 What are the symptoms of a stupid?
 Of a stupid what are the ways?
 The stupid is ignorant,
 In ego he fritters away.
 What he does leads to suffering ever,
 In suffering he is destined to stay.
 When a cherished one goes astray,
 What attention should one pay?
 The Guru-guided contemplates,
 He remains absorbed and does pray.
 He meditates and himself is saved,
 With him the one gone astray swim through the bay.
 Says Nanak, He does what He desires
 What He does one must obey. (1)

I

Hearken O man! Nanak tells you the truth.
 With His logbook open before Him,
 God must examine your account forsooth.
 The non-believers with their dues
 Must come to grief;
 Azrael, the messenger of death,
 Takes charge of them.
 Entangled in narrow lanes,
 They would not know how to revive.
 Says Nanak, the false must perish,
 And the true ones would survive.

Pauri

This body is Lord's; Himself in it He is enshrined.
 No one has been able to reckon Him, He can't be assigned.
 With the Guru's blessings one lauds the Lord,
 And to His devotion is confined.
 The mind and body are in bloom,
 The ego remains purblind.
 It is all the Lord's play,
 Only the devotee does mind. (13)

Sloka I

Branded with a thousand lapses Indra wailed.
 Pursuram wailed when back home he was assailed.
 Ajay wailed as he had to swallow* what he gave in charity.
 This punishment was awarded at the Portal of the Deity.
 Rama wailed when he was exiled.
 With thought of separation from Sita and Lakshman wild.
 The one of ten heads** wailed, Sri Lanka he lost.

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* it was horse dung

** Ravana

He beat the hand drum and had Sita brought.
 The Pandavas wailed having been turned labourers,
 Who as Masters had several servers.
 Janmeja wailed who went astray.
 For a single lapse he had hard to pay.
 Sheikhs and their elders with the Muslim holy wailed,
 Lest at the last hour they are assailed.
Rajas wailed who had their ears pierced.
 And had to beg from door to door besmeared.
 Those covetous wail as wealth they collect.
 The Brahmins wail, their learning they forget.
 The damsel bemoans when her love is lost
 Says Nanak, the entire world in suffering is cast.
 He who brings faith in Name succeeds,
 No other ritual the Mighty heeds. (1)

II

Meditation and austerity help, all other activity is waste.
 Says Nanak, the faithful is honoured.
 With the Guru's grace. (2)

Pauri

The union of body and soul is inscribed by the Creator Above.
 For everyone else it is sealed.
 Guided by the Guru alone it is revealed.
 He who lauds, utters and is absorbed in His virtues,
 The Holy Word is truth-incarnate
 The Truthful is united with the Guru,
 He is everything Himself
 Himself he gives to Himself the credit. (14)

Sloka II

Says Nanak, if the blind were to test the jewel;
Of the jewel he remains ignorant,
His own ignorance he reveals.

II

The pouch of jewels, only a jeweller can loosen.
Seeing which the jeweller and trader both are overtaken.
Says Nanak, those who are virtuous,
In jewels they alone can deal.
Those who have no appreciation of jewels
The blind knock about and squeal.

Pauri

The citadel of body has nine outlets, the tenth is kept hidden.
The adamantine door can't be opened,
Only the Guru's Word can open the forbidden.
The unstruck melodies resound,
With the Guru's Word learned.
The hearts are refulgent,
With devotion enlightened.
The One Lord pervades in all,
Who has this outfit created. (15)

Sloka II

Should the blind be shown the way, he arrives at his bay.
Says Nanak, he who has eyes,
Why should he go astray?
He is not blind who has no eyes on his body.

Says Nanak, he is blind.
Who is estranged from the Almighty. (1)

II

He who has been created blind by Lord, He alone can restore his sight.
The blind does what he fancies,
He may be shown the path right.
Where he can see not an article,
The blind himself would create.
Says Nanak, how would a customer purchase,
If he fails to appreciate? (2)

II

Why call him blind who has been created blind?
Says Nanak, he who follows not the ordinance,
He should be rated blind. (3)

Pauri

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In the citadel of body there are objects from all sides and states.
The Lord Himself is enshrined in it in meditation,
He who in everyone pervades.
Himself He has created the universe,
And the created He evades.
Guided by the Guru He is realised,
His truth proliferates.
The True pervades all over,
The Guru has to Him realisation led. (16)

Sloka I

Our night is Sawan* the day is Ahad,*
 And lust and wrath is the field.
 Greed is seasoning, falsehood the seed
 Peasants and tenants are with attachment sealed.
 The plough is our foul-thinking,
 Leading to crop as the Lord is pleased.
 Says Nanak, at the hour of harvesting
 The farmer has a poor deal. (1)

I

In the soil of fear with water of purity and oxen of truth and continence,
 The plough of humility and ploughman of contemplation,
 The hour of sowing being devotion to the Providence,
 Sow the seed of Name for grace; the world is utter nonsense.
 Says Nanak, should the Lord be kind
 The alienation turns into munificence.

Pauri

The egoist is lost in attachment, in duality he utters.
 Duality breeds suffering, he churns mere water.
 The devotee meditates on Name and obtains butter.
 His inside is enlightened.
 With light in the heart he imbibes the Master.
 Himself He deludes, nothing can be said. (17)

Sloka II

Says Nanak, don't you entertain any anxiety,
 All the anxieties are His share.

* cropping months in the Punjab

Those he creates ever in water,
 He provides, them with their fare.
 There are no shops,
 Nor does anyone do farming there.
 There are no goods,
 No buying and selling is done in the fair.
 Responsibility for sustenance of them,
 Some other creatures bear.
 Indeed, those created in far-flung seas,
 He does take care
 Says Nanak, don't you entertain any anxiety,
 All the anxieties are his share. (1)

I

Says Nanak, the man is like a fish,
 His desires are death net of the fisher wrought.
 The blind mind remembers it not,
 All of a sudden the net is cast.
 Says Nanak, the man is thoughtless
 He gets involved in anxieties.
 Were He to be gracious,
 He takes care of all the worries. (2)

Pauri

They are ever true who have enjoyed the essence of Lord's devotion.
 When guided by the Guru the True comes to lodge in the heart
 And one enters into true transaction.
 Everything is obtaining in the house,
 Only the blessed get the possession.
 Their hunger in the mind satiated,
 They take to Lord's adoration.
 He brings about the union Himself,
 And to enlightenment one is led. (18)

Sloka I

Cleaned, ginned, carded, spun and woven,
 Scissored in pieces, and washed snow-white.
 The iron shears, the tailor pares,
 The needle and thread stitch it right.
 The like of it, the disgraced is redeemed,
 By singing His praises he is rejuvenated.
 When worn-out cloth is torn
 It is stitched again with needle and thread.
 It may, however, last not for a month or even a fortnight;
 At times not even for an hour or a moment fated.
 The truth never grows old.
 Once stitched, it wears out not.
 Says Nanak, my Master is the truest of the true,
 He can be testified in His slot.

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I

With the dagger of truth made of unalloyed steel,
 Moulded with a wondrous zeal,
 Sharpened on the Word Holy,
 And sheathed in a scabbard of virtue.
 Should the Sheikh use such a dagger for slaughter,
 The blood of avarice would ooze out of the matter,
 This slaughtering would be acceptable.
 Says Nanak, and at the Portal of Lord would be accorded its due. (2)

With a sharp sword girding and a charger to mount.
 Says Nanak, one should not feel vain,
 Lest fallen head long one is found.

Pauri

He who follows his Guru, in the holy company is absorbed.
 Those who meditate on truth are truthful,
 They draw upon truth to have their problems solved.
 The devotees lauding the Lord are exalted,
 Guided by the Guru, from transmigration are they absolved.
 By the diut of Guru's noble Word,
 The jewel of contemplation is lodged in their heart.
 Himself He brings about the union,
 Himself He has it with glory fed. (19)

Sloka III

Everyone lives on hope, without hope there is none.
 Says Nanak, who dies in life.
 He indeed has well done. (1)

III

There is nothing that hopes can achieve,
 Then why be despondent?
 What can the poor soul do
 If the Lord is inclined to forget? (2)

Pauri

Accursed is life in the world without the Name True.
 The Preceptor is ever gracious,
 He alone can with his riches imbue,
 He who meditates on the Name every breath.
 He is immaculate among the few.
 The Knower of heart who is Inaccessible,
 The Tongue should His Name pursue.
 He prevails all over,
 Nanak unto Him is sacrificed. (20)

Sloka I

The sacred pool and the swan are twined from the Primal Time.
 This is how the Lord ordained.
 There are pearls and jewels in the pool,
 On which the swans are sustained.
 The heron and crow live not on the pool,
 If they have this much understanding gained.
 Their fare lies not there,
 They have to be elsewhere maintained.
 He who lives a truthful life is blessed by the True,
 The false are in the false pride chained.
 Says Nanak, they meet the True Guru
 From the Above who are ordained. (1)

I

My Lord is gracious if He were to take kindly.
 Says Nanak, He alone should be served,
 Who blesses ever with His bounty.
 And also as maintained by Nanak
 Who all the sufferings does allay.
 Bad habits are annulled virtues are cultivated,
 The mind in the domain of peace comes to stay.

Pauri

He does the way He pleases and remains attuned.
 Himself He gives sermons and the holy are immuned.
 Some go astray of themselves
 While others in devotion are pruned.
 He alone realises whom He inspires,
 For the Name who is groomed.

Says Nanak, meditating on the Name
One is truly glorified. (21)* (correct)

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Var Ramkali V

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

Sloka V

The sort of True Guru I heard about, the like I've found.
He unites the alienated,
For the Divine Portal prepares the ground.
Inculcates the manure of Name,
Redeems from the ego malady.
Says Nanak, the True Guru unites them
Who have it inscribed in their destiny. (1)

V

If he is amicable all are friendly.
Almighty he is, everyone else is contentious.
The Guru Accomplished has made me realise,
Without the Name the world is malicious.
The misled reprobate, given to misdeeds,
Is lost in odd pleasures.
Nanak the slave, realised Lord
With blessings of True Guru as a measure. (2)

Pauri

The Creator Himself created the cosmos,
Himself He is the Prime Banker,

* as recorded in the original

Himself the source of gross.
 Himself he has spread His expanse
 Dyed in the divine colour fast.
 Beyond computation is His value,
 The Lord Supreme, difficult to come across.
 Inaccessible, Depthless, Beyond Limit,
 Farther than the farthest pass. .
 Himself he is the King of kings,
 Himself He is *Vizier* of the sort.
 Nobody there seems to know
 Where is His Divine Resort.
 He is the True Master Himself
 Guided by the Guru manifest is the Boss. (1)

Sloka V

My love! Pray, pay heed let me meet my True Guru.
 I would dedicate myself to Him
 And enshrine Him in my heart too,
 The life without Him is a curse indeed
 Says Nanak, the slave, they alone are united
 With whom he abides and does feed. (1)

V

My heart longs for union, how I meet the Lord?
 Let me look for a friend
 Who would goad me to God.
 The Guru Accomplished brought about the union,
 Wherever I turn, I find my Bard.
 Nanak the slave, served the Preceptor
 To find the like of Him is hard. (2)

Pauri

**With what tongue should one laud the Lord Bestower,
 Who is ever kind and looks after?
 None is under anyone other, He is the mainstay,
 He fosters like a baby the way He may.
 Ever in bliss and playful beyond our surmise,
 The Accomplished, Cherisher of all,
 Unto Him I am sacrifice.
 Day and night He should be lauded;
 The One worthy of laudation.
 Those who come and sit at the feet of the Guru,
 They enjoy the essence of divination. (2)**

Sloka V

**Relieves from the strain of life and keeps firmly together.
 Takes care of the tasks Himself;
 Such a Master should one remember.
 Like mother and father he protects,
 And the neglected children He looks after.
 He is kind to His creation, every living being,
 Says Nanak, He is ever a Benefactor. (1)**

V

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**Asking for anything other than You is inviting suffering.
 Pray, bestow me with Name to make me content,
 And my mind ceases thirsting.
 Says Nanak, what to speak of man,
 The Guru turns forests and grass blades blooming (2)**

Pauri

Such a Bestower should never be put out of mind.
 Not for a moment or split second yourself without Him you should find.
 Within and without he is ever with you,
 There can be no alienation of any kind.
 He whom He vindicates,
 The arduous ocean of life, he finds behind.
 He is a devotee, enlightened and ascetic
 To favour whom he is inclined.
 Pre-eminent and Accomplished is he,
 In His grace whom He has divined.
 The unbearable he bears
 Whom he comes to grind.
 The devotee acquires the *mantra* of truth
 He inculcates in whose mind. (3)

Sloka V

Blessed are the sweet maladies, chanting which all thirsts are assuaged.
 Blessed are the noble souls,
 The devotees who in meditation are engaged.
 Those who contemplate the One, single-minded,
 A hundred times I am sacrifice unto the praised.
 I seek the dust of their feet,
 It is obtaining, if for it one is laid.
 Those dyed in the Lord's colour,
 Their great good fortune is hailed.
 To them I would bear my mind,
 May my meeting with the Lord arranged.
 The Guru Accomplished brought this about,
 With the torture of transmigration I am no more crazed.
 Nanak, the humble, has attained the Inaccessible.
 No more he need be strayed.

V

Blessed is the hour, moment and instance,
 Auspicious is the day when I have glimpse of the Lord.
 My heart's desires are fulfilled
 I have attained the Inaccessible, Wondrous Bard.
 Shed is my attachment with ego.
 With the Name True I am in accord.
 Nanak, the humble, took to the Lord's service,
 The whole world is saved as a reward. (2)

Pauri

Laudation and devotion only a few receive as reward.
 He who is blessed with this treasure,
 Never is his reckoning called.
 He who is dyed in His colour remains in it ever,
 The Name is his staple, Name is his desert.
 Because of him the world is fed and sustained.
 The Lord is his love by Whom he is maintained.
 He who has met the Guru, realises the Lord.
 I am sacrifice unto them.
 Who are approved by the Bard. (4)

Sloka V

I have cultivated the Lord alone in Whom I am absorbed.
 The Lord is my friend,
 With Him I remain in accord.
 With Him I remain in dialogue
 Never does our love He would disregard.
 He knows the state of my heart,
 Our love He repudiates not, nor distort.
 The Lord is my only counsellor who makes and unmakes.

The True Guru has brought about our union.
 Changing my fate in his grace,
 I meet the Supreme Master
 Who the entire world does save.
 All my heart's desires are fulfilled,
 The union as ordained is consummated.
 Nanak is blessed with True Name,
 A joy with which he is going to be ever surfeited. (1)

V

Friendship with an egoist is making Maya a chum.
 Such as disappears in no time,
 Never standing firm.
 As long as there is enough to eat and wear,
 They remain clung.
 The day there is nothing
 They display their foul tongue.
 They know not the essence of truth.
 The misled unenlightened are dumb.
 The false friendship doesn't last
 Like a dam raised with stones and mud as gum.
 The purblind know not themselves,
 They waste their time in obscenities they strum.
 They are lost in false attachment,
 Their life in avarice swung.
 He on whom He is gracious,
 At the Primal Time He does favour.
 Says Nanak, they are saved,
 Who come to the True Guru's shelter. (2)

Pauri

Those who cherish His glimpse, they are known as true.
 Those who have realised the Master,
 For the dust of their feet I sue.

The misled mind gone astray,
 Becomes pure in the company of the Guru.
 Should one come to behold the True Mansion.
 The casement of doubt is unfettered too.
 He whom He gives a glimpse of the Palace
 No more does his fate he rue.
 His mind and body are in bliss.
 With a moment's grace of the Guru.
 He is bestowed the Nine Treasures in the Name
 And body of the *Shabad* True.
 He attains the dust of the feet of the holy,
 Who has it in his lot due. (5)

Sloka V

I have a plain word with the gazelle-eyed; may be it serves as a lesson:
 Of pleasant tongue and charming looks pay heed to me!
 Your spouse is of simple cogitation,
 Why are you infatuated with an evil-minded?
 Do tell me the reason.
Says she: Nothing I lack, no shortcoming nor depressed,
 And yet my youthful beau deserted me in a misunderstanding.
 I am only accursed.
 I have committed no mistake, no error,
 In me there is no fault.
 I did what I was prompted.
 I speak the truth of my heart.
 She is happily-married of great good fortune,
 Who is by Lord blessed.
 The Master rids of misdeeds,
 Clapsed to the heart, she is caressed.
 Says Nanak, the one stricken with misfortune supplicates,
 When would it be my right?
 All those in conjugal bliss have a joyous time,
 Pray Lord! Allot me just one night. (1)

V

O man! Why do you waver and vacillate?
 The Lord gives all that you contemplate.
 One must remember the True Guru
 Who wipes all the woes and blues.
 Contemplate the Name defined in creed;
 It rids of all the sins and misdeeds.
 Only they are endowed with the Divine passion
 For it who are destined.
 They are freed from the lure of Maya,
 And treasure the Name splendid.
 They concentrate on the One all the while
 And abide by His Divine command.
 Nanak asks for just one favour,
 Master! Grant me an endeared glance.

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Pauri

He whom You have Yourself contemplate is ever in peace,
 He whom You have Yourself contemplate
 Suffers not the Yama's squeeze.
 He whom You have Yourself contemplate,
 Need have no anxiety.
 He who has a Benefactor as the Creator,
 All his tasks are attended to by the Deity.
 He whom You have contemplate on You,
 Is recognised.
 He whom You have contemplate on You
 Is rich, highly prized.
 He whom You have contemplate on You,
 Has a large family
 He whom You have contemplate on You,
 Ensures his tribe's felicity. (6)

Sloka V

Blind both physically and spiritually, he makes false show of laudation.

He bathes and inscribes ritual circles on his limbs,

Essentially caught with Maya's fascination.

The filth of Maya inside is not washed,

While Ego leads him to transmigration.

Oppressed by sleep and accursed by lust,

He mouths the Name in recitation.

Known as Vaishnava yet given to misdeeds,

Pounding himself is of no fruition.

In the company of swans a crane becomes not swan,

Waiting every moment for fish in concentration.

When the swans get together to contemplate,

With the crane they form not association.

The swans peck pearls and jewels,

The crane after frogs does run.

Then the poor crane flies away,

Lest the truth of his identity finds revelation.

He did what he was motivated to do,

Whom to blame, if it is Lord's ordination?

The True Guru is the pool of pearls,

He obtains whom they are given.

The Sikhs like swans get together at the pool,

In response to the True Guru's invitation.

There are ever so many jewels and other riches in the pool.

They eat and spend freely,

There is never any diminuation.

The pool and the swans are never distanced,

This is the Creator's commission.

Says Nanak, the humble, who has it inscribed on his forehead,

The devotee finds at the Guru's admission.

Himself liberated, he liberates his clan,

And the entire universe he leads to liberation. (1)

V

Known as Brahmin of many parts
 But in fact hard like the pulse of moth* unsoaked
 Inside he is given to attachment and doubt.
 His mind is never unprovoked.
 False is his coming and going,
 In search of pelf he is ever chocked.
 Faced with truth he is incensed,
 Inside with wrath he is doped.
 Misled into evil-thinking and foul understanding,
 His mind in attachment is soaked.
 A thug finds a thug for company.

Of the same category are the foolish folk.
 Should the True Guru, the divine Master scan it,
 The truth of iron would be uncloaked.
 In many a way it was alloyed and covered,
 Yet its truth came to be exposed.
 He who comes to the True Guru's protection,
 From iron into gold he is transmitted.
 Sons and foes are alike for the Rancourless Guru,
 Annulling evil, the body is purified and consecrated.
 Says Nanak, he who has been inscribed on his forehead from Above,
 He gets with the True Guru involved. P-961
 The gospel of the Accomplished Guru is *Amrit*,
 He on whom He is gracious gets it as a reward.
 He is free from transmigration
 For ever and ever he is absolved. (2)

* a lentil

Pauri

The creature whom You motivate, Yourself he imbibes.
 The creature whom You motivate in the Court Divine survives.
 He on whom You are gracious has his ego shed.
 With whom You are pleased his sins are found fled.
 He who has the Master on his side,
 He has no dread.
 He whom you are kind,
 To the truth he is led.
 He whom You are favourable,
 No misfortune can him tread.
 Him You are ever Bestowing,
 With the Guru's gospel is fed. (7)

Sloka V

The Lord Gracious, do be kind and pardon.
 I should meditate on Name,
 At Your feet ever fallen.
 Pray come to lodge in my mind and heart,
 Annulling all my ills.
 Save me with Your hand,
 Without any fear I should remain still.
 That I should laud You day and night,
 Put me on this task.
 In the company of the holy,
 I should my ego unmask.
 The All-Pervasive Lord pervades all over.
 Blessed with the grace of the Guru,
 This truth I have come to discover.
 Lord do be kind,
 Grant me your laudation.
 That I should be blessed with Your glimpse,
 This is Nanak's supplication. (1)

V

The Lord alone should one meditate,
 And remain at His feet.
 Him alone should one endear,
 There is none other to greet.
 One should ask of one Bestower,
 Who does with everything treat.
 He should be in the mind and heart and remembered every breath, every morsel,
 Him alone should one entreat.
 The treasure of Name is like nectar,
 With which the Guru-guided is replete.
 Blessed are the holy,
 Who have the True come to their mind's suite.
 He pervades on earth and ocean,
 None other is there to meet.
 I should meditate on Name and utter Name,
 Says Nanak, as indicated by the Lord's will sweet. (2)

Pauri

Of whom You are the Protector,
 Nobody dare harm.
 Of whom You are the Protector,
 The three world he does swarm.
 He whom You cherish,
 His face is bright.
 He whom you cherish,
 His is an immaculate sight.
 He on whom You are kind,
 For reckoning he proceeds
 He on whom You are gracious,
 The nine treasures he receives.
 He whom You cherish,

To none else he is obliged.
 To whom You are gracious,
 With Your devotion he is tied. (8)

Sloka V

Master, bless me that I should cultivate company of the holy.
 Those who forget You are given to Yama,
 There is no end to their agony.
 One should meditate on the Lord.
 Maybe it is an arduous path,
 Contemplating the True Guru,
 No one dare you stop.

Pauri

You give support
 Where none else can come.
 You protect in the fire of the womb.
 Hearing Your Name the couriers of Yama flee.
 The Guru's Word ferries through
 The unfathomable, turbulent sea.
 Those who feel thirsty,
 They partake of *Amrit*.
 Singing praises of the Lord
 In *Kaliyug* is a virtuous kit.
 The Kind Master fosters every breath;
 No one seeking succour
 Ever experiences thirst.

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Sloka V

Lord! Pray, don't pass me on to another, bless me with Name as succour.
 You are Inaccessible, Unknowable Master,

Accomplished and Truthful Bestower.
 You are Immutable, Rancourless and True,
 True is Your *Darbar*.
 You cannot be assessed,
 There is no limit to Your power.
 There is no asking for anyone other than You.
 All else is vicious and ashes clutter.
 They are truly happy and wealthy.
 Who are fair in their affair.
 Those who cultivate love for Name,
 They are in peace, poise and pure.
 Nanak meditates on the Lord alone
 And remains dust of the holy peer. (1)

V

Lauding the Lord leads to peace, poise and pleasure
 Forget other clever means,
 Name *to the yonder shore is* the ferrier.

Pauri

You are cultivated not by nursing contempt *for the world*.
 Nor for studying *Vedas, it is heard*.
 You are cultivated not by bathing at holy spots.
 Nor by roaming about umpteen *ghats*.*
 You are cultivated not by sagacity,
 Nor by indulging in plenty of charity.
 You are Inaccessible, unknowable,
 With everything under Your control.
 But You are in the control of Your devotees,
 On You have they hold. (10)

* harbours

Sloka V

The Creator Himself is Divine physician.
 The physician around give mental tension.
 The Guru's Word is the essence of *Amrit* consumption.
 Says Nanak, he who has it lodged in the heart,
 All his ills find redemption.

V

As ordained one throws about weight.
 As ordained in weal and woe one remains in the same state.
 As ordained one meditates on Name ever,
 Says Nanak, he on whom the Lord does favour.
 As ordained he is born and does die.
 As ordained one becomes big and turns a small fry.
 As ordained one suffers, enjoys and is blessed.
 As ordained one contemplates ever and is caressed.
 By His ordinance one is saved from transmigration,
 Says Nanak, he whom He bestows with meditation. (2)

Pauri

I am sacrifice unto the bard who is at Your command.
 I hail the bard who does Your virtues chant.
 Blessed is the bard who seeks the Lord God.
 Fortunate is the bard who has the True Portal as his resort.
 Such a bard lauds You day and night in utter accord.
 He begs for *Amrit* and returns never without award.
 Truth is his dress and feed, he keeps the Lord in his heart.
 Such a bard is virtuous, who loves his Lord. (11)

Sloka V

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The Holy Word is nectar, it tastes like nectar, the Lord's Name is nectar.
 I meditate on it in mind, body and heart.
 Day and night which I laud and flatter.
 I listen to the Guru's gospel from the holy.
 Of life it is the true pointer.
 The life and its achievements are a success.
 For the mind it is an inspirer.
 There is peace, poise and bliss in plenty,
 Contemplation is of the afflictions destroyer.
 Says Nanak, meditating on the Name one is in peace,
 And for the Lord's Portal one may aspire. (1)

V

Says Nanak, one meditates on the Name if the Guru Accomplished guides.
 If He pleases He bestows meditation, austerity and discipline,
 In His pleasure their absence He contrives.
 In His pleasure one is condemned to transmigration,
 If he pleases liberation He provides
 In His pleasure one undergoes weal and woe,
 If He pleases with His favour He does oblige.
 In His pleasure he creates a *diya** of clay
 And He infuses it with light.
 In His pleasure He offers pleasure to indulge in,
 If He pleases, He denies.
 In His pleasure, He puts in Hell or Heaven,
 If He pleases on the earth, He alights.
 In His pleasure, He inspires devotion,
 Says Nanak, but for a few with insight. (2)

* a cup in which oil with a wick is put and is lighted

Pauri

I live listening laudation of the True Name of the Lord Provident.
 Which liberates beasts, goblins and the unenlightened in a moment.
 I meditate on the Name day and night, ever and ever,
 Horrendous hunger and thirst torture never.
 He who has Name enshrined in his heart, he is free from suffering and agony.
 He attains the jewel who has Name in his destiny.
 Of plants and continents You are the Mentor,
 You are Your own glory,
 My True Benefactor! (12)

Sloka V

Beguiled by the colour of Kasumba, I lost in Nanak a cherished friend.
 I could appreciate not a companion in You,
 Otherwise sequestered from You myself I would not lend.

V

Revered Nanak, Mother-in-law is my sworn enemy.
 Father-in-law is quarrelsome.
 And elder brother-in-law would constantly prick.
 Let them all sift ashes,
 If You abide by me and stick. (2)

Pauri

He in whose heart You are lodged, all his ills are redressed.
 He in whose heart You are lodged, he is never distressed.
 He who has imbibed the Guru Accomplished,
 He is ever blessed.
 He who realises truth,
 With truth he is wedded.
 He who comes by this treasure,

His search is ended.
 He who is dyed in His colour,
 The devotee to Him is led.
 He becomes dust of the feet of every one,
 Keeps himself to it set.
 Lord, They are all Your wonders,
 By You they are blessed.

Sloka V

Reversed Nanak! Praise and calumny I have shed,
 All likes and dislikes I have come to abandon.
 I have found all other relationships false,
 And I have come to tie myself to Your apron. (1)

Reversed Nanak! Knocking about I have become sick.
 Scouring various lands I had myself to lend.
 I slept in peace only
 When I found my Guru Friend. (2)

Pauri

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I suffer affliction and torture when I forget You.
 I may try a million remedies,
 None helps, none comes to my rescue.
 He who meditates not on Name,
 To transmigration he is due.
 He who remembers not the Master,
 By Yama he is chastised.
 He who remembers not the Master,
 Amongst the sick he is categorised.
 He who remembers not the Master
 He is utterly self-possessed.
 He suffers much in the world,
 The Name who forgets. (14)

Sloka V

There is none to match You.
 You are by Nanak cherished.
 I am sacrifice unto the Mediator friends,
 Meeting whom I have my Master realised. (1)

V

Pleasing are the feet that tread toward You,
 And the head that lies at Your feet.
 The tongue is pleasing that chants Your laudation,
 And the soul that finds in You the retreat.

Pauri

In the holy company of my sister-friends,
 I sing songs of celebration.
 I am now settled at home,
 I don't have to knock about in frustration.
 I have shed my foul thinking
 And echoes of false communication.
 I am now suave and superior,
 With truth in my cogitation.
 Within and without I find divination,
 My heart thirsts for a glimpse of His feet.
 And my head longs for prostration,
 Meeting the Lord is a matter of glorification.
 By good fortune He meets,
 If one gains His fascination. (15)

Sloka V

Revered Nanak, All virtues belong to You, I have none.
 Virtue less, what can I do?

There is no Bestower like You,
Beggars ever beg and woo. (1)

With a battered body I was frustrated and morose.
My cherished Guru gave solace.
And I had a sleep of peace in utter joy.
Along with triumph over the entire universe. (2)

Pauri

Exalted is Your *Darbar*, Your throne is Holy.
You are the King of kings.
With an umbrella and fly whisk ever to accompany,
What pleases the Lord is just and a felicity.
If it pleases the Preceptor
The shelterless comes across canopy.
What the Lord does is meet
Those who realise their Master
At the Divine Portal have a seat.
What You ordain is right, none dare disregard.
The Mighty Creator, You are Your own reward. (16)

Sloka V

Hearing Your tidings, I was excited,
Reciting Your Name, my face was flushed.
Treading Your path, I was at peace.
By the glimpse of the Guru, I was blessed. (1)

The Name in my heart is like possessing a jewel.
I bought it not; it is a gift of the Guru.
My search is over, I am secure with my prize,
Nanak has gained the gift of life. (2)

Pauri

He who is fortunate takes to His service.
 He whose lotus *heart* is blessed by the Guru,
 He is awake day and night.
 Attached to His holy feet,
 My doubts and fears fled.
 The Guru gave me such a sermon
 That I conquered myself for good.
 He who remembers Lord God,
 He gets known in the world.
 He gains the company of the Holy,
 And is cleansed as by bathing in sixty-eight places of pilgrimage.
 He is fortunate who has access to his Lord.
 Nanak is sacrifice unto his Gracious God. (17)

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Sloka V

The moment one gains consciousness of the Lord Spouse,
 The woman in Maya is suppressed.
 When the Lord Spouse is not at home,
 Maya *the wicked* woman is distressed.
 In the absence of Name,
 Of transmigration there is stress.
 The True Guru makes the Preceptor manifest.
 Says Nanak, the humble, the truthful remains in the True immersed. (1)

V

He makes all sorts of endeavours,
 In every one he fails.
 Says Nanak, the endeavour that saves the world,
 Seldom it is that one avails. (2)

Pauri

Greater than the greatest, wondrous is Your station.
 Varied are the spheres of Your activity,
 Which are beyond our comprehension.
 You live within the living
 And everything entailed.
 Your holy writ runs everywhere,
 Blessed is Your house which is hailed.
 With glory, prominence and power You are regaled.
 You are Almighty prevailing all over,
 Nanak, the slave of slaves, to You makes a prayer. (18)

Sloka V

In the markets under one roof
 Merchants conduct their worthy trade.
 There is one remarkable bargain,
 Says Nanak, only the fortunate are said to have made. (1)

V

Says Kabir, none belongs to me,
 Nor do to anyone I belong.
 He who has created this outfit,
 In Him we all throng.

Pauri

He is like an attractive tree, fruitful,
 Laden with *Amrit* sweet.
 My heart longs to see Him,
 How my Beau do I meet?
 Inaccessible, unconquered.

He is above caste and creed,
Him I would endear,
Who would open the door and reveal the secret to me.
I would ever serve him
Who would help me towards my friend to proceed.
I would be sacrifice unto him
And hail him ever indeed.
What the cherished holy say
One must heed.
He who has it inscribed, says Nanak, the slave,
The Guru gets him the Amrit of Name to feed. (19)

V

Kabir! This land belongs to the holy,
It's usurped by thieves in chain.
The land feels no burden,
The thieves have nothing to gain. (1)

V

Kabir! In order to grain rice,
The husk has to be pounded.
Those who keep bad company,
At the Dharamraja's they are hounded.

Pauri

Here you are of a family large, there you are all alone,
Your importance to You alone is known.
Everything around You, You have created,
Yourself You are everything.
As Yourself contemplated,
Yourself You do.

Your doings You Yourself have narrated,
 Blessed is the spot where You come to rest.
 Blessed is the devotee for whom Your truth is manifest,
 He whom You bless he lauds You.
 He whom the Guru grants audience,
 He is immaculate and true. (20)

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Sloka V

O Farid! The earth is colourful,
 Albeit in its midst is a vicious orchard.
 Those who are blessed by their Guru,
 They are, however, not bothered. (1)

O Farid! Being born human is wonderful. (1)
 With a beautiful figure,
 Only a few are granted,
 Who are devoted to the Preceptor. (2)

Pauri

Meditation, austerity, compassion and dharma,
 He gets whom He grants.
 He whose fire *of desires* He extinguishes,
 The Lord's Name he chants
 When the Knower of hearts Inaccessible Lord wants,
 Dyed in the divine dye in the company holy He plants.
 Effaces misdeeds, with face resplendent,
 The Lord's Name liberation grants.
 The fear of birth and death eliminated,
 No more transmigration haunts.
 One is pulled out from the dark well
 And tied with the apron that flaunts.
 Says Nanak, He forgives and receives,
 Clasps to His hearts and enchants. (21)

Sloka V

He who is devoted to God is dyed in the vermilion red.
Says Nanak, such there are only a few,
Their value cannot be assessed. (1)

V

The True is enshrined in the heart,
I find Him also outside.
Says Nanak, He prevails all over here and there,
In forest glades, grass blades and every hair. (2)

Pauri

He brought about the Creator Himself and in it decided to reside.
He manifested Himself as one
And then had Himself multiplied.
Himself He reflects in everyone and also outside,
Himself He appears far and also by the side.
Himself He is hidden, Himself manifest,
No one is able His creation to assess.
He is Deep, Profound, Limitless, Wondrous and Beyond count.
Says Nanak, He alone is operative solely he has found. 22.1.2 (correct)*

Var Ramkali

As composed by Rai Balwand and Satta, the Minstrels

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

* as recorded in the original MS

When the Creator Himself takes a decision who can find fault with it?
 Divine virtues and truth are like sister and brother,
 Those who merit, they receive the reward.
 Nanak founded a faith,
 On the foundations of truth, a fort unassailable, hard.
 He bestowed Lehna with umbrella,
 In adoration with Amrit to laud.
 Under the divine guidance of the Guru,
 A spiritual award was his reward.
 The Guru made obeisance to the disciple,
 Nanak, still living in the world,
 While himself alive, he bestowed Angad with paste-mark. (1)

The glory that Nanak had earned,
 To Lehna came to be passed.
 The same spirit, the same manner,
 Only the form was of a different sort.
 With divine flag flying overhead,
 He occupied the seat of his Guru, the Lord.
 He does what his Guru dictates,
 Following the arduous path of God.
 The Guru's mess of Holy Words functions as ever,
 There is no slackening on its part.
 He consumes what he is granted by the Master,
 And distributes the rest of the lot.
 Should one be blessed by the Guru,
 Refulgence of heaven and above comes to impart.
 A glimpse of my true Kind,
 And the impurity of ages does depart.
 What the True Guru says,
 One must enshrine in one's heart.
 The sons paid not heed,
 And turned their ears away from the Guru's Word.
 Dishonest at heart they go about unbridled,
 Carrying the load of sins on their part.

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What he was told, he did,
 And in return he received the reward.
 Who lost and who got the award?
 He who does what he is told deserves to be paid heed. (2)
 It is like choosing between husk and rice.
 Dharmaraja, the angel listens the arguments,
 And gives His advice.
 What the True Guru says is true,
 It is carried out in a trice.
 Proclamation about Guru Angad was made,
 It was confirmed by the Creator wise.
 Nanak changed his appearance,
 And occupied the throne with a hundred branches in size.
 His followers wait on his gate,
 The nasty have turned nice.
 At the door of the Master,
 Guru Angad has the Word Holy as his prize.
 Says Balwand, Khivi is noble soul,
 Who like shady tree has multiple ties.
 In her holy mess there is rich fair,
 With kheer* cooked in ghee** like *Amrit* in guise.
 The Guru-devoted have their faces bright,
 The self-possessed are famished like mice.
 Guru Angad pleased the Master
 With his undivided devotion *and sacrifice*.
 Such is the Spouse of Mata Khivi,
 Who has the entire earth to supervise. (3)

He had the Ganga flow in a different direction,
 People wished to know the turn.
 Nanak, in the image of Lord Supreme, the Creator,
 Had the Holy Word govern.
 With mountain as the churning rod

* rice pudding ** clarified butter

And Basik, the serpent as the string to churn,
 He found the fourteen jewels,
 And He had the transmigration squirm.
 What a miracle he worked!
 In assessing and evaluating a big gun.
 He had the umbrella spread on Lehna's head,
 And had him exalted up to the Sun.
 The light merged in the light,
 And into himself was Angad absorbed in turn.
 The disciples, Guru's sons and devotees wondered,
 What the Guru had done!
 When he had undergone the test successfully,
 Hailed was Lehna's succession. (4)

The son of Pheru, the True Guru, founded the Khadur town,
 With those given to meditation, austerities and discipline;
 The self possessed were left on their own.
 Avarice destroys men as weeds by water are done.
 On the Portal of the Guru rains refulgence of heaven,
 That of which the depth is not reached,
 Of peace you are such an ocean.
 Name, the treasure of nine occult powers,
 Is found in you in profusion.
 He who slanders you,
 Is destined for defusion.
 Everyone is attached to the things close,
 You are involved in a distant Divine Mansion.
 The son of Pehru, the True Guru, founded the Khadur town. (5)

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The same paste-mark, the same throne and the selfsame *Darbar*,
 Like father and grandfather the grandson is extolled.
 Who made Basik, the serpent his churning string,
 Churned the ocean with the Sumer mount.
 And his special power for churning installed.
 Thus he extracted the fourteen jewels,

And illuminated the world.
 His steed was poise and continence the saddle.
 His bow was of truth and the arrow of laudation of the Lord.
 There was utter darkness in *Kaliyug*,
 He appeared like the Sun with refulgence of God.
 In the field of truth he sowed,
 And nursed it for truth for reward.
 In his kitchen there are dainties of every sort.
 He is conscious of all the four corners of the world.
 With the *Shabad* lodged in his heart,
 He frees from transmigration.
 With his grace as award,
 One such has descended who is the noble steward.
 He is not shaken by storms of wind,
 Stands firm like Sumeru Mount.
 He knows what is in one's mind,
 He is the Knower of hearts.
 How to laud the true King
 He is ever a noble heart.
 The book that is acceptable to the Preceptor,
 Pray, grant to Satta, the bard!
 With Nanak's umbrella over his head,
 All the devotees are enthralled.
 The same paste-mark, the same throne and the selfsame *Darbar*,
 Like father and grandfather, the grandson is extolled. (6)

Hail Guru Ramdas, exalted by Him who did him create.
 A miracle was worked,
 The Creator Himself came in his shape.
 The devotees and their congregation,
 Paid obeisance to him as if he were the Lord's namesake.
 He is Eternal, Unfathomable, Measureless,
 His extent has no one able to make.
 Those who serve him with loving devotion,
 Them to the yonder shore He does take.

Greed, avarice, lust, wrath and attachment,
 He had had annulled with many a rave.
 Blessed is His abode
 And blessed the reception for his sake.
 He is Nanak, he is Lehra,
 And Amardas as would one contemplate.
 When we had a glimpse of his,
 The mind was in a peaceful state. (7)

In their respective times the four Gurus became manifest,
 And then the fifth came himself to reveal.
 Him He created Himself,
 And stood like a pillar of steel.
 Himself he is the tablet, himself the pen,
 Himself the scribe to write and seal.
 His followers come and go,
 He is ever fresh to deal.
 Sits on the throne Guru Arjan,
 His sparkling canopy makes an appeal.
 From east to the west,
 In all the four corners His light seems to heal.
 Those who do not serve the Guru,
 The self-possessed are condemned to squeal.
 His miracles are multiplying twice and four-fold,
 The Truthful has truth as his appeal.
 In their respective times the four Gurus became manifest,
 And then the fifth came himself to reveal. (8) 1

Ramkali
Composition of Revered Kabir

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

In the vat of self, I mix leaven,
 My Guru's Word as jaggery serves.
 Desire, lust, wrath, ego and envy,
 Cut into bits are the fermenting herbs. (1)

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Is there a Godman in peace and poise,
 Whose recitations and austerities
 Could act as my agent of a kind?
 For a drop of this intoxicating drink,
 I would gladly give both body and mind.
 The fourteen worlds are the still
 In which I burn the enlightenment divine,
 The stopper being my stage of poise,
 And the peace of mind the cooling tower fine. (2)

Pawned have I pilgrimages, fasts, rituals, cleanliness and discipline,
 Which the Sun and the Moon have prescribed.
 Thus I quaff in the cup of concentration
Amrit, the supreme drink described. (3)

Uninterrupted drips the supremely pure drink,
 For which I've developed a taste.
 Says Kabir, all other drinks are false,
 Only this is the Supreme elixir I rate. (4) - 1

My enlightenment are the molasses,
 And meditation the *mahua* flower.
 My mind is the still burning with the fear of God,
 And the *Sukhmana* channel is in poise,
 Where one can drink to fill one's heart. (1)
 Fellow travellers! I am intoxicated with the love of the Lord.
 Inebriated, I've tasted the essence of bliss,
 And illuminated are the three worlds on their part. (1)

Joining the flanks of heaven and earth,
 The still is on the boil,
 As I quaff the divine drink.
 Lust and wrath are turned into fuel,
 From worldliness I shrink (2)

I've attained enlightenment from the True Guru.
 He who is the embodiment of knowledge manifest,
 To him Kabir, the slave, is dedicated,
 Lest he were from the path to deflect. (3) - 2

Lord! You are the Sumer mountain.
 I come seeking Your shelter.
 You never waver, I won't fall,
 I have found a safe quarter.
 Now and then, when and where, it is only You.
 With Your grace alone I am ever at peace true. (1)

Because of You, I came to live in Maghar,
 Where my heart's anguish was allayed.
 I had Your first glimpse at Maghar,
 Then to Kasi I went and stayed. (2)

Maghar and Kasi are the same.
 I found them alike.
 The poor, I have gained this wealth,
 The vain are left to burst in their hike. (3)

He who is proud has a thorn pricked,
 Which none might take out.
 He wails in its pain here in this world,
 And in the hell continues to shout. (4)

What is hell and what is heaven?
 The holy both discard.

I am used to care for none,
 With the grace of my Guru God.
 I have now come to sit on the throne,
 I have attained the mighty Lord. (5)

Rama and Kabir have merged into one,
 None may find us apart. (6) 3.

Respect the holy and reject the unholy,
 This is the charge I have been assigned—
 Massage Your feet day and night,
 My hair as flywhisk to wave and wind.
 I am a cur of Your court,
 Barking always fullthroat. (1)

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I am Your slave since my last incarnation—
 The fact I cannot hide.
 The melody of poise at Your Portal
 On my forehead I find inscribed. (2)

Those who are branded fight in the battlefield,
 Unbranded would snide.
 Those devoted mark the holy,
 Whom Lord the treasure would provide. (3)

There is a chamber in the house.
 It has inner cell for contemplation.
 The Guru gifted something to Kabir,
 Asking him to secure it for salvation. (4)

Kabir passed it on to the world,
 He who was destined only could this obtain.
 He tasted the essence of nectar,
 And enjoyed the conjugal strain. (5) 4.

The mouth which uttered the *Vedas* and *Gyatri*,
 Oh Brahmin, how come that you neglect Him?
 Whose feet the whole world propitiates,
 Oh Pandit, how is that you forget Him?
My Brahmin fellow traveller, You remember Him not.
 Remembering Him not, *Pande* in the hell you would rot. (1)

Considering yourself high-caste, you eat at those of low-caste,
 Adhering to the rituals yourself you feed.
 On the fourteenth and the moonless night you are active begging,
 With the light in your hand towards the well you lead. (2)

You are a Brahmin while I am a weaver of Kasi,
 How could I be of your creed?
 Repeating the Lord God's Name I was saved.
 Relying on the *Vedas*, O Pandit, you drowned indeed. (3) 5

Tree is one with endless branches,
 Twigs, flowers and leaves, juice saturated.
 It is an orchard of *Amrit*
 By the Lord Perfect created.
 I have learnt, I have learnt the secret of God.
 My inside is enlightened with His refulgence,
 Not many devotees record. (1)

The humming bee enamoured of the juice
 Was entrapped by the twelve petalled flower.
 It has released itself of heady fragrance,
 Now in the sky it is found to hover. (2)

In the void of poise has grown a tree.
 Which has sucked the water of earth around.
 Says Kabir, to such a one I am an attendant
 Who has ever this tree found. (3) 6

The earrings of meditation, pouch of compassion,
 Contemplation the begging bowl,
 The patched-coat your insulated body
 And God's Name be your goal—
 You should practise a *yoga* of a kind,
 Comprising contemplation, discipline
 And the way a devotee, you find.
 Realisation be the ashes you smear with,
 Your horn the consciousness timed,
 Your renunciation wandering in the town of body
 Strumming the harp of mind. (2)

With five elements lodged in your heart,
 You get absorbed in the Master ultimate.
 Says Kabir, listen ye men of God,
 Righteousness and compassion you better cultivate. (3) - 7

For what purpose were we created in the world?
 What have we gained ever since we were born?
 The Lord gem who cruises us across the ocean of life,
 Not for a moment towards Him we are drawn. (1)

Lord! Such sinners are we.
 God! You who gave us life and breath,
 Our loving devotion we give not Thee.
 Others' riches, others' figure, slandering others,
 And wrangling we have not been able to shake.
 We are born and die times and again,
 This cycle we have failed to break. (2)

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The house where godmen meet for discourse,
 We have never visited for a while.
 Lumpens, thieves, facilitators and drunkards,
 We keep their company and beguile. (3)

In lust, wrath, avarice and arrogance,
We happen to be caught.
Of compassion, righteousness and Guru's service,
Not in dream we have thought. (4)

The Lord Kind, Generous, Beloved of devotees who fears not.
Pray, protect Kabir from trial.
Ever Your service he has sought. (5) - 8

Contemplating on Whom you'll attain salvation,
And then go to Heaven; no coming back to this station.
Free from fear, you will hear the trumpets sound,
Uninterrupted, they will ever resound.
Man, indulge in contemplation on the Lord,
Without contemplation, there is no reward. (1)

Contemplating on Whom there is no barrier,
Leads to liberation and frees from load in the carrier.
Salute the Lord in your heart,
Lest you have to restart. (2)

Contemplating on Him you have to no more toil.
It's like going about with a lamp without oil.
The light that obtains liberation in the world,
Rids you of lust and wrath, evil and dirt. (3)

Contemplating on Whom the high status you attain,
Clasped to your heart His Name you retain.
Contemplate on Him, let no moment pass,
With the grace of the Guru you'll land across. (4)

Contemplating on Whom dependence upon others you will shed,
And sleep in your house on a comfortable bed.
On the comfortable bed your heart will relax.
The drink of contemplation, you might ever quaff. (5)

Contemplating on Whom you'll be free from evil,
 Contemplating on Whom you'll be rid of Maya's devil,
 Contemplate and His hymns you should chant.
 Such a contemplation the True Guru can grant. (6)

Contemplate on Him ever and ever, night and day,
 Sitting and standing, taking every breath you may.
 Awake or asleep, enjoy the pleasure of contemplation,
 It's fortunate that one finds oneself in the situation. (7)

Contemplating on Whom you feel relieved,
 The Lord God's Name should be your staple feed.
 Says Kabir, He who is Limitless,
 With Him no magic or *tantric* device you need. (8) 9

Ramkali Score 2

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

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The angler hooked me with his wire,
 The Guru Redeemer pulled me out of fire.
 I had a close look at my complexion,
 And took a dip within for inspection. (1)

As in *mind* the Lord of wind has in poise taken abode,
 There is no birth, no death, no getting old.
 As I ceased depending upon the Maya fraud,
 I found myself in Heaven lodged.
 I've penetrated into the scheming mind,
 With the Lord God no doubt I find. (2)

Attachment with Maya I shun.
 The *poise of Moon* has eaten *the restlessness of the Sun*.
 As the vessel *of the mind* is filled,
 With the unstruck melody, I am thrilled. (3)

The speaker gave his discourse,
 Which the disciple imbibed, of course.
 Repeating the Lord's Name is ferrying across,
 It is the essence of what says Kabir *Das*. (4) 1.10

The Moon and the Sun are the light-impersonate.
 In the light lives the Lord-in-state.
 The enlightened one must exercise his devoted mind.
 In the light the entire world he would find. (1)

Finding a Jewel, before it I prostrate,
 Kabir contemplates on the Lord Immaculate. (2) 2.11

Beware ye people of the world,
 Awake, remain alert, you are being robbed.
 Despite the scriptures wide-awake as guardians,
 Yamas have you in daylight mobbed.
Neem tastes like mango and mango like *neem*,
 Wild bushes bear bananas with sheen.
Simal, the barren, looks like coconut,
 In the world stupid, silly and mean. (1)

God is like sugar scattered in sand.
 An elephant cannot pick it.
 Says Kabir, forget your tribe, caste and status.
 If you are an ant you may lick it. (2) 3.12.

Ramkali Score I
Composition of Revered Namdev

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

He gets paper, cuts out a kite,
Which in the sky takes to wing.
He talks and laughs with his friends,
Yet his mind is set on the string.
Man, you should concentrate on the Lord's Name,
Like the goldsmith does in his craft claim. (1)

The young maids of the town
Get vessels and fill them with water.
They laugh and play with each other,
Yet their mind remains in the pitcher. (2)

From a mansion with doors ten
Cows are taken out to be fed.
They graze at a distance of five *kos*
Yet their heart remains behind with the calves left. (3)
Says Namdev for Trilochan to listen,
The mother puts her baby in the cradle aside.
She busies herself with the household chores,
Yet not for a moment she forgets the child. (4) 1

Of *Vedas, Puranas* and endless *Shastras*,
I shall not chant hymns and songs.
For the One pervading all the world, my Formless Lord,
Unstruck notes of my mute flute would throng. (1)
Of the cherished Lord's choir I belong,
Cleansed by *Shabad* and absorbed in unstruck melody
My stay in the Home of the casteless I would prolong. (1) *Refrain*

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The yoga praxis of *ida*,* *pingla*** and *sukhmana*+,
 No more I subscribe to the control of breath *with a tong*.
 The Sun and Moon are for me alike.
 To light divine alone I belong. (2)

Finding a holy spot I shall not plunge into water,
 And disturb the creatures to water who belong.
 The Guru has primed me of sixty and eight places of pilgrimage,
 I shall bathe deep in my heart strong. (3)

No more flattered by the people of the world,
 To such a company I shall not belong.
 Says Namdev, my mind is absorbed in the Lord,
 Meditation in the Cosmic Void I shall prolong. (4) 2

When mother was not there, nor father,
 And the deed leading to creation,
 I was not there, you weren't there,
 Who came from where that You mention? (1)
 No one belonged to thee,
 It is like a bird roosting on a tree. (1)

Refrain

When existed not the Sun and Moon,
 And water in the air was absorbed,
 There were neither the *Shastras* nor *Vedas*,
 How did the rituals come to be evolved?

My Guru has given as reward.
 Says Nama, it is the ultimate truth,
 The True Guru has me informed. (3) 3

* Khechar, ** bhichar + and rosary of *tulsi* beads,

* channels of breath ** yoga praxis, the tongue going back to the throat passage. + a practice of
 yoga.

Ramkali**Score 2**

Undertaking ascetic practices at Varanasi,
 Hanging upside down, dying at places of pilgrimage,
 Immolating and rejuvenating oneself,
 Performing horse sacrifice, giving gold in charity Anonymously;
 Compared with meditation on Name, everything is pelf. (1) *Refrain*
 O man, shed this hypocrisy, don't you play foul game of death.
 You should contemplate on the Lord's Name every breath. (1) *Refrain*

Going to Ganga or Godavari,
 Holy bath of Kumb* at Kedar Nath or Gomti,
 And giving a hundred cows in charity,
 Bathing at millions of holy spots, immolation in the Himalayas,
 None of these to the Lord's Name find purity. (2)

Giving as charity horses and elephants,
 One's companion of bed and land,
 And practising this ever,
 Offering oneself as a bond and gold in weight thereof,
 Without the Name all this will help you never. (3)

Don't get strained and get Yama blamed,
 Arrive at the essence immaculate of liberation.
 Supplicate Raja Ram, the son of Dasratha
 And drink the nectar of *Amrit* in meditation. (4) 4

Ramkali**Composition of Revered Ravidas**

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

* solar eclipse

We may study scriptures, listen to the Name,
 Loving devotion we may yet not gain.
 How can iron turn gold,
 Without the Paras** stain? (1)
 Lord! With illusions the knot is not untied.
 Lust, wrath, Maya, ego and avarice,
 Get together and have me deprived. (1)

Refrain
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That I am a great poet of high lineage,
 Scholar, yogi and recluse,
 Enlightened, virtuous, heroic and philanthropist,
 Thinking like this I don't cease.
 Says Ravidas, nobody realises,
 They are misled like mad.
 My prop is Name of the Lord,
 It is my life force or anything that I ever had. (3) 1

Ramkali Compositions of Revered Beni

There is but One God.
 He is realised through the grace of the True Guru.
Ida, Pingla** and *Sukhmana** reside at one spot,
 It is like the Triveni confluence of Prayag.
 Where they have holy bath at the *ghat*,
 Godmen, there abides the Immaculate Lord.
 There are few who take to the quest of Guru's way.
 Where the Immaculate Lord does stay. (1) *Refrain*

What is the sign of holy shrine?
 There unstruck melody does ever chime.

** philosopher's stone
 * three channels of breath

There is no Sun no Moon, nor air, nor water,
 This information I have collected from the Guru's bench,
 The mind is enlightened, no more foul-thinking and stench. (2)

With the elixir of *Amrit* at the tenth door one is drenched.
 He who knows this secret,
 The Supreme Being must have met. (3)

The Tenth Door is inaccessible and wondrous.
 It is the abode of the Supreme Being.
 At the top is the seat, it has a niche,
 In the niche there is an opening. (4)

Those enlightened, never sleep,
 Their hold over the Three Worlds, in meditation they keep.
 The seed *mantra* of Name lies in their heart,
 Their mind is turned towards the cosmic Lord. (5)

Ever conscientious, falsehood they don't speak,
 The five senses under control they keep.
 The Guru's gospel they keep in their heart,
 And dedicate their mind and body to the love of Lord. (6)

He who considers his hands as leaves and body as a branch,
 Does not his life in a gamble launch.
 The stream of demonic thoughts he does arrest,
 And has his Sun arise from the west
 He who bears the unbearable, his mind can always log,
 And with the Creator enter into a dialogue. (7)

At the portal the four-faced lamp is lighted,
 With branches around the stump in the middle cited.
 With all His faculties the Lord abides,
 And the jewel of mind with pearls provides. (8)



The lotus of forehead has a diamond around,
Inside the Lord of Three Worlds is found.
There the five notes resound,
The fly-whisks wave and conch-shells rebound.
He who has been enlightened by the Guru, the demon's evil he crushes,
Beni waits for the one who for him the Name fetches. (9) 1 P-975



Raga Nat Narayan

IV

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 self, day and night the Lord's Name you should utter.

Millions of sins that you have committed,
He would annul and consign them to gutter. (1)

They utter and meditate on the Lord's Name,
Who are the Lord's true servers.

Their ills are washed and flushed,
The way impurity is cleansed by water.

Man, you should laud the Lord every moment, (1)
Uttering from your tongue *Narhar*.

The incurable five evils,
In a moment, in an instant from the city of body He does deter. (2)

They are devotees of great good fortune
Who meditate on the Creator.

Pray, bestow me with their company, I seek,
Thoughtless stupid, I'm saved under cover. (3)

Do be gracious, Life-Force of the world
I come seeking Your shelter.

Refrain

Nanak, the humble, is under Your care,
Pray, vindicate his honour. (4) 1

Nat IV

Meditating on the Lord, I am absorbed in the Lord.
I meditated on the Name as guided by the Guru,
And thus I have been blessed by God. (1) *Refrain*
The Lord is Inaccessible, Unknowable Master,
Meditating on Him, I get merged as water in water gets absorbed.
In the company of the holy I had the ecstasy of Name,
I hail the Holy Bard. (1)

I lauded the Lord Supreme,
Of all my ills of poverty I am absolved
The five incurable elements of evil in body,
The Lord in an instant got resolved. (2)

The Lord's devotees cherish Lord,
The way lotus seeing the Moon in bloom gets evolved.
My mind is in bloom like that of a peacock,
Hearing the sound of clouds in sky called. (3)

I long for my cherished Master,
I live only if I see my Lord.
Nanak, the humble, is addicted to Name,
Pray, bless him with union with God. (4) 2

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Nat IV

My self, utter the Name of cherished Lord!
Blessed by the Guru I meditate on Name
And the True Guru's feet I wash. (1) *Refrain*
The Lord Accomplished, Master of the Universe,
Has us the sinners to Himself clasped.

He is Supreme, Helper of the helpless,
He gave us Name as reward. (1)

The low and the high we lauded His virtues,
Together with our True Guru, the Bard.
The way the *neem* tree grown near sandalwood,
The qualities of sandalwood gets evolved. (2)

Our misdeeds were many,
Every moment were we in evil involved.
We were sinners, heavy like stones,
You ferried us along, with the holy you exalt. (3)

Those You take in Your shelter, Master,
Of their sins they are absolved.
You are Nanak's Compassionate Preceptor,
Tyrant like Hirniakashyap you stalled. (4) 3

Nat IV

My self, meditate on the Name, dyed in the colour of the Lord.
As the creator of the universe was gracious,
I meditated on the Name sitting at the feet of the men of God. (1) *Refrain*
Misled from age to age,
I came seeking shelter with the Bard.
I pleaded for the Lord Compassionate's protection,
Pray, save me, I am a sinner hard. (1)

Who has not been saved in Your company?
The fallen You have cleansed and given accord.
The calico painter who was slighted lauding,
Lord, You vindicated his honour and saw him exalt. (2)

Master! Those who sing Your praises,
I hail and give them regard.

All those buildings became sacred
Where dust of the feet of holy was known to fall. (3)

We fail to compute Your virtues.
You are big, very big Lord.
Pray, do be kind to Nanak,
He should serve Your feet with regard. (4) 4

Nat IV

My self, meditate on the Lord's Name with concentration.
The Lord of the Universe has been kind,
I have taken to contemplation. (1)
Listening to the Guru's gospel,
The holy lauded the Lord in congregation.
The Name annulled sins and suffering,
The way a farmer does in cultivation. (1)

Refrain

Your virtues to You alone are known,
We can indulge not ever in laudation.
What You are, You alone are like that,
Lord! You are primed of Your adoration. (2)

We are caught tight in Maya's noose,
Your Name alone can obtain liberation
The way elephant was caught by crab in water,
He could be freed only by contemplation. (3)

My Master, my Preceptor, the Supreme Lord!
I am in Your quest for generation.
Unknown remains Your extent,
Of Nanak You are the Lord of Veneration. (4) 5

Nat IV

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My self, acceptable alone in *Kaliyug* is Lord's laudation.

Were the Compassionate Lord be gracious,
One follows the True Guru in contemplation. (1)
Lord, You are Supreme, Inaccessible, Unknowable,
Everyone is devoted to You in adoration.

Refrain

He on whom You are gracious,
Guided by the Guru, he takes to meditation. (1)
This outfit is created by the Divine Master,
Himself sustaining the function.
The way water rises in several tides
Yet in water finds emersion. (2)

What You do, You alone know,
We know not Your conjugation.
Pray, bless us the children with Your laudation,
We should remain in Lord's contemplation. (3)

You are the sacred pool, Manasarovar,
Those who serve You earn veneration.
Nanak, the humble, Lord, and Lord alone, seeks,
Pray bestow him with Name in compassion. (4) 6

Nat Narayan IV
(invariable rhythm)

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

My self, devote your endeavour in service of the Lord,
With the dust of the feet of Guru maybe in measure small.

Your penury and pain you stall,
It would the Lord gracious enthrall. (1)

Refrain

The Lord's creatures Lord Himself refines,
 With rubies red, jewels and gems of colours all.
 The Lord in His grace has visited our house,
 Himself has He acted as our intermediary.
 Beholding Him we are in an ecstatic squal,
 The Guru gave me tidings of His arrival.
 Learning the arrival of my Beloved,
 I was in bliss and frenzy no small.
 Nanak, the humble, merged with the Lord in trance,
 And was in a blissful state above all. (2) 1.7

Nat IV

Man, get into the company of the holy and be blessed,
 Listen to the untold gospel and get refreshed.
 All your sins and suffering would be suppressed,
 The Lord, as stated, is thus met. (1)

Refrain

Lord's laudation is choicest in the world,
 Also under Guru's guidance discoursing on the holy text.
 Those who listen and abide by it,
 I am sacrifice unto them at best
 Those who have tasted the essence of Lord's untold gospel,
 All their hungers are satiated.
 Nanak, the humble, gets quenched listening the divine discourse,
 Meditating on the Lord, in divinity one gets initiated. (2) 2.8

Nat IV

Someone should tell me my Lord's tale.
 Such a one I shall ever hail.
 He is good whose goodness I avail.
 Meeting the Divine is absorption in Divine and does bliss entail. (1) *Refrain*

The holy Guru puts on the path of the Lord,
 And tells how that path to scale.
 Rids me of conceit in me of a devotee,
 And conceit-less, makes me serve and bliss manifold avail.
 My Lord cherishes those devotees
 Who in the company of the Lord ever sail.
 Nanak, the humble, was guided by his Guru thus –
 Ever treat the Lord close, ever present, and ever do you hail. (2) 3.9

Raga Nat Narayan V

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

Lord, I know not what please You might.
 My heart thirsts for Your sight. (1)
 He is enlightened, he is Your devotee,
 He whom You like.
 He on whom You are gracious, my Creator
 Meditates on you day and night. (1)

What *yoga*, what learning, what meditation,
 What virtues would you delight?
 He is Your devotee, he is your server,
 Whom you with your devotion oblige. (2)

That is understood learning and wisdom,
 Which not for a moment puts the Lord out of sight.
 In the company of the holy I acquired this virtue,
 Ever I lauded my Divine Knight. (3)
 Having beheld the wondrous and supremely pleasant face,
 Nothing else I glance for sight.
 Says Nanak, when the Guru helps shed the rust,
 Why should one have the womb as fright? (4) 1

Nat Narayan V
Duets

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

None other I have blamed,
Whatever You did, sweet I've claimed. (1) *Refrain*
Understanding and accepting Your ordinance I was at peace,
Listening to Your Name I'm sustained.
Here and hereafter it is You alone,
This *mantra* my Guru to me has explained. (1)

As I came to realise the truth,
All the weal and bliss I've gained.
Says Nanak, He is manifest in the company of the holy,
Nowhere else is He attained. (2) 1.2

Nat V

He who has You as his anchor,
He is free from the fear of Yama.
Acquires peace and is rid of ego torture, (1) *Refrain*
With the Holy Word his agony is allayed.
He is satisfied the way a baby is with milk of mother.
His mother and father are the holy, *P-979*
And the holy are his associates and brother. (1)

The doors of divination are flung open and I've realised the Lord.
The diamond is cut by a diamond-cutter,
Lauding the Lord, Nanak was wonderstruck.
He found the Lord, storehouse of wisdom and culture. (2) 2.3

Nat V

His server Himself He saved.
 Day and night with him He abided,
 Not for a moment from His mind he stayed. (1)
 He cared not for his colour and features,
 Nor on His caste any importance He laid.
 In His grace, he blessed with His Name,
 And then spontaneously acclaimed. (1)

Refrain

It was an arduous ocean of fire
 Across which He had him arrived.
 Nanak is exhilarated at His sight,
 Again and again unto Him is sacrificed. (2) 3.4

Nat V

He who meditates on the Lord's Name in his mind,
 Millions of his misdeeds are annulled in a moment.
 No more suffering and affliction he finds. (1)
 Wandering in my quest, I became a recluse,
 When in a congregation of the holy myself I bind.
 Giving up everything else, single-minded,
 To the Lord's feet myself I twined. (1)

Refrain

Those who utter are saved, the listeners are liberated.
 Those who seek His shelter kind.
 Meditating on one's Master,
 Says Nanak, for divine bliss is one signed. (2) 4.5

Nat V

I am attached to the Lotus Feet
 Lord, the ocean of peace, pray, bestow me with Supreme. (1) *Refrain*

I have tied myself with Your apron,
 With the divine love my heart is replete.
 Lauding the Lord I am in a trance,
 I have snapped the Maya's lead. (1)

**The Lord Compassionate is All-around accomplished,
 None other I entreat.**
 Nanak, the humble, has been united with the Lord,
 His love for the Lord does never deplete.(2) 5.6

Nat V

My self, meditate on the Lord, Preserver.
 I should never absent Him from my mind,
 Day and night I should laud the Master. (1)
 I should smear myself with dust of the feet of holy,
 And thus rid myself of evil and disaster.
 Remain in the company of the Benevolent
 Every heart is whose quarter. (1)

Refrain

**Recitation, asceticism and untold worship,
 Equal not contemplating the Creator.**
 Nanak begs for a boon with folded hands,
 He should be slave of Your server. (2) 6.7

Nat V

Name is my sole treasure.
 With His grace, I met the godmen,
 It was at the True Guru's pleasure. (1)
 Purveyor of peace and Reliever of suffering,
 I loved Him with understanding full measure
 My lust, wrath, avarice were dissipated
 From my stupid ego I was clear. (1)

Refrain

With what should I exalt You Lord?
 You are of every heart aware.
 Your Lotus Feet are an ocean of peace,
 Nanak is sacrifice unto You ever. (2) 7.8

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Nat V

I am sacrifice unto my Provider. (1)

Refrain

I am meritless, You are Accomplished Bestower,
 Helper of the helpless, Cherisher.
 Sitting, standing, sleeping and awake,
 You are my life-force, property and power. (2)

I long anxiously for a glimpse
 Nanak finds bliss at the sight of the Creator. (3) 8.9

Nat V
(in variable measure)

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

I look for a friend, an associate,
 Who would ever the Name to me relate.
 And thereby my sufferings and pain abate.
 My mind, body and heart to Him I would dedicate. (1)
 Rare is the one who does the Lord appreciate,
 And with the Lotus Feet does himself relate,
 Whom in His grace is given laudation to propagate,
 And meditation as his life's coveted *gift in a plate*. (1)

Refrain

Thus millions of fallen does He reinstate.
 Nanak, the humble, to Him does hail and exhilarate. (2) 1.10.19

Nat V
(Octets)

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

Lord, of my body and mind, Your Name is the anchor.

I can live not for a moment, an instant,
If guided by the Guru, the Name I don't utter. (1)

Refrain

I repeat the Name many a time,
The cherished Name I endear.
My Master has been compassionate,
The Holy Word helped me clear. (1)

My Lord is the life-force of the world,
Inaccessible, Wondrous Peer.
I make a supplication to my Guru,
Pray, let me wash feet of the Seer. (2)

Thousands of ages of the world are His eyes,
With only one eye the Preceptor peers.
Thousands of forms the One Lord has,
But with His sole form He stares. (3)

Guided by the Guru, Damodar* imbibed Name,
With Name in His heart to bear.
The Lord's discourse is highly pleasing,
Like the dumb finding himself in cheer. (4)

The tongue that tastes other delicacies
Finds them tasteless with avarice to sneer.
The devotee who tries the taste of Name
All other tastes he forswears. (5)

* Lord Krishna

Guided by the Guru, I imbibed the riches of Name,
Uttering and listening which sins don't Sear.
Dharmaraja and Yama come not near him,
The devotees their Lord who endear. (6)

In all the breaths that I breath,
The Name under Guru's guidance I hear.
The breath that goes devoid of Name,
That breath goes waste, I swear. (7)

Pray, do be gracious to the one come seeking Your shelter,
Let me meet the holy I endear.
Says Nanak, the slave of slaves,
Of slaves I am the water-carrier. (8) 1

Nat IV.

Lord! I am a stone without any virtue.
In His grace the Guru brought about the union,
The stone-dead was saved by the Word True. (1)
The True Guru inculcated the Name,
Like sandalwood, with sweet fragrance.
The glory of Name is known in ten directions,
It is supremely fragrant true. (1)

Refrain

Your gospel above Maya's Three Qualities is sweet,
The Guru's noble Words are no less too.
In my laudation, I chanted the glory of the Lord,
Chanting the glory, I was liberated by the Guru. (2)

The Guru is wise and equable,
Meeting Him doubts no more rue.

Meeting the True Guru, I attained supreme status,
To the True Guru my appreciation is due. (3)

In hypocrisy we have gone astray,
The evils of avarice and hypocrisy we pursue.
Here and hereafter they create trouble,
Yama, the messenger of death chastises with his crew. (4)

As the day dawns we get involved in affairs,
Which are extensions of the vicious Maya true.
As the night falls it is the domain of sleep,
In dream, too, our sufferings continue to pursue. (5)

In the alkaline soil we sow falsehood,
Falsehood for the harvesting is due.
The reprobates are ever hungry,
Standing at their gate, the Yama's tyranny beats us blue. (6)

The self-possessed runs into heavy debts of vice,
With the *Shabad* he can pay his due.
All the creditors and all the debts
Become his servers and fall at his feet in a queue. (7)

The Creator has brought about creation,
And tied it with the noose to subdue.
Says Nanak, the way the string Lord pulls, we do,
The way the Lord pleases, we pursue. (8) 2

Nat IV

In the pool of nectar the Lord gave me a dip.
The True Guru's enlightenment is a holy bath
Which sins and evil doings does rip. (1)
Propitiating in the holy company is of great merit,
Even the parrot gave the courtesan a tip.

Refrain

Pleased, Krishna touched the hunch-backed Kubja,
And, along with the Lord to the heaven she had a trip. (1)

Ajmal for the love of his son uttered 'Narayana',
It pleased the Lord and minions of his Yama were given slip. (2)

People utter holy texts and make others listen,
But he who utters gets not the kick.
The holy company confirms faith,
And the Lord's Name bestows the liberation pip. (3)

As long as the life and body are sound,
One gives the Lord a slip.
But when the home and hearth are on fire,
One tries a well to dig. (4)

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Never get into the company of a reprobate,
He who of Name would not be a chip.
The utterances of the reprobate are like scorpion's stings,
He should be kept at a distant tip. (5)

We cultivate many and endear,
But the company of the holy gives the nip.
The Guru's words should be treated as true,
And the Lord one must keep in grip. (6)

In the previous incarnation who did some good,
They were blessed with the meditation tip.
With the Guru's blessing, they gain the essence of Amrit
They indulge in ecstatic chanting and in contemplation dip. (7)

My Beloved Lord, Your hue and form are divine,
Of red dark shade is Your pip.
I acquire the colour you bestow
The poor Nanak can do not a bit. (8) 3

Nat IV

Coming to the shelter of Guru, the Lord becomes saviour,
 The way when elephant was caught by crab,
 With His hand He pulled him above water. (1) *Refrain*
 The Lord's devotees are a pleasant lot,
 The devotion in their heart is their power.
 My Preceptor favours devotion,
 Of the devotee He vindicates honour. (1)

The Lord's server takes to service,
 And finds the Lord prevail all over.
 The Lord alone he beholds everywhere,
 With the equable glance he treats His followers. (2)

The Preceptor Lord is pervasive everywhere
 Treats the world like a hand-maid and His favours does shower.
 The Lord is compassionate and graceful,
 In stones He creates worms and provides them succour. (3)

The fragrance within him is effervescent.
 Misled the musk deer his horn does hover
 Wandering in search in the forests I was exhausted,
 The Guru Accomplished liberated me in my own bower. (4)

The Holy Word is the Guru and the Guru is embodiment of the Holy Word,
 And the Holy Word is *Amrit* in a shower.
 The Guru utters the Holy Word and the devotees put faith in it,
 That the Guru liberates is known all over. (5)

It is Lord everywhere, He it is who prevails.
 Man eats what he has sown in his hour,
 As by harming the one Chandrahans
Dhrishit budhi had his own house set on fire. (6)

He who cherishes the Lord in his heart,
 The Lord does in return the devotee watch over.
 In His grace the Lord inspires devotion.
 The devotee does the world save and sire. (7)

Lord Himself is everything
 Himself the World He would empower.
 Says Nanak, the Lord does everything Himself,
 In His grace liberation does He offer. (8) 4

Nat IV

Lord! In Your grace, pray, come to my rescue.
 The way Draupadi was caught by tyrant and brought,
 Her honour was saved by You. (1)
 Do be gracious, Your devotees look up to You,
 I beg of a boon from my Beau.
 I cherish my True Guru ever.
 Pray, bring about my happy union with the True. (1)

Refrain

The reprobate's doings are like churning water,
 It's churning water that he does daily pursue.
 Meeting the holy is attaining Supreme status,
 And tasting butter with relish too. (2)

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I washed myself day in and day out,
 And messaged my limbs to woo.
 But I find not favour with my True Guru,
 It was waste, my dress and my hairdo. (3)

My sister friend, you may take air,
 It is all due to my Master's many a virtue.
 The Lord relishes His devotee's service,
 The Inaccessible has given me this cue. (4)

The women are men, the men are women,
 He is the only male Beau.
 I cherish dust of feet of the holy,
 Meeting the holy is liberation true. (5)

I have gone around in quest town after town,
 The Lord's devotees in their heart pursue.
 Inspiring devotion in me the Lord consummated the union,
 My Guru has granted me all my due. (6)

Contemplating the Word Holy,
 My yarn of breath I can renew.
 Finding my identity I sipped *Amrit*,
 Without the eyes the world I could view. (7)

You are a mansion, I am a little worm,
 I cannot relate Your Virtue.
 Says Nanak, pray do be gracious and let me meet my Guru,
 Meditating on the Name gives repose true. (8) 5

Nat V

My self, the Lord Inaccessible and Unknowable should be contemplated.

We are sinners without any merit,
 In His grace the Master felicitated. (1)
 That I should cultivate the holy seers,
 To my cherished Guru I supplicated.
 And also be bestowed the riches of Name,
 With which my hungers satiated. (1)

Refrain

Accursed by a single sensual weakness
 The moth, deer, humming bee, elephant and fish are annihilated.
 The human body is prone to the five devils,
 The True Guru alone can have one emancipated. (2)

I have studied the *Shastras* and *Vedas*,
 Sages like Narad too have stated:
 Recite the Lord's Name and attain the Supreme status,
 In the holy company the Guru gets liberated. (3)

Everyone is incensed with some infatuation,
 The way lotus by sun is attracted.
 The way peacocks dance on hills and mountains,
 When they see the low clouds congregated. (4)

Irrigate the accursed with *Amrit*,
 Its flowers and branches would be vitiated.
 The more one shows humility to the reprobate,
 The more he gets provocative and irritated. (5)

The holy should live in the company of the holy,
 Laud the Lord and lead a life consecrated.
 When the holy meet the holy, they bloom.
 The way lotus in water is proliferated. (6)

Greed is like the madness of a dog,
 Like the rabied dog one gets distracted.
 When my Master gets the tidings in His Chamber,
 With the sword of enlightenment He has it eliminated. (7)

Lord! Pray save me in Your grace,
 In Your grace I may please be emancipated.
 Says Nanak, besides You I have no other support.
 My True Guru alone can have me liberated. (8) 6
 (set of six hymns)*

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* as recorded in the original text

Raga Mali Gauda IV

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 made many an endeavour but of the Lord I could get not to know.

The Lord is Inaccessible, Unknowable,
 Before the Master Divine I bow. (1)
 Afflicted with lust, wrath, avarice and attachment,
 Day and night I am involved in their row.
 Pray, take care of Your humble devotee
 I come seeking Your tow. (1)

Refrain

The Preceptor protects those in His shelter,
 To the Divine Name for favour they go.
 Prahlad in the clutches of Hiranyakashyapa,
 Was saved and protected from his foe. (2)

My self, meditate on the Lord for admission into the Mansion,
 The Lord is Redeemer from affliction and woe.
 He relieves from the fear of transmigration
 The Guru's guidance, union with Lord does bestow. (3)

The Master's Name is Redeemer of the fallen,
 I laud the shatterer of fear and sorrow.
 Wearing the garland of the Lord's Name in his heart,
 Nanak, the humble, is adorned with Name now. (4) 1

Mali Gauda IV

My self, meditate on Name, the bestower of peace and felicity.

In the holy company one cultivates love for the divine,

Guided by the Guru, one realises the Deity. (1)

Fortunate is he who has glimpse of the Guru

Meeting the Guru is realising the Divine Identity.

Rid of foul-thinking I am cleansed,

It is like bath in the *Amrit sarovar** for piety. (1)

Refrain

Blessed are the holy who have realised the Lord,

I ask them about the Deity.

The fortunate find the dust of their feet,

Nanak treats himself to felicity. (4) 2

Mali Gauda IV

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The *siddhas*, ascetics and monks contemplate with devotion.

But of Lord Supreme, Limitless Master, Unknowable,

The Guru alone has the realisation. (1)

The low, we have done mean deeds

Have never done any meditation.

The True Guru brought us to the Lord,

And in a moment obtained liberation. (1)

Refrain

As inscribed by the Lord on our forehead Above,

Guided by the Guru, we took to contemplation.

A symphonic music sounded at the Lord's Portal

And we sang the songs of adulation. (2)

Redeemer of the fallen is the Name of the Creator,

Of it the unfortunate have no appreciation.

* pool

They are dissolved in the womb itself,
The way salt in water finds liquidation. (3)

My Inaccessible Lord, pray, guide me,
That at the Guru's feet I take to meditation.
I should remain devoted to Name,
Nanak, the humble, should in the Name find absorption. (4) 3

Mali Gauda IV

My mind in the essence of Name divine is absorbed.
As I imbibed the Name, the lotus has blossomed,
I meditated and my fears and illusions have dissolved. (1) *Refrain*
In fear and longing my heart is devoted,
My mind of a devotee is awake, no more in sleep it is involved.
My sins are washed I am in peace,
Of great good fortune, I have the Lord in my heart. (1)

The self possessed is frail like *kasumba* colour,
Like the flower for four days does it last.
His glory is gone in a moment,
By Dharmaraja to the book he is brought. 92)

The devotion of godmen in holy company is deep,
Like the madder dye that is fast.
The body's vesture may be torn much,
The blessed colour of Lord's love must last. (3)

Dyed in the Lord's colour earns approbation of the Guru,
Nanak, the humble, washes the feet of those
Who at the Lord's feet are installed. (4) 4

Mali Gauda IV

My self! You should meditate on the Name of the Lord.

My mind and body are devoted to the Lord's Name,
As guided by the Guru, cherished by my heart. (1)

Refrain

I repeat the Name by tongue as taught,
And tell the rosary of Name in my thought.

Those who have it inscribed in their lot,
They meet their Forest Lord.* (1)

Those who meditate on the Name,
No more are they in any problem involved.
Yama dare not touch them,
The Guru protects them as ordained by Lord. (2)

Ignorant children we know not anything,
Like mother and father we are nourished by the Bard.
We were playing with the flames of Maya,
Guru, the Compassionate, had us absolved. (3)

Many a sinner were soiled,
They became pure as they came the Lord to laud.
My mind is in bliss having imbibed the Guru,
Nanak, the humble, is blessed by the Holy Word. (4) 5

Mali Gauda IV

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My self! Meditate on the Lord and annul all your sins and sloth.

With the Lord lodged in heart,

The Guru Accomplished had my head laid at the Guru's path. (1) *Refrain*

He who gives me tidings of my Lord Preceptor,
I would offer him myself in pieces and part.

* Vishnu - God

The Guru Accomplished had my union with the Lord consummated,
 For the Guru's Word I am a slave, sold and bought. (1)
 They give much charity during Makkar* at Prayag.**

And offer their body in twain *unsought*.
 But without the Lord's Name nobody is liberated
 They may give away gold⁺ in bits and parts. (2)

Lauding the Lord and chanting divine praises,
 The mind's door-panels are set apart.
 Dismantled are the Three Qualities, fear and illusions flee,
 And the pitcher of hypocrisy is distraught. (3)

In Kaliyug only they meet the Accomplished Guru.
 Who have it inscribed in their lot.
 Nanak, the humble, sipped the essence of Amrit.
 His hunger and thirst were squashed. (4) 6
 [set of six hymns]#

Mali Gauda V

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

My self! In the Lord's service lies peace true,
 All other involvements are false.
 Yama beats blue. (1)

Refrain

Those who have it inscribed on their forehead,
 The company holy they pursue.
 They are ferried across the ocean of life
 By the Godly, Wondrous Guru. (1)

* when the Sun enters Capricorn.

** Allahabad.

+ They boil a figure in gold in oil and then cut it into pieces to give in charity.

as recorded in the original text.

One should serve at the feet of the holy every day,
 Forgetting avarice, attachment and misdeeds too.
 Giving up all other hope,
 Repose faith in the Formless Beau. (2)

The misbelievers get lost in illusions,
 It is deep darkness without the Guru.
 What has been determined Above must happen,
 No one can ever it undo. (3)

The master is Unknowable in essence,
 His names are many and without any cue.
 Says Nanak, blessed are they
 Whose heart does the Name imbue. (4) 1

Mali Gauda V

Pay obeisance to the Lord's Name,
 Contemplating which does one sustain. (1) *Refrain*
 Meditating on Whom one is free from anxieties,
 Meditating on Whom one is free from worldly ties.
 The stupid become clever by meditation.
 For the clan meditation obtains liberation. (1)

Meditating on Him, from fear and suffering one is relieved.
 Meditating on Him of ills one is remedied.
 Meditating on Him the sins are washed.
 Meditating on Him one suffers not wrath. (2)

Meditating on Him the heart is in bloom.
 Maya becomes a slave meditating on Whom.
 Meditating on Him treasure of *Nidhis** is a dispensation.
 Meditating on Him is assured liberation. (3)

* means of comfort. These are nine according to the tradition – gold (*padam*) diamond (*maha padam*) and others

For the fallen the redeemer is the Name Hari.
 Millions of devotees it sets free.
 Slave of the slaves I come to be blessed.
 Nanak's forehead on the holy does rest. (4) 2

Mali Gauda V

Such a helper is the Lord's Name,
 Meditating on which in the holy company,
 One gains whatever were one to claim. (1)
 It is like a boat for the drowning,
 It is like oil for the wick extinguishing.
 It is like water for the singed to soothe,
 It is like milk for a baby's mouth. (1)

Refrain
 P-987

As in battle a friend or a brother,
 As the meal given to the hungry by mother,
 As the pouring rain it is to crop,
 As those seeking protection a tiger do adopt. (2)

As one fears not snake bite with Garuda charm,
 A parrot in cage the cat cannot harm.
 Like eggs nourished in mind,
 Like the grain spared in grind. (3)

Great is Your glory remaining unsaid in word.
 You are Inaccessible, Unknowable Lord.
 You are High, Highest and Wondrous.
 Says Nanak, iron can swim if You bless. (4) 3

Mali Gauda V

In my tasks I shall succeed,
 Were You to give me lead. (1)

Refrain

My head may on the holy feet lie!
 My eyes may sight You day and night!
 My hands may be engaged in service of the holy!
 My breath, body and mind may be dedicated to the Deity! (1)

I may cultivate the holy company!
 The virtues of the holy may be my heart's property!
 What the holy ordained, cherish I might!
 The lotus of my heart may bloom at the holy sight! (2)

I should long for company of the holy!
 For love of the holy I should ever be thirsty!
 The Words of the holy may mind guide!
 Blessed by the holy my misdeeds, may be set aside! (3)

Lord Compassionate! Pray do bestow!
 Liberation and its approach as the trousseau!
 Nanak may kindly be blessed!
 Feet of the holy in his heart may come to rest! (4) 4

Mali Gauda V

Abiding by all; never afar,
 The Almighty is ever within your call. (1)
 I live by listening to His Name,
 Relieved of ills to felicity I came.
 All the treasures lie in Lord's Name.
 Monks and sages in His service remain. (1)

Refrain

In Whose House all are accommodated,
 Besides Whom there is no one stated.
 All the living creatures He does foster.
 May I ever serve the Kind Master! (2)

Whose Court is known for just dispensation,
 Self-contained, Who is under no obligation,
 He does everything on His own,
 My self, you should meditate on Him alone. (3)

You should hail the company holy,
 Where one gains liberation as one's destiny.
 Your mind and body should in the Name be absorbed,
 Nanak has been accorded this reward. (4) 5

Mali Gauda V Duet

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

With the Preceptor Accomplished as my anchor,
 My body and soul are his wealth and wherewithal.
 Himself the Almighty is a great Doer. (1)
 Meditating on Him ever bestows peace of life as an objective.
 He is All Pervasive, in form and without form and perspective.

Refrain

Discarding everything else,
 One should laud the Lord.
 With his folded hands does Nanak beg.
 Pray, the Name to me accord ! (2) 1.6

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Mali Gauda V

My Accomplished, Wondrous Divine,
 Who knows Your ways?
 There is no end, no limit to define. (1)
 In an instant You make and unmake,
 Maker and Breaker, You are Sublime.

Refrain

All those You have created
You foster them being the Lord Kind! (1)

Your slave comes seeking Your shelter,
You are Lofty, Inaccessible Preceptor.
Pray, ferry me through the arduous ocean,
Nanak, the humble, is a hundred times sacrifice unto You, my Master! (2) 2.7

Mali Gauda V

In my mind and body I have the Lord enshrined
Helping the helpless Cherisher of the holy,
Ever and ever Kind! (1)
He was there in the beginning,
He will there in the end and in between.
There is no place without the Preceptor.
He pervades the cosmos,
He is manifest, the real Master. (1)

Refrain

Listening His praises with the ear, with the eyes beholding Him,
And with the tongue uttering His laudation,
Nanak would ever and ever hail Him.
Pray, bless him with meditation! (2) 8.6.14

Mali Gauda Compositions of Revered Namdev

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

Blessed is the Lord playing on flute.
The note of its unstruck melody is acute. (1)
The ram's wool is blessed
Of which Krishna takes over the blanket. (1)

Refrain

Blessed is the Master Divine
In whose house was born the Master of Lakshmi. (2)

Blessed are the forests of Brindabana.
Where played his pranks Lord Krishna. (3)

He played the flute and the kine grazed
Nama's Master to his heart's content. (4) 1

I hail my Lord Madhav* of beautiful tresses
And Vithul** of light dark hide. (1)
You came from heaven with disc in Your hand,
And saved the elephant's life
You saved also Draupadi in Dushsasan's assembly
From being unrobed in strife.
Several others You saved,
Along with protecting Ahalya of Gautama's wife.

Refrain

Such a one, deprived, of low caste, Namdev too has come
To remain by Your side. (2) 2

The Lord speaks from every heart, the Lord alone.
Who else can speak in this tone? (1)
The clay is the same,
Elephant and ant are a variety of pots,
The moving and the stationary worms and moths.
The Lord prevails in every heart. (1)

Refrain

Have your faith in the Limitless alone,
And none else should you crave. (1)
Having given up desires, says Nama, the humble,
There is no difference between the Master and the slave. (2) 3

* Vishnu ** Krishna

**Raga Maru I
Score I
Quartets**

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.

Sloka

Love! Let me ever be the dust of Your feet.
Remaining in Your presence, says Nanak,
Of Your sight I shall have the treat. (1)

Shabad

Those who have a call in the ambrosial hour take to meditation.
Tents, umbrellas, and equipped chariots remain in their attention.
Those who take to contemplation,
They are invited by the Lord for union. (1)
Lord, I am a worthless liar,
Without Your Name purblind, my mind is lost in illusions. (1) *Refrain*

Indulging in dainties my sufferings are multiplied,
Mother mine, this is according to my fate inscribed.
Felicitations are few, sufferings swarm,
Sufferings and more sufferings with my life abide. (2)

Those alienated remain alienated,
 And those united are ever united.
 The Lord God should be lauded,
 Who has this outfit crafted. (3)

A happy happenstance brought us together but we lost in pleasure.
 Thus sequestered, says Nanak, can meet again,
 In another happy happenstance, as it were. (4) 1

Maru I

By the union of mother and father, this body is created.
 In which the Creator has His writ stated.
 Containing His grace, light and glory.
 But Maya misleads us in the wrong alley. (1)
 Thoughtless, why be proud?
 When the Master so ordains
 Your departure must come about. (1)

Refrain

Giving up worldly indulgence one attains the pleasure of poise.
 But there is none who doesn't have to take his voyage.
 So one should consume some and leave the rest,
 For another visit if one is blessed. (2)

You do make-up and wear silken vestures,
 Many a demand, you make in *your gestures*.
 And then sleep in cosy bed.
 When in the grip of Yama,
 Why should you then tears shed? (3)

You are in the whirlpool of worldly chore.
 With stones of sins around your neck,
 There is no swimming to the other shore.
 The boat of fear may ferry you through,
 Says Nanak, but it is not to many due. (4) 2

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Maru I

Score 1

My conduct as paper, my mind the ink, good and bad deeds I scribe.

As I am motivated I move,

Lord, Your virtuous ways I dare not describe. (1)

Stupid, why don't you contemplate?

Forgetting the Lord all your merits go waste. (1)

Refrain

Your night is a snare, your doing too is a snare,

Every moment of yours is a virtual noose.

You peck in delight and get entangled,

Stupid, how would you find your release? (2)

Your body is a forge, your mind the iron.

Of five evil instincts blazes the fire,

In which burns the forceps of anxiety

And the charcol of the sins you have done. (3)

In such a furnace *the iron* turns into gold,

If you come across the Guru.

He blesses you with the nectar of Name,

In peace and poise are your body and *soul*. (4) 3

Maru I

Lotus and algae grow together in the sparkling water of the pool.

They abide together yet, unsoiled, the lotus retains its cool.

O Frog, you will ever remain unaware;

Consuming weeds, living in salubrious waters,

And yet of *Amrit* it doesn't have a share. (1)

Refrain

You live in water ever but not the humming bee,

Who cherishes the fragrance of lotus flying as high *as a tree*.

And the lotus buds which bow before Moon from afar as they see. (2)

In milk you have *Amrit*, sweetness of sugar and honey,
 Living in water, don't try to be clever, do pay heed.
 One can't get away from one's nature, like flea
 Which goes for blood rather than milk for its feed. (3)

With the learned live the stupid who listen to rare texts without avail;
 They shed not their innate nature as a dog's tail. (4)

There are hypocrites who imbibe not Name,
 And those who remain ever at the Lord's Gate.
 Says Nanak, one gets what is inscribed at the Primal Time.
 One should ever on the Lord God meditate. (5) 4

Maru I

Sloka

Thousands of sinners are saved by dedicating themselves to Lord's feet.
 It is like holy bath at sixty eight places of pilgrimage,
 Says Nanak, who have it inscribed in their sheet. (1)

Shabad

My sister friend, given to pride,
 Let me tell you a sweet story of my Spouse, *my Guide*.
 Mother, with whom should I share my agony?
 I can live not without my Lord Deity. (1)

Deserted, I am deeply distressed,
 Having lost my youth I woefully regret. (2)

He is Omniscient, my Lofty Lord,
 I serve Him with utter regard.
 Says Nanak, it is my only fear,
 Without His glimpse, how would my Lord I endear. (4) 5

Maru V

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I am a bonded slave, Subhaga* being my Name.
 As ordained by my Guru I am sold in bazaar.
 Whatever I am told, I do the same. (1)
 What is the identity of Your slave?
 The Master's command he must not wave. (1)

Refrain

My mother is a slave, my father is a slave,
 I am progeny of a slave.
 The slave dances, the slave sings,
 And for Your laudation does crave. (2)

If You ask for water I would fetch, my Master,
 If You eat, I should grind.
 I would wave fan, wash Your feet,
 With Your Name ever in my mind. (3)

Nanak is an ungrateful slave,
 It is Your grace if You pardon.
 You are the Kind Bestower since the beginning of time and earlier,
 Without You there is no liberation. (4) 6

Maru I

Some call me a goblin and others a demon.
 Yet some others see in Nanak a simpleton.
 Nanak, the crazy, has gone insane for his Master.
 I know none other than the Lord. (1)
 He is insane who becomes obsessed in His fear.
 Except the Lord he accepts no other peer. (2)
 He is called insane who serves the One God only.
 He abides by his Master, cares not for any other deity.

Refrain

* Fortunate

He is called insane who loves his Lord God,
Thinks poorly of himself and the rest of the world he lauds.

Maru I

This wealth* is pervasive over all,
Misled, the self-possessed consider it far. (1)
I have this wealth as capital in my heart.
He is saved whom You impart. (1)

Refrain

This wealth is neither destroyed nor stolen by a thief,
Neither it sinks, nor any penalty does it receive.
This wealth has a peculiar merit,
One attains poise and the mind is ever at rest. (3)

Fellow travellers, of this wealth let me tell you a unique merit:
Without this wealth no one has ever attained superior status. (4)

Says Nanak, He who relates the gospel of the Inexpressible
He is the True Guru, when He meets, He makes it possible. (5) 8

Maru I

Breathe in from the Sun channel,** from the Moon channel⁺ exhaust
And thus organise your breath in Sukhmana Vase.[#]
The mind, nimble like fish, is this way disciplined,
The swan of soul doesn't fly away,
Nor does the wall of body collapse. (1)
Stupid, why are you misled in illusions.

You have not contemplated the Eternal Point of Bliss. (1)

Refrain

* Name ** *ida* channel (passion) + *pingla* channel (poise)

channel between *ida* and *pingla* (channel of vital energy providing achievement of yogic exercise)

That which cannot be contended with, discipline it.
 That which cannot be repressed, restrain it.
 Discarding doubts, take to Amrit in profusion.
 The mind nimble like fish is this way disciplined,
 The swan of soul doesn't fly away,
 Nor does the wall of body collapse. (2)

Says Nanak, pay heed folks, he who contemplates the Lord from his heart,
 He sips *Amrit* with breath, P-992
 And he disciplines the mind nimble like fish.
 The swan of his soul doesn't fly away,
 Nor does the wall of his body collapse. (3) 9

Maru I

Neither Maya was disciplined nor the mind restrained.
 I am caught in a surging tide.
 That boat alone could ferry through
 Truth as its cargo which contained.
 The divine jewel disciplines the mind,
 The truth cannot but be sustained.
 The virtuous sits on the throne,
 With Five Qualities* in the fear of God maintained. (1)

Man, don't you treat the True Master far away,
 He who has His spark in every light of the universe,
 Over every head He has His sway. (1)

Refrain

Amongst Brahma, Vishnu, sages, monks, Shankara, Indra ascetics and mendicants,
 Those who abide by His decrees are exalted at His Portal,
 The misbelievers die in their pride, a death ignoble.
 As far wandering minstrels, heroes, celebrities and recluses,
 Who contemplate the True Guru,

* These are truth, contentment, righteousness, compassion and poise

Without serving the Lord, they gain no reward.
Service is the devotion true. (2)

For the have-not, You are the means, for the unguided, You are the guide,
And honour of those without honour.
The blind in me has found a jewel in the Guru,
Who is of the powerless, mighty power.
He is not realised by ritual sacrifices or recitation,
Guided by the Guru alone comes the true manifestation.
Without the Name there is no recognition,
The false is condemned to transmigration. (3)

One should laud the True Name,
The truth lends contentment.
With the jewel of enlightenment the mind should be cleansed,
So that again it is not stained.
As long as one is devoted to the Lord,
With no impediment one is strained.
Says Nanak, for liberation one has to dedicate oneself,
With the True One in the mind and body contained. (4) 10

Maru I

The *yogi* who has immaculate Name as his motive is never stained.
The Beloved Master is ever by the side of the true,
With transmigration he is no more chained. (1)
Master! What is Your Name? How can one come by it?
Were You to call me in the Mansion,
I would like to know this secret. (1)

Refrain

He is the true Brahmin whose holy bath is enlightenment,
And whose worship of the leaf-petals is laudation of the Lord.
There is one Name, one Lord,
His light is in the Three Worlds abroad. (2)

With the tongue as beam and the heart as scale,
 One should measure the measureless Name.
 There is only one shop with one Supreme Merchant,
 The traders remain ever the same. (3)

Here and hereafter the True Guru pays attention,
 This secret is known to those who are given to single-minded devotion
 And are free from mental tension.
 The Holy Word rids of illusion,
 And day and night the server is in meditation. (4)

On the top is the Tenth Chamber* in which resides Gorakh,**
 Where he has the Inaccessible Lord as His associate.
 As taught by the Guru the house and the world outside appear alike,
 Nanak has it seems turned an anchorite. (5) 11

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Raga Maru I Score 5

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

He is awake day and night, sleep he cannot.
 He alone can appreciate it, who suffers this lot.
 He who is struck with the shaft of love,
 The apothecary knows not its cure. (1)
 He who is put to laudation by the True Lord,
 Few are the devotees given this accord.
 Only he does know the value of *Amrit*,
 Who trades in *Amrit* as a ware. (1)

Refrain

The wife gets attached to her Spouse True,
 Were she be devoted to the Holy Word too.

* Dasam Dwar ** the Chief in yogic terminology

She would be in perfect peace and poise,
Of her longings and desires the Lord would take care. (2)

She would shed her doubts, get rid of illusions,
And in serenity draw the bow of laudation.
She would give herself to the Guru's Word and get her mind merged in it,
Such a one is *yoga* practitioner rare. (3)

Consumed with ego who forgets the Lord,
Receives the Yama's sword blows hard.
Were he to ask he gets not the Name
And suffers heavy penalty there. (4)

He who is in the grip of Maya and avarice,
At Yama's he finds himself in a state worse.
Having not been able to break the bonds of attachment,
Yama does not him spare. (5)

Neither can I do nor have I ever anything achieved.
The Ambrosial Name from the Lord I've received.
He whom You bestow, he need not bother.
Nanak has come seeking Your care. (6) 1.12

Maru III Score I

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

Where You seat me, Master, I sit down,
Where You send me, I go.
The Lord alone is all over,
Every spot is sacred, I know.
O Lord! Let me sing Your praises,
And thereby dissolve in the Divine in phases. (1)

Refrain

Discriminating between good and evil,
It is the biggest curse.
Both are created by the Master
Who presides over the universe. (2)

The senses are said to be all-powerful,
But who created the sense organs?
All this is the Creator's game,
One must understand the phenomenon. (3)

With the Guru's grace I meditated on Him
And thus forsook duality.
What He did, I accepted as truth,
And was rid of Yama's penalty. (4)

Says Nanak, who can ask my reckoning,
When I've forsaken conceit?
I've sought the shelter of the True One
Seeing Whom the Yamas retreat. (5) 1

Maru III

The cycle of birth and death snaps,
One settles in His presence.
Bestowed with the treasure of truth,
He alone knows whence. (1)
O Man! You should contemplate on the Lord.
Driving evil away from the mind,
Repeat the Guru's *Shabad*,
And with truth yourself bind. (1)

Refrain P-994

If you remember not the Name here,
You will settle nowhere.
Thrown into the cycle of birth and death,
You'll be lost in filth forever. (2)

As destined, I've found my Guru, mother,
 I am lucky indeed.
 Remembering the True One day and night,
 The truth has become my creed. (3)

The Lord has created the universe
 In His benign mercy.
 Says Nanak, the Name lends glory
 To whom He takes kindly. (4) 2

Maru III

Dear Lord! forgive my past misdeeds,
 And give me the right lead.
 I remain attached to my Master's feet,
 Forsaking my self-conceit. (1)
 In the company of the Guru-conscious,
 I should contemplate on the Name.
 Remain seated at His feet,
 Single-minded, in a single frame. (1)

Refrain

I can boast of neither caste nor class,
 Neither a home nor any place.
 With the *shabad* I killed duality,
 The Guru gave me the Name in His grace. (2)

My mind obsessed in greed,
 In greed it is lost.
 Engaged in false deeds,
 It incurs Yama's wrath. (3)

Says Nanak, He Himself is all over,
 There is none else.
 He bestows the treasure of devotion
 And the Guru-conscious are blessed. (4) 3

Maru III

One should look for those dyed in the truth,
 There are not many like them in the world.
 Meeting them, it is a pleasure,
 Who meditate on the Lord. (1)
 Man, you should meditate on the True Lord;
 You may ask the True Guru,
 And thereby the capital *of life* you haul. (1)

Some take the service of the True,
 If it is destined from the Above, they meet.
 Guided by the Guru who meet, they separate not,
 They are lodged in the True retreat. (2)

There are those who are not aware of the essence of devotion,
 The self-possessed are misled with delusions.
 In them, too, the Lord pervades,
 Beyond cognition, beyond description. (3)

He with whom you cannot match, to Him better supplicate.
 Says Nanak, if the True Name is lodged in the heart,
 Hearing about it, He would shower approbation as reward. (4) 4

Maru III

Blistering desert He turns into cool oasis and scrap-iron into gold.
 One should adulate the True Lord,
 Who has none other of His sort. (1)
 My self, day and night you should meditate on the Lord,
 You should recite the Guru's Word
 And day and night the Master you laud. (1)

Refrain

The devotee realises the Divine
 When the True Guru inculcates.

The True Guru should be adored,
From Whom the enlightenment percolates. (2)

Ignoring the True Guru who take to others,
What would they do hereafter?
They would be bound and beaten by Yama,
And chastised ever after. (3)

My Lord is carefree sort,
Above covetousness and desire.
Says Nanak, you better rush to His shelter,
In His grace He would grant what you aspire. (4) 5

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Maru IV Score 2

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

Inspired by the Guru's Word, Sukdeva and Janak contemplated Name
And came to the Lord.

Freeing him from his poverty, the Lord met Sudama,
Whose loving devotion earned him liberation as reward.

The Beloved of the devotees obliges with Name,
Guided by the Guru one gains accord. (1)

My self, meditating on the Name liberates,
Dhruva Prahlad, Bidur, son of a maid-servant, were saved by the Guru's Word. (1)

Refrain

In *Kaliyuga* Name is the supreme boon.
The devotees are ferried across,
Namdev, Jaidev, Kabir, Trilochan,
Along with Ravidas, the cobbler god.
The devotees who take to Name are liberated,
Their misdeeds are forgot. (2)

The sinners who meditate on Name,
 Off their sins are cast.
 Ajamal frequenting harlots was saved
 By uttering the Name 'Narayan' of God.
 Contemplating the Name, Ugrasen earned liberation.
 Bonds snapped, salvation was his reward. (3)

The devotees are graced by Him,
 And Himself by the Lord are bestowed accord.
 The Lord God vindicated honour of His servers,
 Who seek His shelter and look up to Him as their Guard.
 Nanak, the humble, was favoured.
 The Name came to be lodged in his heart. (4) 1

Maru IV

Siddhas absorbed in meditation, the practising *yogis* and monks contemplate.

The celibates, philanthropists, the self-satisfied,
 Indra and the like chant laudation as they meditate.

Those in Your shelter meditate and are relished,
 And those guided by Guru, You liberate. (1)

My self, those who meditate,
 Their salvation they celebrate.

Dhanna, the Jat*, Balmik, the highway man, guided by the Guru
 Swam across the life's strait. (1)

Refrain

Sages, angels and choristers meditate,
 The humble servants the Name reverberate.
 Shiva, Brahma and all the goddesses,
 The Name they came to repeat and reiterate.
 Those who had their mind with the Name suffused,
 The God-devoted sailed across the life's ocean inflate. (2)

*a tribe in the north-west of India

Thirty three crores of deities meditate,
 The Lord's extent they fail to estimate.
 The *Vedas, Puranas* and *Smritis* have adored the Divine,
 The Brahmins chanting with their tongues would adumbrate.
 Those who have the enchanting Name lodged in their heart,
 The God-devoted go through the Divine Gate. (3)

Of innumerable ways the Lord who have contemplated,
 I have not been able to enumerate.
 With the grace of the Guru who pleases the Lord,
 He comes to occupy the Divine Estate
 The Lord benign blessed with the Name,
 Nanak, the humble, the Name came to contemplate. (4) 2

Maru IV Score 3

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

Obtaining the treasure of Name as guided by the Guru one is by Lord felicitated.
 The Name abides by the seeker here and hereafter,
 In the end one gets liberated.
 In the arduous paths with narrow passage,
 Salvation is by the Name facilitated. (1)

My Guru True! Pray, let me be with the Name satiated.
 He is my mother, father, son and relation,
 Mother mine! Other than the Lord I have no one cultivated. (1) *Refrain*

I yearn for the Lord's Name,
 Mother mine! Is there one who would get us mated?
 I supplicate to Him,
 With love divine I long to be sated.

The True Guru is Kind, the Lord is gracious,
He does unite, no one is long-awaited. (2)

Those who have not meditated on the Name,
The unfortunate, they die immigrated.
They get into the cycle of reincarnation,
They are born and die, meet and are separated.
They are bound and penalised by Yama.
At the Lord's Portal they are berated. (3)

You are the Preceptor, I come seeking Your shelter,
My Divine Lord, pray, get me reinstated.
Do be gracious, the Provider of the World!
In His shelter, to the True Guru I am related.
The Lord God took kindly,
Nanak, the humble, was united and saturated. (4) 1.3

Maru IV

I am looking for the Name as my capital,
Could someone tell me, wherefrom can I get Lord's Name as my wherewithal?
I would sacrifice myself unto Him in slices,
Who would put me in touch with my Lord.
My heart is fascinated with Him,
How I meet a friend who would tie our chord? (1)
Dear friend; I look for Lord's Name as wherewithal.
The Guru Accomplished has inculcated Name in me,
The Lord is my anchor, with him I am enthralled. (1)

Refrain

The Guru Himself brought about the meeting,
He introduced me to the Name Divine as capital.
Without the Guru's love it is not obtaining,
Let it be understood by one and all.
The Lord has lodged Himself in the Guru,
I hail the Guru who brings about union with the Lord. (2)

The ocean and treasures of devotion,
 With the Guru Accomplished are stalled.
 In His grace, the Guru bestows them,
 His discourses are a refulgence ball.
 The self-possessed are unfortunate,
 They die of thirst as they approach the port of call. (3)

The kindly Guru is Compassionate,
 I beg favour from the Bard.
 Long separated, pray grant me the union,
 I have an earnest yearning in my heart.
 Should it please the Guru, He would pay heed,
 Nanak, the humble, has a prayer for the Lord. (4) 2.4

Maru IV

Listening to the Lord's gospel, the Guru's wisdom I have imbibed.
 Discursing about the Lord, the elevated status have the fortunate occupied.

The mind of a Guru-guided is enlightened,
 In it is the Lord Accomplished enshrined. (1)
 My self, to listen to the Lord's discourse I long.

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Discursing on the Lord daily,
 The Guru-guided gets to belong. (1)

Refrain

I searched my mind and body,
 To get to the essence of the song.
 Meeting the holy I came to realise,
 Listening the unrevealed I was in a throng.
 Name is the anchor of my mind and body,
 To the Lord Noble I now belong. (2)

The Noble Guru has put me in touch with the Noble Preceptor,
 I find my consciousness to the superconsciousness prolong.
 Of great good fortune is the one who serves the Lord,
 He imbibes the Lord for whom he longs.

The self-possessed is unfortunate
The night is like the one hauled on coals with a tong. (3)

Lord! I am Your poor seeker,
Let me sing Your ambrosial song.
The True Guru is my friend,
Who takes me to the Lord I belong.
Nanak, the humble, has come seeking Your shelter,
Pray, bless me with the Name I long. (4) 3.5

Maru IV

In love with the Lord, Oh recluse! You are blessed with the Divine in your heart.
The holy company inspires loving devotion,
The Guru's *Shabad* lends essence of joy in God.
The mind and body are in bloom,
When one cultivates the Guru's Word.
Dear friend, nectar of the Name of Lord you should drink hard.
The Guru Accomplished had the Lord realised,
Here and hereafter who does the honour guard. (1) *Refrain*

We should meditate on the Name,
Guided by the Guru, the Lord we should laud.
In the soil of the body we should sow Name,
Finding the Preceptor in the company of men of God.
The Divine Name is *Amrit*,
Which the Guru Accomplished has us absorbed. (2)

The self-possessed are overwhelmed with desires,
Their yearning mind wanders in ten directions starved.
Accursed are the ones who live without Name,
In filth are the self-possessed cast.
They come and go in turn,
In many an incarnation aghast. (3)

Terrified, I come seeking Your shelter,
 Pray, do be gracious and accord.
 It is in the holy company that one realises,
 The Name which elevates one's honour aloft.
 Nanak, the humble, gained the treasure of Name,
 Guided by the Guru's Word ever soft. (4) 4.6

Maru IV
Score 5

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

There are treasures of Lord's devotion,
 On the devotee the Lord bestows liberation.
 He on whom the Lord is gracious,
 He takes to Lord's laudation. (1)

When the Lord Banwali* is kind,
 Him in your heart you find.
 My self, you should meditate on Name.
 Release comes through contemplation. (1)

Refrain
 P-998

Lord's Ambrosial Name is of peace an ocean.
 The devotees demand,
 The Lord grants in His condescension.
 The master is True, ever true,
 His truthfulness is my attraction. (2)

The nine apertures of impurities flow like a river.
 The Name Divine turns them pure.
 Should the Lord God, my Master, be gracious,
 All the impurities end by meditation. (3)

* Lord of forest, other nature name of Vishnu, God

The attachment with Maya is terrible ruination.
 How do we swim across the arduous ocean?*

Should the True Guru provide the boat,
 It would ferry across with contemplation. (4)

You are Pervasive, to You everyone owes.
 What You ordain, as ordained it goes.
 Nanak, the humble, lauds the Lord in humility,
 The Lord must provide in His compassion. (5) 1.7

Maru IV

My self, you should utter the Name of Lord,
 Annulment of your sins is on the Lord's part.
 Garner the Name, hoard Name,
 While departing Lord's Name is the constant mate. (1)

He on whom He is gracious, he contemplates,
 He meditates daily, meditation the devotee felicitates.
 With the Lord's grace, he gets into ecstasy,
 Meditating to the yonder shore he migrates. (1)

Refrain

Unafraid, Formless is True Name,
 Uttering it is the noblest game.
 Foes and the minions of Yama are vanquished,
 The Lord's devotee does never frustrate. (2)

He to whom the Lord is kindly inclined,
 Known in the four *Yugas* and four directions himself he would find.
 He who slanders him is a sinner; Yama's minions to the task him take. (3)

The Lord Immaculate pervades all over.
 His writ he finds runs everywhere.

*ocean of life

He whom the Lord protects, who can harm him?
He whom the Creator Himself comes to reinstate. (4)

I meditate on the Creator day and night,
Who takes care of the holy and devotees' plight.
Ten and eight *Puranas* and four *Vedas* are witness,
Lord's Name had Nanak, the humble, to liberate. (5) 2.8

Maru V Score 2

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

The earth, sky and galaxies are in fear with mighty ordinance over their head.

Air, water and fire are in fear.

In fear is poor Indra led. (1)

He alone is said to be unafraid,

He is happy, ever in bliss,

With his Guru who does the Lord's virtues adumbrate. (1)

The embodied deities and angels are afraid,

Siddhas and ascetics die in fear.

Four and eighty lakh species are born and die,

In transmigration they steer. (2)

The mighty, the intellectual and those afflicted with sloth are afraid.

In varied forms are they created.

P-999

Afraid is Maya, the crook,

And Dharmaraja as stated. (3)

The entire universe is in fear.

Unafraid only is the Creator.

Says Nanak, he abides by the devotees,
The devotees in His Court do matter. (4) 1

Maru V

Dhruva, a five year old deserted child,
By meditation become immortal and immutable.
And he* who in fondness for his child uttered 'Narayan',
The minions of Yama were beaten off in his battle. (1)
Master, countless are those You have made capable.
Helpless, of mean understanding, without any merit,
I come seeking Your shelter inalienable. (1)

Refrain

Balmik, the wicked, was saved,
And the poor hunters of *Krishna fable*.
For an instant he contemplated in his mind,
And the king of elephants was bailable. (2)

Bhakta Prahlad was protected,
Hiranyakashyapa with claws turned assailable.
Bidur, the son of a maid-servant, was sanctified,
And all his tribe became adorable. (3)

What misdeeds of mine should I disclose,
In attachment false I have become insensible.
I came seeking shelter of the Preceptor,
Pray, extend Your arm and make me serviceable. (4) 2

Maru V

To amass wealth I made many an effort and went about a lot.
All the efforts I made in my ego,

* Ajamal

They availed not, (1)
 And no gain to me ever brought.
 Lord, pray, allot me the days,
 When You, my Lord, I laud. (1)

Refrain

Beholding the spectacle of son and spouse,
 I get in them involved.
 I get intoxicated with the drink of Maya,
 And never meditate on the Lord. (2)

In many a way I've searched the secret of devotion,
 Except in the company of the holy, it is not to be got.
 You are the Accomplished Bestower,
 Pray, a boon to me award. (3)

I have given up ego and sense of self-importance,
 I seek dust of the feet of slaves in Your guard.
 Says Nanak, as I met the Lord,
 I merged in Him and in supreme bliss was my heart. (4) 3

Maru V

Where in your self is lodged the Name and where is located pride?
 Where on your face is the scar,
 Having heard someone deride? (1)
 Tell me, who are you? From where have you arrived?
 You know not how long is your stay,
 And about your departure you are not advised. (1)

Refrain

Forbearing in nature are air and water, and the earth is forgiving.
 The five elements combine to make the body,
 Which of these is evil in making? (2)

The Creator who created the cosmos,
 Ego too He infused.

Life and death are in His hands,
Transmigration also He has introduced. (3)

The caste and colour are not going to last,
False is the entire expanse of creation.
Says Nanak, when he winds up His game,
There is none else but divination. (4) 4

P-1000

Maru V

In ego, attachment, avarice and evil, I did not indulge or love.
I traded in the Name alone as my goods that I loaded and made a move.
The devotee's devotion bore fruit, in the end it did.
I served my Master as long as I lived,
And had Him in my mind when I came to quit. (1)

Whatever the Lord ordained, I evaded not,
I was at peace and in poise when asked to stay on,
And I rose to run when I was told to depart. (2)

If He asked me to go hungry, I accepted it with pleasure.
I know not what is joy and sorrow.
Whatever was ordained by the Master,
I accepted it with a smile ever. (3)

The Lord took kindly to His devotee.
I was taken care of here and hereafter.
Blessed is the devotee, his visit is fruitful,
Says Nanak, who has imbibed the Merciful Master. (4)

Maru V

As he took kindly, the Master was gracious and I lauded the Lord.
Anxieties over, I was at peace,
And attained utmost accord. (1)

Having gained life-eternal as reward,
I contemplate on the Lord Provider,
In company of the men of God. (1)

Refrain

Lust, wrath, avarice and attachment shed,
All other weaknesses I discard.
He is ever here present in person,
Never He goes abroad. (2)

I attained peace and serenity, my desires fulfilled,
I have the holy as my guard.
He redeemed the fallen in an instant,
He is much above the One I laud. (3)

Free from all fears, I am unafraid,
I have sought shelter of my Lord.
Day and night absorbed in Him,
His Master does Nanak laud. (4) 6

Maru V

He who is all Accomplished and virtue-incarnate, you don't ever laud.
What you would quit in an instant,
You chase the same hard. (1)
Why don't you meditate on your Lord?
Finding your foe indulging in pleasure,
Why must it burn your heart? (1)

Refrain

Uttering Whose Name Yama releases you,
Why don't you for His shelter depart?
Drive away the wretched jackal *of sloth*
And come to the Lord's resort. (2)

Listening to Whose laudation you swim across the ocean *of life*,
Why don't you cultivate His heart?

That which is short-lived like a dream,
 Again and again you get in it involved.
 When the Lord Compassionate was graceful,
 In the company of holy I was praised.
 Says Nanak, I was free from the delusion of the Three Qualities,
 As the Lord came to my aid. (4) 7

Maru V

The Omniscient knows everything, from Him why must you hide?

The hands and feet must burn in an instant,
 As in the fire you slide. (1)

Stupid! To the Lord God you have given go by.

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You eat His salt and yet you are ungrateful,
As you see, in pieces you will divide. (1)

Refrain

Your body is inflicted with incurable maladies,
 If you tried, they will not subside.
 Forgetting the Preceptor is a great agony,
 Nanak has come to realise. (2) 8

Maru V

With the heart attuned to the lotus feet of the Lord,
 Day and night you should the Divine laud.

Other than Him there is none.

He was there in the beginning, in the middle;

He would be there in the end. (1)

His devotees He must tend. (1)

Refrain

He whose writ runs in the entire world,
 It is Himself, the Formless Lord.
 Nanak to the True is committed
 He is in peace, no more is he afflicted. (2) 9

Maru V

Score 3

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

Misled, why have you forgotten the One who bestows breath and life?
Sipping the mean drink of *Maya* you are intoxicated.

Rare to obtain, your life goes waste in strife. (1)

Man, in what stupidity you are caught?

Forgetting the Lord of the Universe, you are misled in illusions,

And in love with *Maya*, the maid-servant, you are lost. (1) *Refrain*

Quitting the anchor of universe, you serve the mean,
Your life in agony has passed.

Unenlightened, you do meaningless deeds.

The self-possessed are purblind called. (2)

What is true you treat as untrue,
What must die, you think must ever last.
Which belongs to others, you clasp as yours,
This is how you are cast. (3)

Kshatriyas, Brahmin, Sudras and Vaishyas,
All in the same Name are absolved.

Says Nanak in his gospel,

He who listens to the other shore is hauled. (4) 1.10

Maru V

What you do in confidence is known to the Lord by your side,
Only the people you deceive.

Forgetting the Lord, you indulge in vice,
You clasp the pillars that fire heaves. (1)

Man! Why do you go to others?
 Dirty, diehard deluded in lust, donkey!
 Haven't you heard about Dharmaraja's fetters? (1)

Refrain

You have tied unnecessary stones around your neck,
 With a load of slander on your head,
 You have to go across the vast *ocean of life*.
 How would you be to the yonder shore led? (2)

Engrossed in lust, wrath avarice and attachment,
 You have your eyes closed.
 You have no time to pull out of Maya.
 It is a vast ocean of life that you have to ford. (3)

The Sun is exempt, the Moon is exempt,
 So is the divinity-enlightened.
 In temper, like fire which is ever untainted. (4)

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Those who are fortunate, lifted is their curtain of illusion,
 Committed to the Guru they are in loving devotion.
 They are bestowed the Guru's *mantra* of Name,
 Says Nanak, no more are they condemned to transmigration. (5)

Man, this is the way to swim across to the other shore.
 Meditate on the Lord, die while living and duality abjure. (2) 11

Second Refrain

Maru V

Released from seeking all over, I found the Lord in our bay.
 Having beheld the Lord's wondrous spectacle,
 My mind does no more go astray. (1)
 I found the jewel, the Lord Accomplished had it imbibed,
 It was not obtainable at any price,
 The Guru in His grace got it realised. (1)

Refrain

Invisible, Unknowable is the Preceptor.
 In the company of the holy the unidentified is identified.
 When the unstruck melody resounds in the supreme chamber*
 The Ambrosial Name is channelised. (2)

Nothing is wanting, the heart's desire is fulfilled,
 An endless treasure devised.
 When the Guru's feet are serviced,
 The uncouth mind comes to be sensitised. (3)

In poise one comes and in poise one goes,
 And in poise is the mind satisfied.
 Says Nanak, when the Guru effaces the illusions,
 The mansion by the denizen of the mansion is occupied. (4) 3.12

Maru V

He who created and fostered you, for Him you have no respect.
 Should you sow off-season, flower or fruit you don't get. (1)
 My self, this is the appropriate hour for cultivating meditation.
 Should you sow the crop with care,
 In good time you would get your remuneration. (1) *Refrain*

Maru V

Give up pursuing illusions of your mind,
 Better come to the Guru's care.
 What has been inscribed from Above,
 That alone you should dare. (2)

Should you cherish love for the Lord,
 Your effort would the fruit bear.

* Dasam Dwar, seat of super consciousness

The crop grown in personal care,
Never does poorly fare. (3)

The invaluable boon obtained once,
Never does go anywhere.
Says Nanak, I am blessed with peace,
Contented with what is my share. (4) 4.13

Maru V

Fractured is the egg of illusion, illumined is my mind.
Shattered are the fetters of my feet,
Liberated I am by the Guru kind. (1)
No more I suffer transmigration!
The smouldering cauldron is quiescent.
With the Guru's gift of devotion. (1)

Refrain

Ever since I came across the holy,
No more am I under vigilance.
He who had imposed, has it lifted
I fear no more the *kotwal's** arrogance? (2)

I am free from the load of my past deeds.
I have arrived at the shore.
The Guru has been gracious indeed. (3)

A true objective, at a true seat in a true resort,
Truth as capital and true wherewithal,
Nanak has found it all in his own heart. (4) 5.14

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Maru V

The Brahmin recites the *Vedas* but acts not on what he reads.
He sits in silence in a secluded corner,

* gendarme

But in his heart the knot of stray-thinking he breeds.
 His mind continues to wander about,
 Though becoming a recluse, his home he leaves. (1)
 Whom shall I take into confidence?

He who is liberated himself and makes me meet the Preceptor,
 In whom do I find such munificence? (1)

Refrain

With many an austerity, I discipline my body,
 My mind continues to stray in ten directions.
 Adopting celibacy, I became a celibate monk,
 Yet my arrogance continues to suffer inflation.
 Turning an anchorite, I go on pilgrimage,
 Albeit I remain afflicted with wrath, a beastly passion. (2)

With ankle-belts tied around my feet, I became a temple dancer,
 A way verily to earn my living.
 Fasts, discipline and the six prescribed rituals,
 I perform for outward showing.
 I sing melodious songs with my tongue,
 Without the Name Divine from my heart flowing. (3)

The Lord's devotees are above weal and woe, avarice and attachment;
 They are ever immaculate.
 I would be blessed with the dust of their feet,
 If the Creator were to be compassionate.
 Says Nanak, when I realised the Accomplished Guru,
 My desires met, *am no more dispassionate*. (4)

My Lord is Knower of the heart,
 He is primed of my mind.
 Ended is prating on my part. (1) 6.15

Second Refrain

Maru V

He who has Name enshrined in his heart, he is the king of many millions

He who has not been blessed with Name by the True Guru,

The wretch is relegated to transmigration. (1)

My True Guru does my honour vindicate.

Engaged in meditation I am cherished,

Forgetting the Lord in dust I pulsate. (1)

Refrain

Indulging in carnal pleasures of physical beauty and colour,

Ends in sins and misdeeds.

The Lord's Name is the treasure of weal,

To the essence of peace and poise it leads. (2)

Like shadow of a cloud, the joy of Maya is momentary,

They are dyed in deep red colour,

Who in concert with the Guru laud the Deity. (3)

The Master is lofty, Mighty and Wondrous,

His Darbar is beyond access.

Says Nanak, fame and exaltation,

Together with love of the Lord, the Name begets. (4) 7.16

Maru V**Score 4**

There is but One God

He is realised through the grace of the True Guru.

The creation has emanated from the Creator.

Of days and nights He is the Maker.

Forests, grass, leaves, Three Spheres and ocean,

The four *Vedas* and multiple sources of creation,

Planets, continents and the cosmos,

At one stroke everything came to pass. (1)

One should try to find as to who is the Creator.
Meeting the Guru one gets to know the Preceptor. (1)

Refrain

The Three Qualities He came to fashion,
Leading to the outfits of hell and heaven.
It's ego that determines birth and death,
Not for a moment the mind is at rest.
It is all dark without the Guru,
Liberation comes with the Master True. (2)

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The self-possessed who in ego act,
They invite bonds around their neck.
He who his avarice must repeat,
He has iron fetters on his feet.
He who has it inscribed on his forehead,
With his Guru to the Lord he is led. (3)

He meets who cherishes the Lord,
He is misled whom the Preceptor would discard.
In himself one is neither stupid nor wise,
One takes to Name if He were to advise.
There is no knowing His end or limit,
Nanak, the humble, ever in adoration to Him does submit. (4) 1.17

Maru V

The world of Three Qualities by Maya, the charming, has been captivated,
The false world is by avarice actuated.
Hoarded in avarice, in the end everyone she has cheated. (1)
The Lord, Fearless, Formless has ever facilitated.
All the creatures He has verily entreated. (1)

Refrain

There are those who bury it with pains.
There are others who part not with a penny even in dream.

Those who hoard it as rulers.
The crook accompanies not even them in esteem. (2)

Than breath and body some hold it dearer,
Others garner it at the cost of father and mother.
She abides not even with those who keep it hidden from progeny, friend and
brother. (3)

Some turn recluse and sit in absorption,
Others are *yogis*, celibates and of learning profession.
Yet others go about the cremation grounds and in wilderness.
Even them she has in her possession.
Those whose bonds are snapped by the Lord,
They have the Name Divine lodged in their heart.
The devotees are liberated in the company of the holy
Which they gain, says Nanak, with the Lord's condescension. (5) 2.18

Maru V

Meditate alone on the Immaculate Lord,
From Whom there is no returning without award.
He who in the mother's womb nourished,
Gave life and body and had it cherished.
One should meditate on the Creator every moment,
Meditating on Whom is of the sins annulment.
Lodge the Lotus Feet in your heart,
And of the jungle of vice get yourself absolved.
Thus the waiting and weeping disappear,
Meditating on the Divine One is rid of illusions and fear.
It is rare that one gets into the company of the holy,
Nanak is sacrifice unto such an entity. (1)

Refrain

The unreal you took to be real.
Stupid! With the false you came to deal.

Lost in lust, wrath, avarice spell,
 You've wasted your life for a cowrie's shell.
 Giving up one's own and clamouring for what belongs to others,
 Intoxicated with Maya, both mind and body wither.
 Indulging in pleasures one is not content,
 Desires remain unfulfilled, waste are the arguments.
 One comes alone, and alone one departs,
 All the worldly attachments are false.
 Drinking the drug oneself One deceives,
 Says Nanak, it is difficult to efface what one conceives. (2)

P-1005

Beast, bird, goblin and ghost,
 In many an incarnation he gets lost.
 Wherever he goes, he doesn't stay,
 Without an abode he goes astray.
 He entertains many a desire,
 The poor is caught in ego's mire.
 Several are his sins to be reviled,
 Which cannot be ever visualised.
 Forgetting the Lord God, hell is his destiny,
 Where there is neither mother, kin, friend nor progeny.
 He on whom the Lord is kind,
 Says Nanak, at the other shore himself he does find. (3)

Wandering wide I come to the Preceptor's care,
 Who helps the helpless like father and mother.
 The Lord is gracious, redeems from suffering and affliction,
 He whom He pleases, he bestows liberation.
 From the dark well He rescues,
 The loving devotion spells salvation.
 In the devotee Lord Himself manifests,
 Himself from the furious fire protects.
 Meditation, austerity and restraint are not man's due,
 In the beginning and end it is the Unknowable, Fathomless Guru.

Pray, bestow me the Name this is what your slave does beg,
Says Nanak, the Lord is an anchor, my life's peg. (4) 3.19

Maru V

Why fool me, folks? My Beau to the meek is kind,
This is what I find.

The Compassionate Lord protects the select,
For the glory they are consigned. (1)

Refrain

He gives His ear to the devotees,
Bestows them peace and poise divine. (2)

He was gracious to me,
He blessed me with the Name for which *I pined*. (3)

Nanak, the humble, begs for devotion,
His delusion of duality is behind. (4) 4.20

Maru V

My Master is Supreme,
I am only a server mean. (1)
My Cherishing Lord, I cherish with my heart and mind,
He bestows me with many a boon kind. (1)

Refrain

I have looked around,
None else I've found. (2)

He creates and provides.
He was here, He is here, He alone survives. (3)

Lord, do be gracious,
Nanak should take to Your service. (4) 5.21

Redeemer of the fallen, I'm sacrifice unto my Saviour!

May I meet a man of God,

In whose company I meditate on the Master ever? (1)

Nobody knows me.

I am known as Your server,

This is my prop, this is my anchor. (1)

Refrain

The Lord Creator and Provider! I have a plea to make,

You know what is in my heart.

I am like a fish in the water *of a lake*, (2)

You are the Accomplished Master of the universe,

You I cherish.

The conglomeration of the planets and its continents

You alone nourish. (3)

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Eternal, Immortal, Divine Charmer, Inaccessible and Unique,

In charity, company of the holy.

And dust of the feet of Your devotees Nanak seeks. (4) 6.22

Maru V

The holy who are at peace and content,

Those who are apprised of what the Guru's Gospel meant,

Beyond words is their praise,

Who have Name as their guage. (1)

Invaluable jewel is the Lord,

Unobtainable, to measure Whom is hard. (1)

Refrain

Those who are devoted to the Unknowable,
Guided by the Guru, of the truth they become knowledgeable.

In their meditation they behold all alike,

With their mind rid of ego and pride. (2)

Immutable is their abode,
 They get to know their destination by the Guru as they are told.
 They are ever awake in the company of the Guru,
 The Lord's service they pursue. (3)

Fully satisfied they are content,
 In poise to meditation lent.
 They are blessed with the treasure of Name True,
 Says Nanak, which they gain from the Guru. (4) 7.23

Maru V Score 6

Duets

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

Give up all your shrewdness, come to the holy company and discard pride.

Everything else is mere myth.

With the tongue Lord's Name you should recite. (1)
 My self, with the ears you hear the Name of the Guru,
 Your sins of ages would be condoned.

What could the poor Yama do? (1)

Refrain

You will be afflicted with the fear of neither penury nor pain,
 Ever would you rest in peace.

Blessed by the Guru, says Nanak,

Laudation of the Lord is the essence of enlightenment one seeks. (2) 1.24

Maru V

Those who forget the Name are seen humbled to the dust.
 Progeny, friends, joys of the spouse,
 Come to nothing, as they must.
 My self, you must ever meditate on Name.

You will burn not in the ocean of fire,
Your mind and body would rest in peaceful frame. (1)

Refrain

The way shade of a tree fades and the wind a cloud wafts,
Says Nanak, you should meditate on the Lord in the company of the holy,
It would serve all your crafts. (2) 2.25

Maru V

Perfectly Accomplished, Provider of Peace, by us who abides day and night.
Dies not, neither He comes nor goes or is extinguished,
Nor does He suffer of heat and cold or fright. (1)

My self, cultivate Name you might.
Meditate on the treasure of Lord's Name in your mind,
It is the way of the pure and the right. (1)

Refrain

Compassionate, kind, gracious is the Lord
He who contemplates succeeds.
Ever new, ever fresh, clever and charming,
Nanak in his mind Him alone heeds. (2) 3.26

Maru V

Moving or resting, sleeping or awake, the Guru's *mantra** you contemplate.
Meditate in the company of holy, sitting at their feet,
This is how the ocean of life you wade. P-1007
My self, you should enshrine the Name in your heart.
Devote yourself in mind and body to the Lord,
Everything else it is best to discard. (1)

Refrain

Dedicating your mind and body to the Lord,
The element of ego you should abort.

* spell

Meditating on the Lord fulfils all objectives
Says Nanak, no defeat would be ever you part. (2) 4.27

Maru V

Shedding ego, redeemed from ills, you should be the dust of the feet of Holy.

The Lord's Name is obtaining to them,
Who are favoured by the Divine Celebrity. (1)
My self, you should sip *Amrit*, the drink of sanctity,
Discarding all other delicacies as mean.
You would be immortal and live for eternity. (1)

Refrain

With single-minded devotion,
You should be absorbed in the Name of the Deity.
His friend, companion, associate and kin,
Nanak has found in his Lord's sole identity. (2) 5.28

Maru V

He who protects the baby in the mother's womb,
Not allowing it to suffer pain,
The same Master protects here.
Understand this truth, wise and sane. (1)
My self, you should find your anchor in the Name.
Cultivate the One who created you,
The Mighty Master is the same. (1)

Refrain

Shedding your shrewdness, meditate on Him,
All your guises are in vain.
Says Nanak, meditating on Name ever
Many have liberation come to gain. (2) 6.29

Maru V

He whose name is Redeemer of the fallen, of the helpless He is help sound
 He is like a raft in the vast ocean,
 For those who have it inscribed on their forehead found. (1)
 You remember not the Mighty Lord
 With His hand Who saves, it is found. (1) *Refrain*

Lauding the Lord in the holy company,
 Name is the path for which you are bound.
 Pray do be gracious, my Master,
 Nanak should find life listening Your discourse *profound*. (2) 7.30

Maru V Score 7
Supplication

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

The union and separation are from the Above ordained.
 With the five elements was the puppet sustained.
 In it there was life-breath contained. (1)

Where the fire in blazes burns,
 Lying in dark upside down turn,
 Every breath He took care,
 And there the Master had maintained. (2)

Coming out of the womb,
 Forgetting the Master, to the world you succumb.
 You are whirled in transmigration,
 At Nowhere are you retained. (3)

The Lord Compassionate Himself protects,
 All the living creatures are His.
 He is a success in life, says Nanak,
 His pleasure who has gained. (4) 1.31

P-1008

Maru V

Neither apothecary, nor solicitor,
 Neither sister nor brother,
 Lord alone is the Protector. (1)

He Whose writ runs,
 Sins Who shuns,
 He should be contemplated as Master. (2)

Lodges in every heart,
 Prevails in every part,
 Immutable is whose quarter. (3)

Neither He comes nor goes,
 Himself He tows,
 Perfect is He as Worker. (4)

Of the devotees He takes care,
 Whom the Holy contemplate as Saviour.
 He is Almighty, Accomplished.
 Nanak is sacrifice unto the Provider. (5) 2.32

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

Maru IX

The Lord's Name is ever a source of satisfaction,
 Contemplating which Ajamal was saved,
 And Ganika found liberation. (1)

Refrain

The Princess of Panchal* remembered the Lord in the *Darbar*.
 The Lord Compassionate ameliorated her affliction,
 And enhanced His reputation. (1)

He has ever come to his succour,
 Who sings the Lord's laudation.
 Says Nanak, it is on this conviction
 That I have come to seek His protection. (2) 1

Maru IX

Mother mine, what do I now do?
 All my life is lost in misdeeds,
 Never did I the Lord pursue. (1) *Refrain*
 When the noose of death was fastened around my neck,
 My plight came to rue.
 Other than the Lord's Name in the crisis,
 Who could come to my rescue? (1)

The wealth I assumed was mine,
 In an instant became my due.
 Says Nanak, to my regret I now realise,
 The Lord's laudation I did never do. (2) 2

Maru IX

Mother mine, my mind's ego I couldn't shed.
 I have lost my life in pursuit of Maya,
 Never to the meditation of Name I am led. (1) *Refrain*
 I was awakened from my slumber,
 When Yama's baton struck my head.
 What use regretting now?
 There is no escape even if one fled. (1)

* Draupadi

I become conscious of His fear,
 When to the love of Guru's feet I was fed.
 Nanak's life became a success,
 When with the Lord's laudation he was wed. (2) 3

Maru I Score 1 Octets

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

Discoursing on the *Vedas* and *Puranas* many a sage is exhausted.
 Votaries of various sects at sixty and eight places of pilgrimage may be
 accosted. P-1009

The mind immaculate devoted to the True accepts only the One spotted. (1)
 You are Ageless, Immortal, all others are evanescent.
 He who tastes the elixir of Name with faith,
 No more is he of malicious malady a patient. (1) *Refrain*

Studying and imbibing the Divine lore under Guru's guidance gains liberation,
 What the Guru Accomplished imparts is perfect lore.
 It is contained in the Holy Word's contemplation.
 The Lord's Name equals bath at sixty eight holy spots
 From sins it provides redemption. (2)

He who churns water gets water,
 The thoughtless, purblind looks for nectar in vain.
 Guided by the Guru if he were to churn yoghurt of the *Holy Word*,
 The treasure of Name would he obtain.
 The self-possessed knows not the truth,
 Like an animal, absorbed in himself he remains. (3)

He who dies in ego and avarice,
 He dies to be born again and again.
 Were he to die with the Guru's Word,
 He snaps the transmigration chain.
 Guided by the Guru if he has the Provider lodged in his heart,
 Liberation for his entire clan he obtains. (4)

Name is the true wherewithal, true bargain.
 Guided by the Guru contemplating the world is true gain.
 Functioning in duality leads to loss ever and *labour in vain*. (5)

In the holy company at a sacred spot, under spiritual environment,
 With true meal, truthfully served, Name is the nourishment.
 The Holy Word satisfies, *shabad* is the compliment. (6)

The indulgence while in power kills in weal and woe,
 Assuming a big name is a heavy burden around the neck to tow.
 Man is no provider, it is the Lord one has ever to go. (7)

You are the Inaccessible, Unknowable, Master, Immortal and Without Limit,
 With the Guru's Word we look upto Your Portal and for liberation submit.
 Says Nanak, the union terminates not if one were to truly transact. (8)

Maru I

Vice-laden ship is set sail in the ocean wide.
 The shore is nowhere in sight,
 Neither this nor that side.
 There is no oar in anyone's hand,
 Nor is there any boatman to guide. (1)
 Man, the world is entangled in a frightful snare,
 It can be saved with the Guru's blessings and True Name beside. (1) *Refrain*

The Guru True is boat and *shabad* the boatman,
 There is no air, no fire, no water, none to scan.
 There is the Lord True, Name True, ferry through who can. (2)

Those who swim across with the Guru's blessings,
 They are in the True absorbed.
 Their light merges with the Divine light,
 From transmigration they are absolved.
 Guided by the Guru they gain poise,
 Of the True they form a part. (3)

Put a snake in a basket, it retains its venom and malice.
 One gets what is inscribed at Prime Time,
 It's no use blaming anyone being callous.
 Should the devotee pay heed to the Guru's spell, the annuller of venom,
 And put faith in it, he would be the recipient of poise. (4)

As a crocodile is caught on a hook or in a net thrown in a whirl,
 The misled gets snared and regrets pell-mell.
 He cannot escape transmigration,
 His misdeeds he cannot annul. (5)

P-1010

World is created with the vice of ego amalgamated,
 The Guru's *Shabad* gets it eliminated.
 Age dare not stare at him,
 On truth who remains concentrated.
 He is called *jiwan-mukt** who has his ego mitigated. (6)

The world is lost in its concerns with no time for cogitation.
 Forgetting the curse of transmigration.
 Self-possessed stupid, living in oblivion.
 He who is protected by the Guru is saved,
 Devoted to the Holy Word in contemplation. (7)

The parrot in the cage speaks the language of love as told.
 Pecks grains of truth, sips *Amrit*,

* dead in life

When it flies out, it is liberation.
 Meeting the Guru is getting acquainted with the Master,
 Says Nanak, it is arriving at the Portal of salvation. (8) 2

Maru I

It can be killed with the *Shabad*;
 Why run to others?
 He whose fear drives away other fears,
 He is none other than the Master.
 He is who kills and saves;
 There is no other factor. (1)
 Lord, I am foul, mean and unwise,
 Other than the Name I have nothing,
 And what the Lord Accomplished did apprise. (1)

Refrain

Overflowing with misdeeds without any virtue,
 Without any merit, how do I find liberation?
 Poise and *Shabad* lend peace,
 Without good fortune there is no felicitation. (2)

Those who have Name not enshrined in their mind,
 What good their getting born?
 They have no peace here and hereafter,
 With muck their carts swarm.
 Those alienated meet no more,
 At Yama's door they come to much harm. (3)

What is in store for me, I know not,
 The ignorant maybe advised.
 He who shows the way to the misled,
 At his feet I would abide.
 Other than the Guru there is no bestower,
 His merit cannot be exercised. (4)

When I meet my Love, I would clasp Him to my heart,
 I am in communion with Him in truth.
 With downcast eyes I wait,
 I could behold Him maybe with the Guru's eyes forsooth.
 If it pleases Him, He comes to lodge in the heart,
 His grace and I may be attached to the special booth. (5)

He who himself suffers hunger and thirst,
 Why ask him, what can he impart?
 I can think of none other
 Who can satisfy my mind and heart.
 He who created also looks after,
 Himself He does exalt. (6)

You are the new arrival in this township, a wondrous child.
 You are neither a man, nor a woman, nor a bird,
 You are a clever image from the True derived.
 What pleases the Lord you do,
 You are the light and also the incense mild. (7)

Waste is indulging in frivolous singing, leading to maladies.
 He who is devoted to truth, utters truth.
 From anxieties and alienation it relieves.
 Says Nanak, as long as one is not devoid of Name,
 Let it happen what he does please. (8) 3

Maru I

Engage yourself in truthful activity, waste are all other temptations.
 The mind devoted to truth,
 The tongue enjoying true delications.
 Other than the Name, there is no joy,
 It is carrying loads of vicious afflictions. (1)
 Lord, pray, pay heed, I long to be Your slave.

I do what You command,
For truth I crave. (1)

Refrain
P-1011

Serving the Master day and night,
With the Master to take my care.
Settling myself to the Guru's gospel
With my heart demure,
I hail the Guru Accomplished,
Who relieves me from despair. (2)

A slave of the Guru's server,
I have no other position.
What the Accomplished Master commands
Truthfully I carry out the mission.
I am sacrifice unto my Guru
Of sequestered who brings about the union. (3)

The Master's thinking be noble, the slave too is notable.
His truthful vision is glorious.
Of the self-possessed understanding is ignoble.
My mind and body belong to You.
You are the Master with prop eternal. (4)

He who sits and stands in truth and truth he consumes,
Whose wealth is truth and the essence of truth who assumes,
The True One lodges him in True Abode,
In the Guru's Word he subsumes. (5)

The self-possessed given to lethargy gets lost.
Ensnared, he pecks his daily feed and becomes an utter outcast.
Were he to meditate on the True Guru,
He would be blessed with the salvation sought. (6)

With uninterrupted devotion of the Preceptor is the slave pierced.
Like the false and evil burn

Without the True One having steered.
 All other activity is waste.
 While swimming, true lane alone should be veered. (7)

He who forgets the Name, he has no anchor.
 The slave shed avarice
 And gained the Name of the Preceptor.
 In Your grace You grant union,
 Nanak is sacrifice unto You ever. (8) 4

Maru I

The Lord's slave forsook greed in the divine fear, leading to poise,
 The Master and His greatness the Lord's slave came to realise.
 Realising the Master, he was at peace,
 Which is beyond any price. (1)
 The slave belongs to the Master,
 The credit, therefore, must go to the Master.
 Blessed by the Guru, he is saved
 At the feet of the Preceptor. (1)

Refrain

It is one of the slave's functions,
 As per the Divine Order.
 The slave complied with the ordinance,
 And He abided by the discipline ever.
 The Master pardoned the slave's lapses
 In His grace and favour. (2)

The True Lord is Truth Incarnate,
 The Guru's Word has its flavour.
 He alone serves Him,
 Whom He Himself does inspire.
 Without service none has ever found Him,
 In duality does one expire. (3)

Why forget Him who bestows ever which multiplies?

His is the life and body
To which the breath He supplies.
When He is gracious, one serves;
In service the truth lies. (4)

He is the true slave who dies while living,
And in death he loses his duality.
His bonds snap, he is set free,
Extinguished is his fire of anxiety.
The treasure of Name is obtained in everyone,
It is the Guru-guided who comes by this bounty. (5)

The slave has no merit, he is devoid of any virtue.
There is none gracious like You,
You are the Forgiving Court.
That the slave should abide by Your command,
It is the conduct true. (6)

P-1012

The Guru is the ocean of *Amrit*, whatever you desire, you get.
The gift of Name is everlasting,
In the heart and mind it is set.
The Lord's service is perennial peace,
For him whom it is let. (7)

Gold and silver are mere metals,
In the dust these get lost.
Other than the Name nothing does accompany you,
The True Guru has this taught.
Says Nanak, those devoted to Name are immaculate,
In the True they remain absorbed. (8) 5

Maru I

It has been ordained, no more staying back.
 In the Court Above parchment is torn.
 The mind is bound with misdeeds,
 And the body with suffering is worn.
 The Guru Accomplished has had me pardoned
 Of all the sins forgiven. (1)
 There is no living here, one must go,
 This is in the Holy Word stated.
 He whom He unites, meets,
 This is how from the Above are we fated. (1)

Refrain

The way You please we live, what You offer we eat,
 The way You desire we go about, with Name on our tongue like *Amrit* sweet.
 Master! All the glory is in Your power.
 I long to meet You in Your Bower. (2)

What use lauding what He has created and knows about.
 He who creates, Him should one in the heart lodge,
 And wear no other clout.
 One should laud the True Lord,
 Who makes for true exaltation no doubt. (3)

The learned by studying the muck reaches nowhere,
 Good and evil together with hunger and death in his eyes stare.
 He need fear no sequestration
 Who has the Lord to take care. (4)

Those who have glory inscribed in their lot, they are truly accomplished.
 The Lord Accomplished exudes perfection
 And is ever worshipped.
 There is no end to His munificence
 Those who receive are outstripped. (5)

By scouring the saline sea one may find a diamond.
 It is there for few days with its glory,
 And then in the earth itself it would lend.
 Were we to scan the Guru's ocean of truth,
 There is no end. (6)

Those who endear my Preceptor are immaculate, all the rest are unclean.
 The unclean get cleansed, when on Paras* they come to lean.
 They are dyed in the dye of True Name, beyond any value to deem. (7)

Nothing is gained by putting on guises, nor by going on pilgrimage, practising
 charity.

One may ask those who recite the *Vedas*,
 Without faith it is all frivolity.
 Says Nanak, he alone can appreciate the Lord,
 Who is endowed with divinity. (8) 6

Maru I

The self-possessed, in a moment of lunacy, renounces his family and rues,
 He then casts his longing glance at other's homes *like a fool*.
 The sanctity of family life having lost, propitiates not the True Guru,
 Misled, he finds himself in a whirlpool.
 He wanders from country to country, exhausted reading scriptures,
 His thirst refusing to quench and cool.
 A frail body without comprehending the Word Holy,
 He fills his stomach like a mule. (1)

Man, one should adapt such a way of the renunciate
 That one should remain absorbed in the Guru's *Shabad*,
 And on the Name ever concentrate. (1)

Refrain

* philosopher's stone

Preparing saffron colour and dying clothes in the dye of a mendicant,
 Tearing garments and making a beggar's garb,
 With the pouch of a moneyed merchant.
 Going about begging from house to house and yet trying to pontificate, P-1013
 A purblind mind, a gambler insolvent. (2)

His fire* within is not extinguished without the Guru's guidance,
 And yet he has open fire of an ascetic to warm his body.
 Without serving the Guru there is no devotion,
 And identifying his identity.
 Slandering others, he is destined for hell,
 With deep darkness in his psyche.
 Deluded, he is lost going about sixty eight places of pilgrimage,
 Washed are not his sins and their impurity. (3)

Having knocked many doors, he smears his body with ashes;
 Yet the Maya's path he treads.
 Doesn't realise the Divine presence inside and out,
 At the mention of truth he gets upset.
 Recites scriptures and utters falsehood,
 The way does a misled.
 Devoid of Name how can he gain peace?
 Without the Name there is no credit. (4)

His head shaved, he maintains a tuft,
 Observing silence in pride.
 His mind wandering in ten directions,
 Without faith and spiritual insight.
 Discarding *Amrit*, he drinks deadly drinks,
 In mad pursuit of Maya beside.
 His cultivated ways he cannot efface and Divine ordinance follows not,
 He behaves like a beast wild. (5)

* desires

Wearing a slatternly robe with begging bowl in hand,
 His mind in fierce desires blazes.
 Distanced from his spouse, yet torn with lust,
 Others' wives he chases.

He pontificates but imbibes not the Holy Word,
 Like a lout here and there he gazes.
 Serene without but vicious within,
 Yama's ire he engages. (6)

He who serves his Master and sheds his ego,
 He is the true renunciate.
 Bothers not about what he wears and eats,
 With what he gets unasked he would satiate.
 Doesn't talk too much, garners the wealth of humility,
 With Name does his dark nature he dissipate.
 Blessed is the one, be he a householder, recluse or *yogi*.
 His mind who on the Lord's feet does concentrate. (7)

The true renunciate is beyond desires and disappointments,
 To the Lord alone he remains dedicated.
 Keeps himself absorbed in the Master,
 With the essence of Name ever satiated.
 His mind remains steady, guided by the Guru,
 Its straying strictly restricted.
 Blessed by the Guru in himself he looks for the divine
 And with the boon of Name is felicitated. (8)

Brahma, Vishnu, Shiva and other dignitaries remain absorbed in the Name.
 In all the sources of creation, their tongues, sky and netherworld,
 Every living creature of Your light has the flame.
 All the gains of liberation lie in the Name,
 If the True Name is lodged in the heart's frame.
 Says Nanak, there is no salvation without the Name,
 One should play a fair game. (9) 7

Maru I

With the intimacy of mother and father are we conceived,
 And by mixing of blood and semen we are created.
 Lying upside down in the womb we remain absorbed,
 By the Lord Himself facilitated. (1)
 How is the ocean of life to be navigated?
 The devotee attains the Name immaculate,
 The heavy burden of ego is abrogated. (1)

Refrain

The sinner, I have forgotten Your benedictions,
 Lord! How can this fool be surrogated?
 You are the Bestower of all,
 Day and night we are felicitated. (2)

P-1014

Man is born to attain *Char Padarth*,*
 Yet in the house of Shiva-Shakti** he comes to abide.
 When hungry he looks for Maya's anchor,
 By such attachments, of liberation he is deprived. (3)

His wailing and entreaties avail him not,
 Many in this search have exhausted and died.
 Lost in lust, wrath and ego, with false family he is tied,
 He eats delicacies, listens melodies, beholds places and sights,
 Exhibits fancy wears in the abode of death astride.
 Without the Guru he imbibes not the Holy Word,
 Without the Name, death cannot be set aside. (5)

Lost in attachment and misled in ego,
 As he clings in possessiveness by death he is deprived.
 With his body and substance die his delusions,
 Which he regrets with dust in his face to deride. (6)

* four objectives. these are : *dharam* (performance of duties of righteousness), *arth* (economic wellbeing), *kam* (satisfaction of desires) and *moksha* (salvation)

** Maya

As he gets old, youth and vigour slip away from the body,
 Phlegm chokes the throat,
 Water in the eyes would not subside.
 The feet weak, his hand trembling,
 The reprobate would still not have Lord in his heart to guide. (7)

He loses his consciousness, turns grey,
 No one would have him by his side.
 Remembering not the Name, he commits such sins
 That in the hell by Yama he is chastised. (8)

Deeds of the previous birth cannot be effaced.
 Why must the transmigration be penalised.
 Waste is the life without the Guru,
 Without the Holy Word the world is snide. (9)

Indulgence in pleasure is killing of joy,
 Meaningless are ceremonials done beside.
 Forgetting the Name and losing the essence of life in greed,
 With Dharmaraja's baton one is chastised. (10)

The devotees laud the Lord,
 Whose the Kind Guru is the guide.
 They are immaculate and accomplished in the world
 They are image of the Lord wide. (11)

One should contemplate the Lord, meditate on the Holy Word,
 And in the company of the holy abide.
 The Lord's devotees are lionised at the Guru's Portal,
 Nanak would have the dust of their feet *with pride*. (12) 8

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

Maru I Score 2

Kafi

With divided mind who comes and goes, cultivating many friends,
 She finds no anchor,
 How can the one sequestered, to steadfastness herself lend?
 My mind in my Lord is absorbed
 I am sacrifice unto Him offering myself in slices,
 Were He for a moment bestow glance of His grace award. (1) *Refrain*

Living at parents', how can the deserted renew her tie?
 With misdeeds clinched around my neck,
 Without the Spouse I pine and die. (2)

She who cherishes her Spouse at parents',
 At her in-laws' she lives with her Beau.
 The one in conjugal bliss has peaceful sleep,
 United with the Spouse, a treasure of virtue. (3)

Despite quilts and mattress of silk and wearing fine dress
 The deserted, accursed by her Spouse passes her nights in distress. (4)

She may taste delicacies and dress fine, P-1015
 Without Spouse, her youth goes waste,
 The cast-off must regret and pine. (5)

The gospel of the True should be contemplated under the guidance of the Guru.
 The true devotee seeks the company of the holy,
 In loving devotion and grace of the Lord True. (6)

The enlightened uses the collyrium of truth,
 With which he beholds the Lord forsooth.
 The Guru-guided knows and understands
 Discarding the ego uncouth. (7)

You endear who are the like of you,
 Of my sort there are ever so many.
 Says Nanak, they are not distanced from their Spouse
 Who are devoted to the True Deity. (8) 1.9

Maru I

Neither sisters, nor sisters-in-law, nor mother-in-law last,
 The true relation is not breached,
 The relation of sister-friends in the holy company is fast. (1)
 I hail my Guru, a hundred times, unto Him I am sacrifice.
 Without the Guru I have wandered much,
 The Guru had me united with my Spouse. (1)

Refrain

Aunts, maternal grandmothers, mother's sisters, sisters and brother-in-law,
 They come and go, of them there are crowds, *we saw*. (2)

Maternal uncles and aunts, brothers, father or mother,
 There are caravans of such fellow-travellers crowding the *ghat* of the river. (3)

Sister-friend, my spouse is a Fond Lover,
 There is no separation if one contemplates on Him ever. (4)

All the seasons are conducive for her who cherishes the True,
 Day and night she sleeps in peace, who realises her Beau. (5)

Shouts the boatman at the *ghat*, rush and cross the ocean.
 I have witnessed at the yonder shore,
 Those embarking the True Guru's ship, find liberation. (6)

Some have embarked, others have sailed, there are those with load who are snared.
 Those who trade in truth, they are united with the Lord. (7)

I am not known to be good nor do I find anyone bad.
 Says Nanak, one must kill one's ego,
 And look like the True to be clad. (8) 2.10

Maru I

I consider no one indiscreet nor anyone discreet.
 Dyed in the Master's dye day and night His Name I repeat. (1)
 Lord! I am stupid. The Name I hail.
 You are the Creator, all-wise and all-knowing,
 Embarked with Your Name I sail. (1)

Refrain

Indiscreet and discreet are one and the same,
 Of the common light these are the two frames.
 He is supremely foolish who is devoted not to Name. (2)

The Name is obtained at the Guru's Portal,
 Without the True Guru, Name is not to be had.
 Blessed by the True Guru, if it comes to lodge in the heart,
 Day and night one remains in the Lord absorbed. (3)

They are all gamblers indulging in royalty,
 Colourful life of beauty, wealth and youth,
 They throw their dice as ordained,
 Pervading in them the common light of truth. (4)

The so-called clever world is lost in delusion,
 The learned explore in ignorance.
 Ignoring the Name they study *Vedas*,
 Misled by Maya scribing mere nonsense. (5)

P-1016

A crop cultivated in saltpetre soil, tree grown on river bank,
 White robes with collyrium sprinkled,
 Similar is the world, a chamber of desires.
 He who comes here in ego is wrinkled. (6)

Where are the ruled and rulers?
 Those given to ego must perish.
 Says Nanak, it is the True Guru's verdict
 He lives who the Lord does cherish. (7) 3.11

Maru III Score 5 Octets

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

He who is bestowed loving devotion,
 He takes to the Holy Word on his own.
 He alone is primed of this secret.
 No one else is aware of this mystery. (1)
 He unites, Himself He brings about the union.
 Himself He bestows His devotion.
 He alone knows what loving devotion is,
 He who on whom He takes kindly. (1)

Refrain

Enlightened with the spiritual insight, shattered are illusions.
 Blessed by the Guru one attains the Supreme station.
 He is a *yogi* who is seized of this praxis
 By contemplating the Word Holy. (2)

Fortunate is she who with her Spouse is united.
 Guided by the Guru, foul-thinking from her mind is blighted.
 She has a pleasant time with her beloved.
 Of her Spouse she is supremely worthy. (3)

Other than the True Guru, there is no apothecary,
 Himself He is the Immaculate Deity.
 Meeting the True Guru evil is shed,
 And one is led to cogitative activity. (4)

He who is introduced to the essence of Word Holy,
 Guided by the Guru, his thirst and hunger he comes to satisfy.
 One can obtain nothing on one's own,
 It is grace of the Almighty. (5)

With the love of scriptures the True Guru apprised.
 His grace and about oneself is one advised.
 In collyrium do they find the immaculate elements
 Those who are graced by the Divinity. (6)

He who is guided by the Guru realises the essence of truth,
 His ego from himself he sheds forsooth.
 Without the True Guru all transactions are false,
 Consider it in your mind carefully. (7)

There are those misled by delusion who go about in pride,
 Guided by the Guru, there are others who their ego deride.
 Those dedicated to the Holy World are true anchorites,
 The rest are misled nonentity. (8)

Guided by the Guru who have imbibed not the Name,
 The self-possessed have wasted their life without any gain
 Other than the Name, there is no associate hereafter.
 One should understand the Guru's philosophy. (9)

The Ambrosial Name does peace ever bestow,
 This truth of the Guru Accomplished all the four ages know.
 He gets whom You give,
 Nanak has come to realise truth after deep study. (10) 1

Maru V Score 3 Octets

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

Wandering about four and eighty lakh* species,
You have now obtained human incarnation.
O stupid! To mean pleasures are you given,
You have the boon of Amrit with you, and yet with vice are you smitten. (1)

Refrain

You came to trade in jewel's and pearls
While saltpetre is with what you are laden. (2)

The lodge where you are going to live ever,
That home you have forgotten. (3)

Of the Immortal, Irrefragible and Provider of life,
Not for a moment have you sung laudation. (4)

You have forgotten the place where you have to go,
Not for an instant to it you pay attention. (5)

Seeing progeny, spouse, home and its assets,
You are in them completely sunken. (6)

As He prompts everyone gets engaged,
And does what he is bidden. (7)

When He is gracious, one gets the holy company,
Says Nanak, one takes to Divine contemplation. (8) (1)

* hundred thousand

Maru V

In His grace He has saved me and blessed with the holy company.

My tongue utters the essence of Name,

It is sweet sound of symphony. (1)

Of my mind He is the repose.

Friend, well wisher, associate, relation,

He who the secret of my heart knows. (1)

Refrain

He who has created the ocean of the world,

I have sought shelter of the Preceptor,

Blessed by the Guru I meditated on the Lord,

The minions of Yama dare not torture. (2)

He at whose Portal is administered liberation

And whose treasure is the heart of the holy.

He who knows the true way of life,

Who is ever the Saviour Almighty. (3)

His sufferings, ills and afflictions are annulled,

In whose heart is He lodged.

Death, hell, arduous spots and vice

Dare not afflict His ward. (4)

He who has the miraculous powers, Nine Treasures and of *Amrit* endless flow.

In the Primal Time, End and Middle who is Perfect,

Lofty, Inaccessible and Whom no one does know. (5)

Ascetics, *yoga* practitioners, gods, monks and those who the *Vedas* recite,

Meditate on the Master, enjoy peace and poise,

Of which there is no end, Whose measureless is the might. (6)

By contemplating Whom, in an instant innumerable sins are washed.

Who is Purest of the pure, *meeting Whom* is giving charities in millions and

baths at holy spots. (7)

Of the devotees He is strength, erudition, enlightenment and vigour
 Let me not forget Him for a moment is Nanak's prayer. (8) 2

Maru V

Hacked by sharp weapon and yet *the tree* doesn't entertain ill will at heart.

It goes out to serve their purpose,
 And not in the least does smart. (1)

My self, meditate on the Master ever,
 The Compassionate, Divine, Gracious Lord!
 To His way enshrined you should give ear. (1)

Refrain
 P-1018

With boat under your feet you sit and your body doesn't feel fatigue,
 You fear not the menacing ocean,
 And in an instant on the other shore you reach. (2)

Sandalwood and aloe with camphor coated, it* loves not.
 Nor does it dislike offal, urine and elements of other rot. (3)

High and low, useful and useless, all are alike under a common cover.
 There is no difference between friend and foe,
 All are of similar savour. (4)

When the Sun appears with its dazzling light, darkness is dispelled.
 Its rays falling equally on pure and impure,
 Nursing malice for none with ill will held. (5)

The cool breeze laden with fragrance blows equally in every direction,
 Touching all spots alike without the least discrimination. (6)

With intention good or bad who comes close *to fire*, no more he does shiver.
 It distinguishes not between friend and stranger,
 Maintains ever its equable temper. (7)

* earth

The self coming in the Lord's shelter gets dyed in the red colour.
Says Nanak, laud the Lord day and night, gracious is the Preceptor. (8) 3

Maru V Score 4 Octets

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

Better than illuminating the countryard is the enlightenment of the heart. (1)

Of all the devotions, the best is the devotion to God. (2)

Amongst things to abjure,
It is better to give up lust, anger and avarice. (3)

If you must ask, beg the Guru for devotion to the Lord. (4)

Of all the vigils, the best is the one devoted to laudation of God. (5)

The noblest devotion is devotion to the feet of the Lord. (6)

He who is fortunate, only he comes to be favoured with piety. (7)

Says Nanak, he is blessed with the best,
Who comes under protection of his Deity. (8) 1.4

Maru V

Come, do please come,
I long to hear the holy symphony.
When you are here I feel refreshed
Adoring the Lord in your company. (1)

With the grace of the Holy, I imbibe the Lord and shake off my duality. (2)

I was enlightened when favoured by godmen,
And shed the sickening evil thought. (3)

A glimpse of the Guru and I got cleansed,
I am free from again having here to be brought. (4)

He is blessed with the 'Nine Treasures' and 'Mystic Power',
He whom You endear. (5)

I have no place other than the Guru's,
I know not where else to peer. (6)

Without any merit, no one takes my care,
I long for the company of godmen and prayer. (7)

Says Nanak, the Guru showed me the way,
I enjoy remembering His Name and pray. (8) 2.5

Maru V

P-1019

Living, it is a worthwhile living, ever uttering Name of the Lord. (1) *Refrain*
Drinking, which quenches mind's thirst,
Quaffing the elixir of *Amrit* to one's heart. (1)

Eating which satiates every hunger,
Ever remaining satisfied and in accord. (2)

Donning dresses is getting vindicated by the Preceptor,
And never again letting anyone disregard. (3)

Enjoying, the Divine Elixir in mind,
And getting in the company of holy absorbed. (4)

Without any needle and thread,
Getting the mind in the Lord darned. (5)

Intoxicated with the Name in a manner
That never again one gets discharged. (6)

He gains treasures of all kinds
Whom the Lord wishes to reward. (7)

Peace is in the Name and service of the holy,
Sipping holy wash of the feet of men of God. (8) 3.6

Maru V Score 8
Anjulian
(Supplications)

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

The house in which there is plenty is afflicted with anxiety.
In its search they knock about where there is scarcity.
He who is free from either of the two states has peace found. (1)

Household felicity is hell, the renunciate suffers ill temper.
This is what the studies of *Vedas* have come to discover.
He who remains unattached in life, to success he is bound. (2)

Awake or asleep one is cast in delusion.
Friend! Without the Guru there is no liberation.
In the company of the holy the knots of ego are untied,
The Lord alone is sighted all around. (3)

If one is active, one gets involved.
The one inactive is lethargic called.

He who is lost in attachments is with anxieties snarled.
 Blessed by the Guru who treats weal and woe alike,
 Finds the Lord in every heart in sight and sound. (4)

A lurking doubt is associated with affairs of the world,
 The Inexpressible and Unknowable is not heard.
 He whom He grants, he alone understands,
 As for a child He prepares the ground. (5)

Should one try to give it up, it* can't be forsaken.
 If one were to hoard it, one is with fear overtaken.
 He who has his honour saved in its company,
 He is a saint, on him the fly-whisk may go round. (6)

The true hero has heroic death in store,
 He who runs-away suffers transmigration chore.
 What He ordains should be welcome,
 Carrying out his command the foul-thinking gets drowned. (7)

Whatever task He assigns one should undertake.
 When He pleases, He partakes.
 He is the Perfect Bestower of Nanak's peace,
 As He grants with the Name he is bound. (8) 1.7

Maru V

Many a creature have foregathered under a tree.
 Some are uncouth, others are carefree.
 With the sunset they make departure
 As their life-span comes to close. (1)

The evil-doers are destroyed altogether,
 Azrael** picks them up and does slaughter.

* Maya ** angel of death

The Creator casts them in hell,
And the reckoner their reckoning does. (2)

Accompany not any sister or brother,
Left behind is wealth and vigour.
He who cultivates not the Compassionate Creator,
The Crusher like sesame in the press crushes. (3)

You snatch what belongs to others,
The Divine besides you sees and hears.
In greed of the world, you get into the pit,
Not knowing what hereafter with you goes. (4)

You are born to die, to be born again and die again,
Heavily punished, you are put in a long-distance train.
The purblind! He who does it you recognise Him not;
You suffer the affliction you chose. (5)

Forgetting the Creator you are misled and misled,
In the foul game of the world you are pleased and displeased.
You have not come across a saint of faith and contentment,
Actuated by ego you go about in one or the other pose. (6)

It is all the sport of the Lord,
Some He saves, others to the time's tide He discards.
Man dances the way He directs,
Everyone has his deeds of the past to dispose. (7)

If He is gracious one meditates on the Lord,
In the company of the holy, from hell one is absolved.
Nanak has been bestowed the Ambrosial Name,
The fine features of the Gita he does disclose. (8) 2.8.20

Maru Sohile
(Sixteen stanzaed hymns) I

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

You are the True One, other than You there is none;
 You have created the world, You may also have it undone.
 We live the way You please,
 Who can ever deny You? (1)

Yourself You make, Yourself You unmake,
 To everyone his task You allocate.
 Yourself You inculcate healthy thinking,
 Yourself You put on the path true. (2)
 Yourself You are All-knowing, All-seeing.
 Yourself You create and find it pleasing.
 Yourself You are air, water and fire.
 Yourself You make their brew. (3)

You are the Sun and Moon bright at best.
 You are enlightened and evolved the Guru blessed.
 Death and Yama dare not cast their glance at you,
 If you remain absorbed in the True. (4)

You are male, also female,
 You are the chessboard and its trail.
 Yourself You have created the arena in which the world sports,
 And You determine its value. (5)

You are the humming bee, flower, fruit and tree,
 You are the shower, ocean and weir.
 You are the crocodile, tortoise and their Creator
 It is difficult Your features to pursue. (6)

You are in the day, **You** are also in the night.
 In the Guru's Word **You** take pride.
 In Prime Time, before Prime Time, all the time **Your** unstruck melody is sounded,
 Every heart does **Your** Holy Word imbue. (7)

You have the unique jewels beyond value.
You test them **Yourself** and find them true.
You try with **Your** touchstone and enlighten them too. (8)

P-1021

You are the bow and also its cruise,
You are Accomplished, Suave and Wise.
You are Speaker, **You** are the Listener,
 The cosmos is brought about by **You**. (9)

You are air and water symbolising father,
 Because of its association with womb the earth is the mother.
 Day and night are the nurses who fondle the world with care due. (10)

You are the fish, you are also the net.
You are the kine also the cowherd.
Your light is pervasive in the entire creation,
 As maintained by **You**. (11)

You are a *yogi*, also a voluptuous fogy,
 Fond of enjoyment, cultivating permanent company.
You are a monk sworn to silence, Formless and Fearless,
 Ever in trance blue. (12)

All species of creation and their tongues from **You** emanate,
 What we see, come and vacate.
 They are true bankers and traders
 Who have the True as their Guru. (13)

The Accomplished True Guru grants realisation of Holy Word.
 Perfectly endowed, the True Lord,
 Beyond reach, ever above need without a sesame-grain of avarice *to rue*. (14)

Those who enjoy the poise of *Shabad* in their heart,
 Birth and death for them play no part.
 Himself He is the Bestower of liberation and Fulfiller of desires,
 For those His loving devotion who pursue. (15)

You are unattached, one comes to know You with the help of the Guru.
 Whatever we see with You seems to imbue.
 Nanak, the humble, asks for charity at Your Portal
 Pray, bless me with the Name of the True. (16) 1

Maru I

You Yourself You are the earth, *Dhaval** and sky,
 With Truth and virtue You form an ally.
 You are celibate, saintly and contented,
 You Yourself run the show. (1)

He who is the Doer, He does and sees,
 No one can undo what the True decrees.
 Himself he does and makes others do,
 Himself He would the exaltation endow. (2)

The five robbers motivate the unsteady mind.
 They stare at others' homes, for their own they find no time.
 The township of their body collapses,
 Without the Holy Word they must lie low. (3)

He who is guided by his Guru, the Three Worlds he comprehends,
 Killing his temptations, with his mind he contends.
 Those who serve You they become like You,
 The Fearless is their childhood Friend they know. (4)

* the legendary bullock supporting the earth

You are Yourself heaven, the earth and the netherworld,
 You have the refulgent charm of a youthful girl.
 The long tresses both bewitching and frightening,
 With Your form and features they seem to go. (5)

They understand not your mystery, the *Vedas* and the Islamic scriptures,
 Nor about Your mother, father, son and brother.
 You created all the mountains and then destroyed.
 The Unknowable, no one does You know. (6)

I have made many a friend,
 None could to my ills attend.
 You are the Lord Supreme above men and angels,
 Devotion to You and one can all the fears forgo. (7)

The misled You put on the right road,
 Yourself You mislead and also to the truth You goad.
 Other than the Name I see no anchor,
 The Name does wisdom and liberation bestow. (8)

P-1022

The Ganga, the Yamuna, Brindaban and Kedarnath,
 Varanasi, Mathura, Puri and Dwarka,
 Where the Ganga meets the ocean and the confluence of Triveni,
 Together with the sixty-eight places of pilgrimage,
 All are contained in the Bearer of Bow. (9)

He is an ascetic, a seeker and a sage,
 The sovereign with His select advisers.
 The Judge-God sits on the throne,
 Who does the doubts and deceptions over-throw. (10)

He is the *Qazi* and the *Mulla*,
 Infallible, He never makes a mistake.
 Kind and compassionate Provider,
 No one does Him as an enemy know. (11)

He on whom He is kind, glorifies Him,
 The Giver to all with not an iota of discrimination.
 The Immaculate Lord pervades everything, and is Omnipresent,
 In both manifest and unmanifest show. (12)

How can I measure the Inaccessible and the Infinite?
 He is the True Creator and Destroyer of ego.
 Whom He favours, He unites;
 He gets together those who are conscious and Him do know. (13)

Brahma, Vishnu and Shiva wait on Him,
 They serve the Immeasurable and the Incomprehensible.
 There are ever so many who clamour and crowd at His gate,
 I have no count of those Him who bow. (14)

Great is His reputation and as great His Word,
 None other is matched or excelled in the *Vedas* and the *Puranas*.
 Truth is my capital and I sing His praises,
 I have nothing else to give or bestow. (15)

The True One was there from time immemorial.
 He is there today and ever there you will find.
 He never died nor will He ever die.
 Nanak, the meek, entreats:
 Look within, you will find Him there in Your heart and know. (16) 2

Maru I

The One afflicted with duality and foul-thinking,
 Of lust and wrath she is in flimsy draping.
 The immature knows not the art of house-keeping,
 In the absence of Spouse, she loses her sleep. (1)

She has fire of passion blazing in her heart.
 The self-possessed looks around all the four parts.

How can she find peace without serving the True Guru?
All exaltation the True One in His control does keep. (2)

She who sheds lust, wrath and pride,
The five robbers with the *Shabad* derides,
With the sword of awareness engages her mind,
Her desires remain buried in her mind deep. (3)

With the mother's blood and father's semen drop,
A wondrous figure does crop.
It is Your benevolent light which pervades all over,
You are the Creator dormant, You sweep. (4)

Birth and death are by You ordained.
I shed the fear when from the Guru this truth I gained.
Lord Compassionate, when You cast Your glance of grace,
No more does one with suffering and afflictions weep. (5)

Settled in the seat of mind my fear is consumed,
To wandering no longer is my mind subsumed.
The lotus of my heart is abloom in the overflowing pond,
And the Supreme-Self has come my care to keep. (6)

Arrived in the world with death inscribed,
There is no living here, one must by the inscription abide.
The true writ is operative in the true realm,
Truth that crop of exaltation does reap. (7)

Himself the entire world He created.
Whom He created with a task affiliated.
I see none above the True Lord,
The True Lord Himself has transmitted this beep. (8)

P-1023

The emergency pasture is for just four days
It is in darkness that fun and frolic one plays.
The jugglers display their feet like one babbling in sleep. (9)

They are blessed with sovereignty and glorification,
 Who have the Fearless lodged in their heart in deep devotion.
 In the planets and continents, netherworld and celestial cities,
 All the three worlds they remain in trance deep. (10)

It is the Holy town, a holy throne.
 Guided by the Guru, truth they gain.
 In His kingdom of truth, it is truth that is glorified,
 And the reckoning of ego is in creeps. (11)

Much, too much, calculations lead to doubt,
 Duality and Three Qualities sprout.
 Pure alone is the Immaculate Bestower,
 From the Guru Accomplished is gained the glory's leap. (12)

Over the ages, few have Him realised, as guided by the Guru,
 In their hearts pervading the Lord True.
 Coming into His care one gains peace,
 And filth from mind and body does sweep. (13)

The tongue in the chemistry of truth is wrought,
 With the Preceptor as Associate, in no fear or doubt it is caught.
 Listening the Holy Word ears are soothed,
 And light into the light Divine has a peep. (14)

With great precaution the world we have trod,
 Wherever we see, it is Your Resort.
 As You please, You administer weal and woe,
 You alone have we sought and keep. (15)

At the last hour no one does stand on guard,
 Guided by the Guru the Lord we laud
 Says Nanak, the true renunciate remains absorbed in Name,
 And lost in trance sleep. (16) 3

Maru I

In Primal Time and beyond,
 Ever Immaculate, my Master Grand,
 In a moment of truth, thought of a plan and in deep meditation was lost. (1)
 For many an age when utter darkness prevailed,
 The Creator remained in meditation veiled.
 True Name, True laudation, of True Throne, He thought. (2)

Accordingly, in *Satyug* embodying truth and contentment,
 Truth and Truth alone in its depth and profundity became prevalent.
 The True Master whose judgement was truthful,
 With true writ was all over sought. (3)

Truly contented, the Accomplished True Guru,
 Along with the heroic who abided by True,
 Of True Portal in the True Lodge,
 Lived a life as ordained by the True Lord. (4)

In *Satyug* everyone spake truth,
 The true lived a life of truth forsooth.
 The self-possessed derided truth as delusion,
 Which the Guru guided devotedly bought. (5)

In *Tretayuga* the *Dharma* was deprived of one faculty,
 Left with three feet; because of duality one become a casualty.
 The Guru-guided advocated truth,
 The self-possessed were in frivolities lost. (6)

The egoist never makes success at the Portal Divine.
 Without the Holy Word how could he ever feel fine?
 In bonds he comes, in bonds he departs
 Without any wisdom got. (7)

In *Dwaparyuga*, the milk of human kindness was reduced to half,
 There was hardly a devotee to come across.
Dharma, the support of earth, was left with two feet,
 The truth was at the Guru's alone sought. (8)

P-1024

The kings did justice with selfish end,
 With self-interest would they charities send.
 Without the Name Divine there is no liberation,
 In performing ritual acts they would exhaust. (9)

They sought salvation in rituals and ceremonials.
 The boon of salvation is attained with holy recitals.
 Without the Guru's *Shabad* there is no liberation,
 In false shows are people fraught. (10)

The attachment with Maya is difficult to shed.
 They may do, truthful who their lives have led.
 Day and night they are absorbed in devotion,
 Their Master's apron who have caught. (11)

There were some who meditated, underwent austerities and had holy baths,
 Led their lives as they were asked.
 Practised *Hath Yoga*, suppressed their mind,
 But without the Guru's pleasure who has ever glory got? (12)

In *Kaliyug* only one faculty was left,
 Which without the Guru Accomplished no one assessed.
 The self-possessed act in falsehood,
 Without the True Guru doubts are dispelled not. (13)

The True Guru, care-the-less Creator,
 Unafraid of Yama or the sneer of neighbour,
 He who serves Him lives for ever,
 By death he is never distraught. (14)

The Creator has Himself in the Guru projected,
The Guru in turn has millions and billions protected.
The Provider of life to all the Creation is without fear,
With no impurity is he fraught. (15)

From Guru, the store-keeper, every one seeks favour.
It is Himself the Immaculate, Inaccessible, Lord of Wonder.
Nanak truthfully seeks of the True Preceptor –
Pray, let me in the truth be taught. (16) 4

Maru I

The True One unites;
The Divine Word is the media.
When it pleases Him, He does it on His own.
His light pervades the three worlds.
There is none other than He. (1)

I serve the One whose slave I am.
I propitiate the Invisible and the Inscrutable,
Through the Divine Word.
He forgives; this being His way,
A great benefactor of His devotee!. (2)

There is no end to favours granted by the Truthful.
The faithless receive and they deny it.
They understand not the source,
Cultivate not the truth,
And are misled by doubts and many a lie. (3)

The Guru-conscious remains absorbed in Him day and night.
The Guru-conscious is devoted to the Truthful.
The conceited lies asleep and is looted.
The Guru-conscious remains unharmed and free. (4)

The false one comes and goes.
 Given to falsehood, he indulges in misdeeds.
 Those blessed with the Divine Word are lauded in His Court.
 The Guru-conscious remains absorbed in *Gurbani*.* (5)

The false are exploited and cheated by swindlers,
 The way the stray cattle ravage a crop.
 Without the Name nothing is agreeable to their palate,
 Forgetting the Lord leads to misery. (6)

The diet of truth is most wholesome,
 The possession of the jewel of the Name is the true honour.
 He who understands himself realises God,
 His light blends with the Light of the Deity. (7)

P-1025

He who forgets the Name comes to grief.
 Trying to be clever doesn't dispel doubts.
 Overloaded with the burden of sin,
 Without remembering Him,
 A painful, lingering death does one die. (8)

There is none free from contention and controversy,
 I'll salute him if you were to show me one.
 The Lord God is won by dedicating oneself to Him body and soul,
 Then one lives with Him in harmony. (9)

No one can measure the greatness of God.
 He who calls himself great is undone by his conceit.
 There is no limit to the bounties of the Truthful;
 The entire world by Him is brought to be. (10)

Greatness has no charm for the Great Lord;
 He creates and provides.
 The kind-hearted Benefactor never distances Himself,
 If He so desires, one can meet Him with or without a plea. (11)

* The Holy Word

There are some who are grief-stricken,
 Others are afflicted with ailments;
 It is all as pleases Him.
 With loving devotion and abiding by His advice
 One hears the unstruck melody. (12)

Some roam about naked and hungry,
 Some die in obstinacy without any purpose,
 They know not the truth of the good and the evil,
 It is the Divine Word which brings about the realisation of Divinity. (13)

Some bathe at places of pilgrimage and eat not,
 Others sit by the fire they make and torture themselves.
 Without the Name of the Lord there is no emancipation,
 There is no cruising across the sea. (14)

He who quits the path of the Guru goes astray,
 The conceited remembers not the Lord and wastes away
 In evil deeds and false practices.
 Falsehood and death are the sworn enemies. (15)

Man comes and goes as commanded by God.
 He who accepts His command blends with Truth.
 Prays Nanak—may I imbibe the Truth which I cherish
 And my deeds be as directed by the Divine Entity. (16) 5

Maru I

The Creator Himself is the Maker of creation,
 Who, having brought it about, Himself has hidden.
 Himself He is the True Guru, Himself he is devotee,
 Himself He the world has raised. (1)

He is close, never far.
 Guided by the Guru who realised they are ever at par.

Their company is fruitful day and night,
Far this the holy company is praised. (2)

Lord! Your devotees are ever right,
They laud their Master with their tongue in delight.
They chant praises shedding suffering and penury,
In no other enxiety they are engaged. (3)

They are ever awake, never appear to be indifferent,
Their entire company they liberate with truth they present.
Free from the impurity of sins, with sublimity they are dazed. (4)

Fellow travellers, try to understand what the True Guru has told.
The youth, the breath and the body are old.
You may die any day.
Your heart should ever in prayer be laid. (5)

Man! You should shed the rigmarole of lies,
Death destroys falsehood with one sweep like flies.
The reprobates get involved in ego and duality,
In these two paths they are outplayed. (6)

P-1026.

Give up calumny and envy.
Excessive learing is sheer burning without any felicity.
Laud the Lord in the holy company.
They are ever helped who have prayed. (7)

Shed lust, wrath and wishing others ill,
Also involvement in ego and evil.
Seek shelter of the True Guru to be saved,
Brother! This is the way ocean of existence to wade. (8)

Ahead is a river of fire with poisonous flames.
There is no other company, man is alone.
The flames leap to devour like the tides of ocean,
They burn and man is severaly flayed. (9)

The Guru is the Purveyor of liberation, as He pleases, He bestows.
 He who is blessed with it, its secret he knows.
 Brother! Ask about it to him who has received it,
 Peace in the service of the Guru True is gained. (10)

Without the Guru, in wasteful arguments they get involved,
 Yama beats blows on their head and takes them to task.
 The calumniators are in shackles, they are not free,
 Slandering others they are dismayed. (11)

Stuck to truth, realising Him as part of your part,
 Were you to see carefully He is not far.
 Guru-guided were you to swim, there would be no impediment,
 This is how across the ocean of life is sailed. (12)

In the body is the Name lodged.
 It is Creator, the Eternal Lord.
 The self doesn't die, nor can it be destroyed,
 The fact of it in the Holy Word can be displayed. (13)

He is transparent, not purblind,
 The True One sits on the Throne sublime.
 The reprobates are false, they are bonded,
 They are born, die and in transmigration relayed. (14)

The devotees of the Guru are cherished by the True Guru,
 They adorn the throne and the Holy Word pursue.
 They get to the essence and imbibe the truth,
 And thus in the holy company they are praised. (15)

They are liberated and liberate their ancestors,
 In the company of the holy they liberate their fellow-travellers.
 Nanak is the bonded slave of his mentor,
 Guided by the Guru absorbed in the Lord who is laid. (16) 6

Maru I

For many an age it was cosmic dark
 The wondrous Lord was in meditation absorbed.
 The unattached sat in pitch dark,
 There was no activity, no movement. (1)

This is how the thirty six *yugas* passed.
 The way He pleased, He had them crossed.
 There was none the like of Him,
 He alone was the Wondrous Quotient. (2)

In the four *yugas* He was hidden and manifest.
 In every heart and every womb was His quest.
 From age to age He was pervasive,
 He alone understands who by the Guru is made proficient. (3)

With father's semen and mother's blood was body created,
 Air, water and fire helped for the life to be generated.
 In the mansion of body the Lord has his sport,
 The rest is expanse of Maya-attachment. (4)

P-1027

In the womb, hanging upside down, was he in meditation.
 The Knower of Hearts was seized of this position.
 With every breath he meditated on Name,
 During his womb confinement. (5)

He came in the world in quest of four boons,*
 And lodged himself in Shiva-Shakti** home.
 Forgetting Lord he lost the bout,
 Of Name the purblind remains ignorant. (6)

* Four boons are, *arth* (wealth), *Kama* (pleasure), *dharma* (righteousness) and *moksha* (salvation)

** House of Shiva and Maya – virtue and evil

Dies a playful child,
 He is mourned for his mischiefs mild.
 He is taken back to whom he belonged;
 Misled is the wailing and lament. (7)

When a youthful dies, what do we do?
 Everyone does his own loss rue.
 They are disgraced who wail for having lost Maya,
 Accursed is the life thus spent. (8)

The black are turned grey *in strife*.
 Without Name is lost the boon of life.
 Misled the purblind regret, cry and repent. (9)

He who is aware of his self doesn't wail,
 This awareness comes from the True Guru's pale.
 Without the Guru the adamant doors don't open,
 With the Holy Word one becomes solvent. (10)

As he grows old, the body tends to disintegrate,
 Yet he contemplate not the Master, the ultimate mate.
 Forgetting the Name, he departs with black face,
 At the Portal Divine his falsehood is evident. (11)

Those who forget Name in untruth repair,
 They are born and die with ashes in their hair.
 They have no place at the in-laws,
 At the parents' they are in torment. (12)

One may indulge in the luxury of eating delicacies and wearing rich garments,
 Without the loving devotion, it is of no consequence.
 One knows not distinction between good and bad,
 There is no escaping Yama's chastisement. (13)

He who can distinguish between conventional and unconventional,
 Under Guru's guidance, realises the Holy Word's kernel.

He doesn't talk ill of anyone,
Truth, he finds, ever strident. (14)

Devoid of truth, no one at the Divine Portal succeeds.
He who dons the robe of truth, he is lionised and leads.
If it pleases the Lord He pardons,
Pride and ego He shuns. (15)

By the grace of God who accepts the ordinance,
He is in the know of *yuga's* essence.
Says Nanak, meditation on the Name helps one swim,
And truth carries across the shipment. (16) 1.7

Maru I

No friend like the Lord I have known,
He who endowed with mind and body,
With consciousness in it thrown.
He fosters and cherishes all the creatures,
Aware of what is in everyone's heart. (1)

The Guru is the pool, we are His dear swans,
In the pool many a jewel and ruby span.
The Lord's laudation is precious stones, pearls and diamonds,
He who chants his body and mind are in divine accord. (2)

The Lord is Inaccessible, Unknowable, Limitless and Wondrous,
There is no end of the Provider of the Universe.
Under the True Guru's guidance one is ferried across,
And is united, infused with love of the Lord. (3)

Without the True Guru, there is no liberation.
From the Time Primal and before, He is the companion.
In His grace He grants salvation at the Portal Divine,
And pardons all the frailties and faults. (4)

The True Guru in His grace obtains salvation,
 Frees from all maladies with *Amrit*-administration.
 On him Yama dare not levy any tax,
 Whose fire of desires is assuaged and peaceful is the heart. (5)

The swan of body cultivates fond attachments,
 Whether a good-looking maid or she is a renunciate.
 Day and night they indulge in delights,
 Yet without any notice must they depart. (6)

Having created the world, ever it He lauds,
 The compound of air, water fire exalts.
 In evil company the mind goes astray,
 One must receive what one has wrought. (7)

Forgetting Name one suffers many an affliction.
 When ordained one must leave, there is no defection.
 Says Nanak, He flounders in the well of hell,
 The way a fish is out of water caught. (8)

The reprobate suffers eighty four lac hells,
 What he does on him must tell.
 Without the True Guru there is no liberation,
 One must suffer what one has fraught. (9)

Sharp like a sword edge, narrow is the lane,
 At the hour of reckoning, it is like crushing of sesame grain.
 Mother, father, spouse, son or friends help not.
 Without the loving devotion of the Guru,
 No body has ever liberation got. (10)
 There are ever so many friends and companions,
 But without the Guru and Preceptor abides none.
 The Guru's service is the way to liberation,
 And also day and night laudation of the Lord. (11)

He who giving up untruth, opts for truth,
 He receives whatever he desires forsooth.
 Of truth there are few traders
 Who find profit in whatever they bought. (12)

Should you have the Lord's Name as your wherewithal,
 In His Mansion you have an easy glimpse of the Lord.
 Guided by the Guru, one comes across those who are accomplished,
 This is how the Lord Equable is sought. (13)

The Lord is Limitless; guided by the Guru a rare one realises,
 With the Guru's Word, his mind he apprises.
 Treats the True Guru's scriptures true and nothing but true,
 This is how one in the Divine is absorbed. (14)

Narad* and Sharda** serve You,
 In the three worlds there are several bigger ones too.
 It is Your creation, You are the Supreme Bestower,
 All this is by You alone brought. (15)

There are those who serve at the Portal from their ills released,
 They are exalted in the Divine Court by the True Guru freed.
 The bonds of ego are snapped by the Guru True,
 And the restless mind is brought to a halt. (16)

Look for the manner by which one meets the True Guru,
 And realises the Preceptor beyond any reckoning true.
 Shedding ego, get into the Guru's service,
 Nanak is in this way in ecstasy Divine besot. (17) 2.8

Maru I

Destroyer of the demons is my Lord,
 My Beloved has His resort in every heart.

* Brahma's son ** Goddess of learning

And yet He is inaccessible absolute,
Guided by the Guru's scriptures, he may be sought. (1)

P-1029

The devotees, anchorites seek His shelter,
In His grace he ferries them to the other shore.
Through fire, water and ocean deep, the True Guru carries across. (2)

The purblind self-possessed understands not,
He comes, goes, dies and is forgot.
What has been inscribed in the Primal Time cannot be effaced,
At Yama's portal he is disgraced and distraught. (3)

There are some who are born and die without any place to abide,
Determined by their misdeeds in sins they glide.
The purblind are utterly ignorant,
In avarice and greed they are badly caught. (4)

Without the spouse what use her hairdo?
Involved with another's spouse, she has forgotten her Beau.
The way it is not known who is a harlot's son?
All one's doings are with failure fraught. (5)

With many a malady is this cage of a goblin* inflicted.
With the darkness of ignorance in the hell is one pitted.
They have to undergo the reckoning of Dharmaraja
Who the Lord's Name have forgot. (6)

Blazes with vicious flames of fire the Sun.
The self-possessed is like a wild beast, a goblin.
Involved in desires he acts in falsehood,
It is malignant malady that he has caught. (7)

* human body

Like alkaline soil, he has heavy load of sins on his head.
 How can he be across the ocean led?
 The True Guru is the ancient mariner.
 He can be liberated with the Name of the Lord. (8)

Fond of progeny and spouse, the worldly attachments,
 It is all the love of Maya involvement.
 That Yama's bonds are snapped by the Guru True,
 Guided by Guru this truth to the light is brought. (9)

Misled, they try and tread many a path,
 The self-possessed burn in the egotist's wrath.
 When the Guru blesses with the great boon of *Amrit*,
 Contemplating the Name is the supreme joy sought. (10)

In His grace the True Guru inculcates truth,
 Ameliorating suffering, guides on the true path forsooth.
 Not a thorn does prick his heel,
 Who has the Guru's protection got. (11)

The body disintegrates and the dust into dust dissolves.
 The self-possessed, like a slab of stone, never resolves.
 He wails and makes much noise,
 In heaven and hell is he distraught. (12)

Maya is a vicious serpent,
 A double-edged weapon, many a home has for it to repent.
 Without the True Guru there is no loving devotion.
 The truth has attachment of holy taught. (13)

The reprobate hankers after Maya greatly,
 Without Name who has ever found felicity?
 He gets lost in Three Qualities,
 The ocean of life he cannot cross. (14)

The false are like dogs and hogs, mere,
 They die howling in fear.
 False in mind and body they deal in falsehood,
 Misled, at the Divine Portal they are lost. (15)

Meeting the Guru, the mind is at peace
 As in the Divine Shelter Name comes to seize,
 It bestows laudation of the Lord,
 Name, the cherished at the Portal of Lord. (16)

P-1030

Meditating on Name in company of the holy,
 The True Guru's Word grants supreme state and divinity.
 Says Nanak, my self, you should ever contemplate Lord.
 It has invariably brought about the union sought. (17) 3.9

Maru I

My stupid, ignorant self, abide in Your frame.
 With the deep concentration of mind meditate on Name.
 Giving up greed get absorbed in the Lord beyond limit
 This is how one gets to the gate of salvation. (11)

Forgetting Whom, Yama start looking askance,
 Weal abandons and woe comes to pounce.
 My self! Contemplate Name under Guru's guidance,
 This is the ultimate solution. (2)

Meditate on the Name of essence sweet.
 The devotee finds it in his heartbeat.
 Day and night remain absorbed in Name,
 Amongst recitation, austerity and discipline best is meditation. (3)

With your tongue utter the Name,
 In the holy company look for the same.

Guided by the Guru, search for it in your home.
No more would the womb you find your destination. (4)

Take your holy bath at the temple of truth and laud the Lord,
Contemplate on the essence of truth and remain in the Lord absorbed.
Yama will dare not stare at you in the end,
Should you take to the Lord adoration. (5)

The True Guru is Compassionate and great Provider,
He who has imbued truth, the Holy Word is his anchor.
He whom the True unites,
He is relieved of Yama's fear and consternation. (6)

With five elements was the human body created,
And the jewel of Name in it was located.
The self is in the image of Lord and the Lord is reflected in self,
He is realised in Holy Word contemplation. (7)

Dear brother! Take to truth and contentment,
Adopt forgiveness and holy accompaniment.
Contemplating the self qualify for contemplation the Supreme Self,
In the company of the holy this obtains liberation. (8)

The reprobate has falsehood and deceit as his anchor,
Day and night he indulges in slandering others.
Without meditation the hell of womb is his destination,
He is condemned to transmigration. (9)

The reprobate is ever to Yama obliged,
Never disappears the threat by Yama to be chastised.
He must pay tax to Dharmaraja,
His head is overloaded with terrible burden. (10)

Without the Guru when has any reprobate been ferried across?
Those given to ego are in the ocean lost.

Without the Guru there is no going across,
Landing on the yonder shore lies in meditation. (11)

The virtue of Guru's gift cannot be denied,
He on whom He is kindly inclined is prized.
He is cherished by the Wondrous Lord,
And is freed from the agony of transmigration. (12)

Those who forget their Guru come and go.
They are born and die and misdeeds sow.
The stupid reprobate contemplates not even in the unconscious,
When in trouble he cries for Lord's compassion. (13)

Weal and woe are determined by earlier deeds.
The Lord Bestower knows Who them feeds.
Man! Whom do you blame?
You come to suffer your own actions. (14)

P-1031

Engrossed in ego and attachment,
Determined by desires for every movement,
What do you carry in a spirit of possessiveness,
With wasteful vicious ashes you are over-laden? (15)

Dear brother! Meditate on the Lord.
Express the Inexpressible in Him absorbed.
Discipline the mind going astray,
He ameliorates sufferings in His compassion. (16)

We have sought shelter of the Guru Accomplished.
Guided by the Guru on Him have our mind we concentrated.
Says Nanak, the Lord's Name is the Supreme acquisition,
The Lord in His grace grants liberation. (17) 4.10

Maru I

I come to Your care Lord!
 You dare the Accomplished and Kind Killer god*
 Nobody knows Your ways,
 You are the Consummate Creator. (1)

From Primal Time and earlier You are the sustainer.
 Reflected in every heart, Compassionate and Unmatched Charmer.
 It works the way You desire,
 Whatever happens is per Your pleasure. (2)

Your light enlightens heart, Provider!
 Everyone quaffs Your nectar.
 You are the Giver, You are the Taker,
 Of the three worlds You are the gracious Peer. (3)

Having created the world, You staged a play,
 With air, water and fire You eternalised the man of *clay*.
 Of nine doors in the city of body,
 With the tenth we know not where. (4)

You created also the four frightful rivers of fire,
 Which are known by a rare *Shabad* Cherisher.
 The misled materialist is consigned to water or burnt,
 They remain absorbed whom You take into Your care. (5)

Water, fire, air, earth and sky,
 The five elements constitute human body.
 He who is imbued with the Divine Word,
 Maya, ego and doubts does forbear. (6)

* Krishna

Absorbed in the Guru's Word the mind is in trance,
 Other than the Name, none else has a chance.
 The temple of the body is ravaged by the thieves,
 Of the demons, the reprobate is not aware. (7)

There are malignant spirits and goblins,
 Who pick up devilish quarrels often.
 Without understanding of the Divine Word one comes and goes,
 Both coming and going is without cheer. (8)

The body of a liar is like a heap of saltpetre ash,
 Without the Name what honour can one have?
 He remains captive in all the four ages,
 Making pleas to Yama's minions in tears. (9)

Caught by Yama, he is penalised,
 There is no way for the sinner to survive.
 He cries his heart out and wails,
 Like a fish entangled in the angler's snare. (10)

The non-believer mounts the gallows unlamented,
 In the clutches of Yama lauds the demented.
 Without the Name, there is no deliverance,
 Day by day one goes on wasting in despair. (11)

In the absence of the True Guru none is your benefactor,
 It is the Lord who protects you here and hereafter.
 When He blesses you with His Name.
 It is like water mixing with water sheer, (12)

P-1032

The devotees gone astray are advised by the Guru,
 He puts the misled on the path true.
 One should serve the Guru day and night,
 He who is the reliever of pain and constant companion here. (13)

How can a poor mortal propitiate God?
 Brahma, Indra, Shiva knew not this art.
 How can one comprehend the Incomprehensible?
 He realises Him whom He does endear. (14)

He who loves the Lord from the core of his heart,
 In the Holy Word he gets a glimpse of the Lord.
 He who keeps the Divine Light burning day and night,
 Enshrined in his heart
 He gets to know the seer. (15)

His understanding is a feast of sweetest elixir,
 He who tastes it has a vision of the Benefactor.
 A glimpse of Lord is the union of separated,
 All the anxieties melt as one merges with the Peer. (16)

They are elect who serve the True Guru,
 In every heart they find the True.
 Nanak pleads for the Guru's adoration in holy company,
 Who have realised the Lord and His witness bear. (17)

Maru I

He is the True Master, the Creator,
 Having fashioned the globe which He does bear.
 The Creator creates and looks after it,
 The True One is beyond any care. (1)

Different types of creatures He has created,
 Different thinking and two different paths he has slated.
 There is no liberation without the Guru Accomplished,
 Meditation on the True Name fetches profits fair. (2)

The self-possessed may be literate but not educated,
 Without imbibing the Name in delusion he is wasted.

Bribed he gives false evidence,
Of foul-thinking around his neck he has the snare. (3)

The *Smritis*, *Shastras* and *Puranas* he studies,
Missing the essence, he gets into controversies.
Without the Guru Accomplished there is no gaining the essence.
The true and holy have truth as their fare. (4)

Everyone lauds the Lord, listens the Name and recites,
The truth of it the inquisitor verifies.
He whom the True Guru favours
The devotee appreciates the Word of the Seer. (5)

Some listening, the Holy Word take to its recitation,
Recitation without calculation.
He whom the Lord endows with the knowledge of the Unknowable,
He is blessed with the power of clearing the unclear. (6)

At the birth they play musical instruments and felicitate,
The ignorant sing and rejoicing recreate.
He who is born must inevitably die,
The deeds done do the nuptial with death bear. (7)

Meeting and separation are ordained by my Preceptor,
Having created the world, He makes us enjoy and also suffer.
He who is above weal and woe,
The armour-coat of good conduct the devotee does wear. (8)

The traders of the True are clever,
They have truth as their merchandise which they offer.
He who has truth as capital,
With the True Word does he forbear. (9)

Dealing in fake goods leads to loss,
The devotee trades in goods allowed by the Lord.

With safe capital and safe wherewithal,
No more is there the Yama's snare. (10)

P-1033

Everyone has his say,
The self-possessed knows no other way.
The purblind's thinking is as misleading.
The torture of transmigration he has to share. (11)
He is born in suffering, in suffering he dies,
There is no relief from suffering unless the Guru provides.
Born in affliction dying in affliction,
What has he brought? With what does he repair? (12)

Those who lead virtuous life under the Guru's order,
About the measure of transmigration they don't have to bother.
Forgetting the branches who goes to the roots,
He is ever under the True Lord's care. (13)

The men of God are not by Yama assailed,
On the paths arduous they are not derailed.
They have Lord's Name in their heart which they propitiate,
At none other ever they stare. (14)

There is no end of glory in laudation and chastisement in its absence,
The way You please, I live in Your presence.
The virtuous arrive at the Lord's Portal,
The way it is ordained by the Divine Player. (15)

How to count? Your virtues are countless,
Even the highest of the high has not been able to assess.
Says Nanak, bestow me with truth and save my honour,
You are the Mayor Supreme amongst the mayors. (16) 6.12

Maru I
(Dakhni)

The township of body is located in a citadel,
Here the Lord True resides at its pinnacle.
A spot immutable and ever immaculate,
Which Himself He creates. (1)

There are innumerable balconies and bazaars,
Where He makes purchases and keeps them apart.
There are admantine doors which he Himself has fixed,
And Himself with the Holy Word disintegrates. (2)

Inside the fort there is a cave for His residence,
And nine other abodes as per ordinance.
In the tenth abides the Indescribable and Wondrous,
Whom He Himself projects and propagates. (3)

He lodges in air, water and fire,
A game which He seems to admire.
The fire is extinguished with water,
And in the ocean fire He locates. (4)

He has created the earth, His field for righteousness,
Indulging in creation and destruction, remaining Himself in utter exclusiveness.
Everywhere it is the game of breath,
He withdraws and dislocates. (5)

The eighteen loads of vegetation are your female gardeners
And the revolving air fly-whisk waves.
The Sun and Moon are the two lamps,
In the house of Moon* the Sun** comes to integrate. (6)

* poise ** enlightenment

The five birds[#] do not take off,
 From the verdant tree *Amrit* they quaff.
 The Guru-directed leads a life of poise,
 Lauds the Lord and on the joy divine himself does satiate. (7)

There is sparkling refulgence without the Moon and stars.
 Neither the Sun, its rays nor flashening from the sky afar.
 I express the inexpressible state, it has no concrete form,
 It is pervasive and surfeits. (8)

As His light beams, there is effulgence,
 The Bestower beholds His grace with indulgence.
 There is unending strain of unstruck melody
 Played on the premises of the unafraid. (9)

P-1034

With the unstruck melody doubts and delusions are shed,
 To the All-pervading is one led.
 His blessings the Guru-directed realises,
 And is celebrated chanting praises at His gate. (10)

He is the Primal, Immaculate Lord,
 I know of no other god.
 I cherish contemplating the Lone Lord
 Who rids me of ego and pride *which inflate*. (11)

I sipped Amrit bestowed by the Master True,
 I know no other Guru.
 He is the Lone Lord, without limit,
 He tests and adds one to the mint of the state. (12)

Enlightenment, meditation, truth profound,
 No one has His count.

[#] five senses

The entire creation seeks His boon,
He who favours, he alone is the recipient. (13)

Karma and *dharma* are in His power,
Without any anxiety, limitless are His bowers.
He is ever Bestowing and Compassionate,
Brings him around the alienated mate. (14)

Himself He realises and makes others realise,
Himself He establishes and then destroys.
The Creator Himself unites and separates,
Himself he undoes and then does reinstate. (15)

The entire creation is in Him reflected,
Sitting in His adamant castle it is inspected.
Nanak in truth makes a humble plea,
In His glimpse he finds the peace incarnate. (16) 1.13

Maru I

If it pleases You, I have Your glimpse,
And in loving devotion, adoration of the True I sing.
If it meets Your benign approval, my Creator,
You make my tongue sweet. (1)

The devotee at the Preceptor's Portal are in exhilaration,
Your slaves are blessed with liberation.
Dyed in Your colour, they lose their identity,
Day and night contemplation is their treat. (2)

Shiva, Brahma, goddesses and gods,
Indira, ascetics and monks are in Your service squads.
Celebrates, sages and innumerable anchorites,
Your extent has no one been able to meet. (3)

Without Your guidance no body does realise,
 Whatever You do, it is as You please.
 You have created four and eighty lakh living beings,
 As You please You make them their heart beat. (4)

What You desire must take place.
 The self-possessed shows himself off and comes to disgrace.
 He who forgets the Name finds no anchor,
 He comes and goes and suffers much heat. (5)

An immaculate body with pure self,
 Blessed with the Name Divine essence,
 Such a one sips all his suffering as *Amrit*,
 No more anyone dares him ill-treat. (6)

Too much indulgence leads to suffering,
 The ills of excessive consumption have no ending.
 The woes born out of weal never die.
 The one not heeding divine ordinance,
 Is deluded, himself does he cheat. (7)

Unenlightened, the whole world is misled,
 The True One in trance is all over spread.
 The Guru alone realises the True Word, immune from fear,
 And light with the Light Divine does meet. (8)

Eternal, Immutable, Immeasurable is the Divine Mate,
 He destroys and in an instant does recreate.
 Without form or feature, beyond extent and value,
 Nor on the score of language does He discriminate. (9)

I am slave of Your slaves, my Lord,
 Ascetic, in search of truth who is absorbed.
 He who takes to Name succeeds,
 Himself the True Lord which does inculcate. (10)

P-1035

Of the true, truth is the wherewithal,
 They cherish truth and are ever in it absorbed.
 The Three Worlds are created with truth as their basis,
 To approach Him with truth should one placate. (11)

Everyone calls Him great forsooth,
 Without the Guru no body knows the truth.
 He who cultivates the holy cherishes truth,
 Never is he separated and in a sad state. (12)

Those ordained to be separated from the Above wail,
 They are born and die to be born again in their times pale.
 He whom He blesses is exalted,
 Those united He doesn't regret and alienate. (13)

He is Himself the Creator and created,
 Himself remains unattached, Himself He is satiated.
 Himself He blesses with the boon of salvation,
 And from attachment and involvement does extricate. (14)

He is the Supreme dispenser of charity,
 Mighty, Accomplished and Wondrous rarity.
 He does and wateches His doings,
 The doers He does elevate. (15)

They engage in laudation who are cherished by the True,
 Born out of Him, in Him they subdue.
 Nanak makes his supplication to the True,
 Meeting the True does him felicitate. (16) 2.14

Maru I

For countless ages it was utter darkness,
 No earth, no sky excepting the order wondrous.
 No day, no night, neither the Moon nor Sun,
 He sat in void in trance absorbed. (1)

No eating, no speaking, no water, no air.
 No creation, no destruction, neither any coming, nor going there.
 No planets, no underworld,
 None of the Seven Seas with rivers ever flowing inward. (2)

There were no higher, middle and lower planes,
 No hell, no heaven, nor any hour of death when it came.
 In the absence of heaven and hell there was no birth or death,
 No one came and none would depart. (3)

No Brahma, no Vishnu, No Shiva was there,
 Excepting Him, there was none in the sphere.
 Neither was there any male or female born with caste,
 Nor would anyone undergo weal or woe of heart. (4)

There was no celebate, no sage, nor any forest dweller,
 Neither any ascetic nor any seeker looking for pleasure.
 There was no *yogi*, nor any itinerant recluse,
 No one in a garb claiming to be master of art. (5)

No meditation, no penance, no fasting, no worship, no discipline,
 No one called or considered himself alien.
 He was delighted at what he created,
 Himself He assessed performance on His part. (6)

No rosary, no sweet basil, no restraint, no purification.
 No milkmaids, no Lord Krishna, no cows, no cow-herdsmen.
 There were no spells, no *mantras*,
 No hypocrisy, no one would himself exalt. (7)

There was no *karma*, no *dharma*, no Maya, no gadfly of Mammon,
 There was no distinction of caste, the *pride of birth* was known to none.
 There was no entanglement of attachment, no fear of death,
 Nobody meditated on any god. (8)

There was no slandering, no praise, no soul, nor there was any life.
 There was no Gorakh nor anyone by the name of Mahadev like.
 There was no divine lore nor spiritual practices,
 Nor *pride of superior* bath nor was any reckoning asked.(9) P-1036

There were no classes, no distinguishing goals, no Brahmin no Kshatriya,
 No deity, no shrine, no cow, nor any spell primary.
 There were no *havan* ceremonies,
 No bathing at places of pilgrimage, nor did any worship God. (10)

There was no *mulla**, no *qazi***,
 Neither any *sheikh*, penitent *haji#*.
 There were no subjects, no rulers,
 None with worldly pride styling himself lord. (11)

There was no love, no devotion,
 No Shiva and Shakti notion.
 No friends, nor anyone related by blood or other ties,
 He was the money-lender and the trader,
 This is how the True had His time passed. (12)

There were no *Vedas*, no Islamic scriptures, no *Shastras*, no *Smritis*,
 No reading of Puranas at dawn and at Sun's retreat.
 The Incomprehensible was Himself the preacher and speaker,
 The Unseen was allover abroad. (13)

When He so desired, the universe He created,
 Sustained the firmament without support *as stated*.
 Created Brahma, Vishnu and Shiva,
 And also fascination for Maya fraud. (14)

Few are there whom the Guru has revealed,
 Having created the universe, He has it kept under His heel.

* muslim priest ** muslim judge # pilgrim to Mecca.

He brought about the planets, the hemisphere and the underworld,
From the Unknowable, He came to be a known Bard. (15)

No one knows His extent,
Which the Guru Accomplished alone can pretend.
Nanak is lost in the trance of the True,
In trance he lauds the Lord. (16) 3.15

Maru I

The Lord Wondrous Himself does create,
The Compassionate provides the consecrated spots to congregate.
With the composition of air and water,
The citadel of body He forms. (1)

The Creator has nine abodes designed,
And in the tenth the Unknowable, Limitless is Himself resigned.
With seven seas'* sparkling water,
The devotee comes not to harm. (2)

All the light in the Sun and Moon
Is of the Lord Great a boon.
The Provider of peace is ever enlightened,
The truthful He charms. (3)

In the citadel *of body* a port and a bazaar are there,
Where the trader with his weights and measures is fair.
Himself the Lord purchases jewels,
And Himself determines their price and norm. (4)

Everything is evaluated by the evaluator,
The one beyond anxiety wholesaler.

* five senses plus mind and cogitation

He is aware of all the secrets of trade,
Only to a devotee He informs. (5)

If He is kind the Guru Accomplished one meets,
And the tyrant Yama dare not ill treat.
The way lotus blossoms in water,
He blooms and with Name chants. (6)

He makes it rain showers of *Amrit*,
Diamonds, jewels and rubies without limit.
Should the True Guru be gracious, one gets them,
In the loving devotion He warms. (7)

He who gains the precious *boon* of loving devotion,
He is never in loss, engaged in fair promotion.
A truthful trader; truthful are the terms he forms. (8)

Rare are those who take to fair trade,
Such bargains are by the Guru Accomplished made.
He who is guided by the Guru, abides by the Divine Command,
Abiding by the command, he gets swept by His charm. (9) P-1037

As ordained one is born, and as ordained one dies,
The entire universe by His command abides.
Under His command subsist heaven, earth and the netherworld,
Under His command they perform. (10)

Under His command is the earth and the Bull bearing its burden.
Under His command are air, water and the blue heaven.
Under His command one takes to Shiva* or Shakti** way,
Under His command are we in His cosmic game drawn. (11)

* good ** evil

Under His command are the vast heavens,
 Under His command are water, earth, and Three World's denizens.
Under His command one takes every morsel and breath,
 Under His command are we enlightened and acquire His charm. (12)

Under His command had Vishnu his ten incarnations,
 Divines and devils and their several variations.
 He who abides by His command is lionised at the Lord's Portal.
 And a part of the True he comes to form. (13)

Under His command were gone thirty six ages,
 Under His command an ascetic or a sage in his practice engages.
 He is the Master Who has the creation held with the nose-string,
 He has it liberated and lets it come to no harm. (14)

The self rules over the citadel of body,
 With deputies, assistants and spokesmen worthy.
 Falsehood and greed have no place in such a house,
 As avarice and misdeeds have no charm. (15)

Truth and contentment in the town are administrators,
 Contenance, rectitude and discipline are the divine workers.
 Says Nanak, in such a state of poise is attained the divine life,
 With the Guru's Word exaltations swarm. (16) 4.16

Maru I

The Lord Illimitable, in the void went,
 Unattached remained the Master of immeasurable extent.
 He created and watched His own creation,
 From Void He created more void. (1)

Air and water were from void made available,
 The universe and the human being, king of the citadel.

He had His light infused in air and water,
The void was His sangfroid. (2)

From void were Brahma, Vishnu and Shiva created,
In all those ages was the void slated.
He who realises this truth, he is accomplished,
Meeting whom all the doubts are destroyed. (3)

From void were substantiated the seven seas,
He created them as He did please.
He who has the holy bath in the seven seas,
Getting into transmigration he may avoid. (4)

From void was brought about Moon and sky,
In all the three spheres whose light one can espy.
In void remained the Inaccessible, Wondrous, Unattached,
In void His unbroken trance He enjoyed. (5)

From void were created the earth and sky,
Supported not by pillars but by truth as tie.
After the three worlds was created Maya as a string *to bind*,
Himself He creates and Himself has them destroyed. (6)

From void arose species of creation and forms of utterance,
From void was produced void in void for submergence.
Then the Creator ordained creation,
A wondrous incarnation employed. (7)

From void emerged the day and night pair,
Creation and destruction, joy and despair.
Relieved from weal and woe for good,
The Guru devoted in his true home came to abide. (8)

Sam, Rig, Yajur and Athurva, the Vedas four,
Were uttered by Brahma with Maya and Three Qualities lore.

Nobody can evaluate them,
They speak as He does them guide. (9)

From void were created the seven underworlds,
From void the various planets were steered.
The Wondrous Lord did everything Himself,
What he did could no one avoid. (10)

Sloth, passion and poise are His reflections,
Which lead to birth, death and ego afflictions.
He whom the Lord shows His grace,
In the Fourth State* he is poised. (11)

From void were ordained Vishnu's ten incarnations,
He created the universe and its extensions.
Deities, demons, servitors and cherishers,
In their prescribed duties who are employed. (12)

Guided by the Guru who realises it, suffers no malady,
A rare one comes to know this secret of the Deity.
Such a one in ages remains a seeker of liberation,
He does in the end get liberation and is lionised. (13)

The five elements have their origin in void,
Which lead to the composition of body and in action get employed.
Good and bad are inscribed on one's forehead,
Whereby sin and virtue are exercised. (14)

The True Guru is noble, the like of Whom there is none other,
Devoted to the Holy Word, He is inebriated with the Name of the Master.
The miraculous powers, and enlightenment is gained from the Guru,
With great good fortune are those realised. (15)

* state of super consciousness

The mind is too much in Maya involved,
 Only an enlightened soul has this resolved.
 Lost in longing, desires, ego and doubts,
 The avaricious man in falsehood is employed. (16)

Contemplation comes from the True Guru,
 Remaining in trance is the vogue of the True.
 With the unimpaired sound of holy music,
 Nanak is in the True Name poised. (17) 5.17

Maru I

Wherever I turn, I find the Lord Compassionate,
 He comes nor, He goes; ever is He considerate.
 He has His essence in every living being,
 Yet is he unalloyed the Divine Lord. (1)

The world after Him takes after,
 He has neither father nor mother.
 He has acquired no brother or sister,
 He belongs not to the species amenable to birth and death.
 He who is ageless, I have endeared to my heart. (2)

Beyond time, death doesn't hover over His neck,
 Indescribable, Inaccessible, unique.
 Truthful, contented and serene with the Holy Word,
 In a state of poise, He is in the Divinity absorbed. (3)

Having distributed the Three Qualities, He is lodged in the fourth abode,
 Birth and death are like a morsel for Him to quote.
 His sacred light prevails all over the world,
 It is revealed in the unstruck melody of the Lord. (4)

The noble and holy are endeared by the Boss,
 Inebriated with the Divine Word, they are ferried across.

Nanak is the dust of the feet of holy congregation,
Which he has gained from his Guru as reward. (5)

He is the knower of hearts, His are all the creatures,
He is the Bestower, we are His servers.
We beg the nectar of Name in His grace,
The Guru has the illumined jewel of Lord. (6)

P-1039

The body is compound of five elements,
The essence of spirit is for peace meant.
One's deeds are the ambrosial fruit,
And one receives the Lord's Name as reward. (7)

Those who have the Immaculate Lord imbibed,
Thirst and hunger they have survived.
They are the real anchorites who are imbued in *Amrit*,
As guided by the Guru, in loving devotion they are absorbed. (8)

He who does exercises of spiritual purification day and night,
He does the Divine light of Lord in everyone sight.
His tongue is soaked in enchanting melodies,
To a melodious tune with his flute he resorts. (9)

He alone plays the melodious tune,
Who has insight of the three worlds as a boon.
Nanak realised it as advised by his Guru,
And in the Name Divine he was lost. (10)

Rare are such souls in the world,
Who remain unattached, contemplating the Guru's Word,
They are liberated themselves and liberate their associates,
It is a great asset, their birth in the world. (11)

He alone is familiar with the Mansion and Portal,
Who has been guided by His Guru Immortal.

In the citadel of body resides the resident of the Mansion,
The Lord True has the true regime evolved. (12)

The fourteen regions* and the two lights** are witness,
That the Lord's servers didn't taste anything vicious.
Having the unique, precious substance in them,
Which by contact with the Guru they got. (13)

He occupies the throne for it who is fit,
The Guru's soldiers guided by Him the five evils quit.
He who was there in the beginning, before the beginning, is there now and will
be there,
Helps doubts and illusions discard. (14)

To such a throne day and night obeisance is paid,
This holy exaltation with the Guru-guided devotion is gained.
Says Nanak, meditate on the Lord and take a plunge,
In the end one finds a friend in the Lord. (15) 1.18

Maru I

Fellow travellers! Meditate on Lord God's Name,
Serve the True Guru remaining in His frame.
No robber or thief can rob it,
It gives birth to a melody created by the Holy chord. (1)

He is the Sole Supreme, Uncommitted Monarch,
He attends to everyone's task.
Eternal, Unperturbed, Wondrous, Invaluable,
In the immutable site He is held in regard. (2)

At a select spot in the township of body,
Are located the five elements of quality.

* the entire world ** the Sun and Moon

Above them is the Sole Supreme, Uncommitted,
In a deep trance absorbed. (3)

In the township of the body there are nine outlets,
Which the Creator has for everyone individually set.
In tenth lives the Master, all alone, by Himself
Where the Unknowable does Himself exhort. (4)

The Indescribable Master with holy mandate,
Runs His writ, with truth as symbol of state.
Says Nanak, you can find Him in your self,
The Lord has in the Divine Name His resort. (5)

P-1040

All Immaculate incarnation of nobility,
Doing justice in the light of Master's divinity,
Kills lust and wrath completely.
Ego and avarice He does discard. (6)

The Formless is lodged in the True Estate,
He alone realises who does the *Shabad* contemplate.
He then finds permanent lodgement in the True Mansion,
And does the transmigration disregard. (7)

His mind doesn't waver, nor does it with desires shake,
Such a yogi to unstruck melody does take,
And then symphony of the five sacred *Shabads*,
The Preceptor Himself does record. (8)

The one in divine fear getting into a state of poise complete,
Shedding ego in the unstruck melody replete,
With the collyrium of enlightenment comes to realise the Immaculate,
And thereby the Supreme Immaculate Lord. (9)

The Lord Eternal shatters suffering and liberates from fear,
Relieves from maladies and the bonds of Yama would tear.

Says Nanak, the Lord who dispels fear,
By meeting the Guru is arrived at as a reward. (10)

The Immaculate treats death as morsel,
He who contemplates realises the merciful.
He who knows himself identifies himself,
And that it is all a mere sport of the Lord. (11)

Himself, He is banker and Himself the trader,
Himself, He tests as an official tester.
Himself, He carries out severe tests on stone,
And then the value accords. (12)

He is Compassionate and farms out favours,
The Master of forest in every heart pervades.
The All Alone remains Unattached,
The Guru Accomplished to the Lord Divine brought. (13)

The Preceptor who is All-knower and All-beholder annuls pride,
Ridding of duality with the Lord unites.
The creature of transmigration remains utterly hopeful,
Because the Immaculate, Casteless Lord he lauds. (14)

Effacing ego, one gains peace from the Word Holy,
He who tries to understand himself is an enlightened entity.
Says Nanak, the Lord's laudation bestows virtues,
The truth is found in the company of men of God. (15) 2.19

Maru I

Should you wish to live in the Lodge Eternal, you should speak only truth,
You should be as dead while living, should you wish to swim across the ocean
of life forsooth.

The Guru is the ship, boat and raft,
My self, it is contemplation that ferries you to the yonder shore. (1)

Ego, attachment and greed are shed,
 The nine doors are shut, to the tenth is one led.
 He is lofty, transcendent, higher than the highest,
 The Lord, Himself who bore. (2)

Guided by the Guru, devotion to the Lord liberates,
 Lauding the Casteless One need not be of Yama afraid.
 Wherever I see, it is You I find,
 None other than You I adore. (3)

T rue is the Lord's Name, His anchor is true,
 True is the Holy Word which sets one free.
 He who relates the Inexpressible and has vision of the Wondrous,
 He is free from the transmigration chore. (4)

Devoid of truth one is neither holy nor content,
 Without the Guru there is no liberation, in transmigration is one sent.
 The primary postulate is essence of Name,
 Says Nanak, which helps attain the Divine core. (5)

P-1041

Without truth there is no swimming across the life's ocean,
 It is a boundless sea full of venomous potion.
 Guided by the Guru the recluse remains unattached,
 And admission in the House of One Without Fear he scores. (6)

False is the worldly device,
 It doesn't take an instant for one's demise.
 Devoid of Name, the self-possessed depart,
 They are born and then they are no more. (7)

They are created and destroyed in many a bond.
 With the noose of ego and Maya of which they are fond.
 He who has not imbibed the Lord's Name from the Guru,
 He is led to the Yama's door, (8)

Without the Guru there is no liberation,
 Without the Guru there is no devotion.
 Guided by the Guru, you swim across the arduous ocean,
 And enjoy peace galore. (9)

Guided by the Guru, Krishna uplifted Govardhan.*
 Guided by the Guru, stones were floated in the ocean.**
 Blessed by the Guru, one attains supreme status.
 Says Nanak, the Guru my parchment of doubts tore. (10)

Guided by Guru, swim with the true stroke,
 Contemplate and in the mind your Lord invoke.
 Meditation snaps the noose of Yama,
 And the Casteless, Immaculate Lord you adore. (11)

Guided by the Guru, the fellow-travellers are as brethren-in-faith distinguished.
 Guided by the Guru, the fire of desire is extinguished.
 The self-possessed! You should meditate on the Sustainer of life,
 And in your heart the Inaccessible adore. (12)

Guided by the Guru, who comes to realise, he cherishes the Word Holy.
 Then Whom to adore and whom to decry?
 He who contemplates and meditates on the Creator,
 He arrives at the Divine Door. (13)

He who presides over the universe, Him you should cultivate,
 Guided by the Guru, on the Holy Word contemplate.
 He indulges with those who indulge in life,
 And yet He remains unattached in His core. (14)

Guided by the Guru, chant the Lord's sacred laudation,
 Behold with your eyes the One of highest elevation.

* Krishna is said to have lifted this mountain . ** refers to a legend in Ramayana

With your ears listen to the Holy Word,
Says Nanak, and remain dyed in the Lord's colour. (15) 3.20

Maru I

Shedding lust, wrath and calumny,
Casting off avarice, greed and anxiety,
Breaking the bonds of doubt, I became unattached,
And found within me the joy of Lord. (1)

The way lightning flashes in the darkness of night,
Day and night I see the Divine light.
The Guru Accomplished has united me,
With the Bliss Incarnate and the Wondrous Bard. (2)

Meeting the True Guru, the Preceptor liberates,
The lamps of Sun and Moon the sky *of self* illuminates.
Beholding the Invisible one remains attuned,
And see the Creator in the Three Worlds. (3)

Sipping the elixir of *Amrit* desires and fear are shed,
To achieve the status of fearlessness no more one's ego has to be fed.
Then one attains the higher status, higher than the highest,
And the Sacred Word as reward. (4)

P-1042

The Name* is invisible, unknowable and wondrous,
Highly sweet in essence and solicitous.
Nanak pays for the laudation of the Name ever,
Reciting which there is no end on record. (5)

Meditation on Name is acquiring a jewel,
Those who recite Name, they are ever in cool.

* Divinity

On the arduous path the Name dispels fear,
No more one suffers the pangs of birth hard. (6)

I seek the Holy Word as inspiration for meditation,
And the Name Divine for laudation.
Should it please Lord, the Guru brings about the union,
Lord is liberator of the entire world. (7)

He who meditates as guided by the True Guru,
The minions of death are server of his feet true.
In the holy company he acquires a worthy position,
And across the ocean of life he is hauled. (8)

The ocean of life can be crossed with the Word Holy.
The duality of heart in the heart should we bury,
Vanquish Yama with five arrows*
With the bow drawn in the heart. (9)

How can a reprobate imbibe the Word Holy?
Without the enlightenment of the Word there is transmigration's continuity.
Says Nanak, the Guru-guided is blessed with liberation,
He who is of great good fortune is united with the Lord. (10)

Free from fear, True Guru is the Saviour
Of those who have been blessed with devotion by the Guru the Provider.
For them the unstruck melody resounds,
The Holy Word helps imbibe God. (11)

They are fearless who have no reckoning to hold,
Might of the Inexpressible who behold.
He is Unattached, Unincarnated and Self-existent.
Says Nanak, with the Guru's guidance is He got. (12)

* five virtues; truth, contentment, compassion, righteousness and patience.

The True Guru knows the state of one's mind,
 He is fearless who imbibes the Word of Guru Kind.
 He beholds the Lord within and realises His limitless presence,
 In nothing else is his mind involved. (13)

He is fearless who has the Lord lodged deep in his heart,
 Day and night who is in the Name lost.
 Says Nanak, chanting the Lord's praises one attains holy company,
 And in poise supreme gets in the Lord absorbed. (14)

He who beholds the Lord inside and outside,
 Remains unattached, disciplining the mind going wild,
 The Supreme, Primal, All Pervasive, True,
 Of His Nanak the ambrosial elixir quaffed. (15) 4.21

Maru I

The Lord is the Mighty, Wondrous Creator,
 What He has created is beyond any questionable factor.
 He creates and provides for them,
 Everyone is under His discipline. (1)

His writ runs, He is all-pervasive.
 To whom He is close? For whom He is evasive?
 Hidden or manifest He is seen in every heart,
 For everyone His justice is done. (2)

He Whom He unites gets in Him absorbed,
 With the Guru's Word he meditates on the Lord
 He is Bliss Incarnate, Unique, Unknowable,
 Meeting the Guru the doubts are undone. (3)

The Name is dearer than mind, body and wealth,
 In the end, at the hour of departure, it is great help

The involvement in attachment is never friendly,
Without the Guru who has the peace ever won? (4)

He who is favoured by the Guru Accomplished,
The blessed is in the Holy Word merged.
Says Nanak, one should serve at the Guru's feet,
The one gone astray Who has true path shown. (5)

The holy endear themselves to the wealth of Lord's laudation,
Guided by the Guru they gain access to meditation.
The seekers serve the Lord at His Portal,
And in the Divine Court receive lionisation. (6)

Meeting the True Guru one is summoned in the Holy Mansion,
In the True Court he comes for exaltation.
The reprobate has no place in the Divine sanctum,
He is born, dies and suffers affliction. (7)

Serve the True Guru, the depthless ocean.
And gain the jewel of Name in appreciation.
The filth of evil is washed in the ambrosial pool,
With Name, an achievement in the pool of devotion. (8)

Serve the True Guru without hesitation,
Amidst desires adopt the deisreless position.
Serve the one who shatters illusions and sufferings,
Never more would you be tortured by frustration. (9)

He whom he pleases, the True exalts,
No one other can Him exhort.
The Guru and the Lord are the same image,
Nanak in his Guru offered the Lord his adoration. (10)

Some study scriptures like the *Vedas* and *Puranas*,
There are others who listen in to them with attention.

How can the python of evil be revealed?
Without the True Guru, truth is never an acquisition. (11)

He takes to rubbing ashes and smearing his limbs,
Within him is the wrath of wicked egoism.
Hypocrisy does not make you a *yogi*,
Without the Guru, the Inaccessible is a far destination. (12)

He may go on pilgrimage, undertake fasts as ritual and live in wilderness,
He may be a celibate, expound scriptures, observe restraint and continence.
There is no peace without the Lord's Name,
Without the True Guru dispelled are not the illusions. (13)

Neoli* and Bhoingam** praxis,
In stubbornness inhaling, retaining and exhaling of breath,
In hypocrisy lies not living devotion,
The Guru's Word lends the essence of sublimation. (14)

Beholding the Lord's creation evokes faith in God.
The Guru's Word leads to the comprehension of the Lord.
Says Nanak, the Lord pervades all over,
Of the Unknowable the True Guru obtains realisation. (15) 5.22

Maru III
Sohile
(Sixteen Stanzaed hymns)

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

As He pleased He created the world on His own,
And beheld it again and again with adoration.

* rotating the bowel ** exciting Kundilini

Himself He does, makes others do,
And remains bound in His discipline. (1)

The attachment with Maya is groping in dark.
Guided by the Guru one realises this cogitation spark.
He gains whom He favours,
Himself he brings about the union. (2)

P-1044

With the union He exalts,
Of the Guru's grace a valuable reward.
The self-possessed clamours a great deal,
Suffering from the duality tension. (3)

Given to ego in Maya attachment,
Misled, the self-possessed is condemned by ignominy.
A devotee gets absorbed in Name,
And in truth he enjoys immersion. (4)

I gained the jewel of Name enlightening from the Guru,
Killing my desires I had it my heart to imbue.
It is all the Creator's sport,
Himself He grants realisation. (5)

He who serves the True Guru shedding his ego,
Meets his Lord Beloved and is free from woe.
He attains the state of poise,
In fond devotion absorbed in meditation. (6)

The secret of annulling suffering is revealed by the True Guru,
The Life-force of the world then comes to meet the true.
He alone realises Him whom He inspires,
And he is rid of every illusion. (7)

Himself He grants company of the holy,
Where one imbibes Word of the True Entity.

He is not afflicted with old age and death,
With the True he finds union. (8)

The entire world burns in the fire of desire,
It burns to ashes in the misdeeds mire.
The self-possessed finds no anchor ever,
From the True Guru comes this realisation. (9)

Those who serve the True Guru are fortunate,
On the True Name do they ever meditate.
They have the Name immaculate lodged in them.
The Holy Word has them their desires spurn. (10)

Sacred is the Holy Word and its recitation,
Few are the devotees who have this realisation.
The anchorites who are absorbed in the True Word,
They are free from transmigration (11)

He who realises the Holy Word, his impurity is shed,
With the Name Immaculate he comes to be fed.
One should ever serve the True Guru
Thereby one comes the evil of one's ego to shun. (12)

He who gains realisation from the Guru, to the Divine Portal is led,
The one devoid of Name with abstruse disputation is fed.
The virtue of serving the True Guru is
That all the hunger and thirst are gone. (13)

When He Himself blesses one understands,
He who is without understanding in wilderness lauds.
With the Guru's gift ever in mind,
One is verily engrossed in Holy Word laudation. (14)

What has been inscribed at the Primal Time one gets to do.
What has been ordained Above no one can undo.

Only they are blessed with the holy company,
Who have it mentioned in their inscription. (15)

He gets whom He blesses,
With the Holy Word in trance he merges.
Nanak, the humble, makes supplication,
Pray, let me at the Divine Portal go in meditation. (16)

Maru III

He alone is all over pervasive,
A rare devotee understands this missive.
The Lord lodges in everyone's heart,
Other than Him there is none. (1)

P-1045

Eighty four lakh species He has created,
Those with enlightenment and divination have this stated.
Himself He sustains all,
What more could one about Him mention? (2)

The attachment with Maya is groping in darkness.
Getting lost in the spreading ego and possessiveness,
They burn day and night
There is no peace without Guru's guidance. (3)

Himself He unites and separates,
Himself He makes and unmakes.
True is His command and true its administration,
No other writ here does run. (4)

He whom He inspires takes to devotion,
Blessed by the Guru, Yama is no more a tension.
The Holy Word in the heart is ever a source of peace,
Guided by the Guru, a rare one has this realisation. (5)

Himself He brings about the union.
 No one can efface what has been written.
 The devotee remains in devotion day and night,
 The Guru-guided is this gift given. (6)

The True Guru's service gives peace ever,
 All of a sudden one comes to meet the Bestower.
 Killing ego, the fire of desire is assuaged,
 Joy comes with the Holy Word's contemplation. (7)

The body attached to the family doesn't realise,
 Guided by the Guru one can surmise.
 One remains absorbed in the Name day and night,
 Meeting the Lord Beloved is submission. (8)

The self-possessed is ever in duality involved,
 Why didn't he die at birth, the unlucky sort?
 Coming and going he wastes his life,
 Without the Guru there is no liberation. (9)

Misled, the man in ego gets impure,
 No extent of washing renders him pure.
 The Holy Word alone does help him,
 Never again is he with impurity laden. (10)

The five evils slay the body.
 They are consigned to transmigration who contemplate not the Word Holy.
 With the darkness of Maya in their heart,
 They are never cleansed of their cherished illusion. (11)

There are those who subjugate the five evils and on the Holy Word meditate.
 They meet the True Guru, the fortunate!
 Their heart remains attuned to the True,
 In a state of poise is their absorption. (12)

To Guru Himself are known the Guru's ways.
 The dedicated devotee knows what the Holy Word says.
 The Word Holy is ever lodged in his heart,
 His tongue enjoys true delectation. (13)

He who kills his ego with the Word Holy,
 Lodged in his heart the Name of Divine Entity.
 None he propitiates other than the One,
 And as it does, comes the consummation. (14)

Without the Guru True no one has attained poise forsooth,
 The devotee realises it absorbed in truth.
 Serving the True, he gets merged in the Holy Word,
 Egoism is always by the Holy Word undone. (15)

The Bestower of virtue grants contemplation,
 And the winning throw to the one who takes to meditation.
 Says Nanak, the Name leads to absorption in the True,
 And from the Truthful comes exaltation. (16) 2

Maru III

The Provider of life is the lone Bestower.
 He is realised with the Holy Word by serving the Master.
 It is His command, His is the kingdom,
 It has been so from age to age. (1)

P-1046

He is truly pure who has himself realised,
 The Provider of Peace comes to meet him in stride.
 Saturated in the Holy Word, his tongue lauds the Lord,
 At the Divine Portal he is showered with praise. (2)

The Guru-devoted is bestowed Name and glory,
 The self-possessed calumniator earns ignominy.

Those devoted to Name are highly enlightened renunciates,
Retreated in their true self, they remain absorbed in their cage. (3)

He who dies with the Holy Word on his lips is accomplished,
True Guru, the Virtuous, has this established.
There is a pool of *Amrit* in the body true,
With loving devotion oneself can one assuage. (4)

The Brahmin studies and to others explains.
He knows not that his own house is in flames.
The Name is not attained without serving the True Guru,
Tiring oneself with much too studies is a mere craze. (5)

Smeared with ash, some go about in sectarian guise,
Without the Holy Word who did his ego excise?
They burn in anguish day and night,
In delusion and deception rage. (6)

There are some who remain unattached even while living in family.
They are dedicated to Holy Word and absorbed in the Deity.
Day and night they remain dyed in divine colour,
In fear, devotion and praise. (7)

The self-possessed engaged in calumny smarts.
It is the dog of avarice in him which barks.
His bonds of Yama are never snapped,
In the end, he finds himself in strait. (8)

Dedicated to the Holy Word, one is exalted,
Without the Name no one is rewarded.
Without the Guru, Name is not obtained,
Such is the dispensation Lord has laid. (9)

There are some who are *siddhas*, ascetics and engaged in much contemplation,
Day and night they are absorbed in meditation.

He realises Him, whom He blesses,
Loving devotion rids of the fear heritage. (10)

There are some who despite their ritual baths and charity don't realise,
There are others who discipline their mind and ever fight.
They remain dyed in the True dye of the Holy Word,
The Holy Word does their union arrange. (11)

Himself He creates and exalts,
As He pleases the union He accords.
In His grace He comes to be enshrined in the heart,
This is how my Preceptor does envisage. (12)

They are holy who serve the True Guru.
The self-possessed who serve not are untrue.
The Creator creates and Himself watches,
The way He pleases, he would engage. (13)

From times immemorial, the only Bestower He is known,
It is with good fortune has this the Holy Word shown.
Those united by the *Shabad* are never alienated,
He brings about poise and union in His grace. (14)

In ego one earns Maya and its impurity,
Consigned to transmigration one is afflicted with duality.
Without serving the True Guru, there is no liberation,
With deep cogitation one comes to envisage. (15)

What pleases Him, He would do.
With our own effort nothing would accrue.
Says Nanak, the Name bestows glory,
And on the Holy Portal one comes for praise. (16) 3

P-1047

Maru III

He who comes must depart.
 In duality, bound by Yama, he is caught.
 They are saved who are protected by the True Guru,
 In the Lord True they remain absorbed. (1)

The Creator goes on creating and keeps a watch.
 He is free from reckoning, whom He adopts.
 Guided by the Enlightened Guru, he attains awareness,
 The unenlightened in darkness is lost. (2)

The self-possessed given to doubt gets not realisation,
 Waste is his life caught in transmigration.
 The Guru-guided absorbed in Name gain peace,
 And with serenity in truth are caught. (3)

Involvement in worldly affairs, the mind becomes like rusted iron.
 It is turned into gold when it propitiates the Lord Solemn.
 In His grace, He blesses with peace,
 And with the Word Holy to the Guru Accomplished one is brought. (4)

The misled is false, given to foul thinking,
 Replete with misdeeds and the conduct stinking.
 Immature, indulging in loose talk,
 The misled never has Name in her lot. (5)

Given to evil, she is not liked by her Lord.
 False in deeds, she is false at heart.
 Stupid! She knows not what her spouse favours,
 Which without the Guru she couldn't have got. (6)

Given to falsehood, false is her conduct,
 She does the make-up which her spouse doesn't attract.

The virtuous adores her spouse ever,
A gift from the True Guru has she sought. (7)

He commands and oversees its implementation,
As recorded at the Prime Time, some He bestows liberation.
Day and night the true remain absorbed in Name,
Himself He sees that tied is their knot. (8)

The element of ego cultivates attachment.
The devotee remains serene and deeply devoted every moment.
The Lord unites Himself and takes care of it,
Without the Guru no one has this understanding got. (9)

There are some who contemplate the *Shabad* and are ever awake.
There are others, the unlucky, who remain in dream for Maya's sake.
Himself he does and makes others do,
None else has this secret ever sought. (10)

The Guru's Word from death relieves.
The Lord's Name one in the heart conceives.
The True Guru's service bestows peace,
And one in the Lord's Name gets absorbed. (11)

Given to duality the world has gone demented,
In the attachment of Maya severely tormented.
Trying too many guises helps not,
Without the True Guru peace is not got. (12)

When He does everything Himself, who else should be blamed?
He whom He favours, He puts in the proper lane.
The Lord Bestower of Peace is gracious,
It happens the way He carves the slot. (13)

Himself He is the Creator, Himself Consumer,
Himself He observes restraint, Himself He is the mover.

Himself He is the Gracious Lord, Bestower of Peace,
Ineffaceable is what He has wrought. (14)

Blessed are those who have Him as Sole Supreme realised,
Life-force of the world, in every heart does He abide.
Here He is hidden, there He is manifest,
Guided by the Guru doubts and fears you abort. (15)

P-1048

The devotee is dedicated to Him as Sole Supreme,
With Name in the heart, with the Word Holy to team.
He alone realises whom He bestows,
Says Nanak, in the Name lies the exaltation of the Lord. (16) 4

Maru III

I laud the Lord True, Incomprehensible, Profound,
The entire universe to Whose apron is bound.
Day and night Who nourishes all,
In peace and solicitude abides. (1)

He is the True Master with True reputation,
Blessed by the Guru, one takes to meditation.
Himself He comes and lodges in the heart.
And the bonds of Yama unties. (2)

Whom should I serve and whom to laud?
The True Guru should be served and the Holy Word should one applaud.
The True Word lends nobility of thinking,
And the lotus of heart blithes. (3)

Like frail paper is the body,
With a drop of water in an instance it gets shoddy.
The devotee who has gained realisation his body is like gold,
He who has the divine come in him to reside. (4)

Pure is the kitchen with ritual lines of enlightenment,
 The Name as its meal and truth its nourishment.
 He is ever true, pure and pious
 In whose heart the Lord comes to abide. (5)

I am sacrifice unto them who are devoted to the True,
 Ever awake, who laud their Beau.
 They have the True lodged in their heart ever,
 And their tongue saturated with the nectar of Name beside. (6)

I meditate on the Name and none other I propitiate.
 I serve only the One, none other I placate.
 The True Guru gave me a peep into truth,
 In the True Name I've come to reside. (7)

Many an incarnation I have travelled,
 At times I went astray, at other I was misled.
 Meeting the Lord, the devotee gains realisation,
 And comes in the Eternal Word to confide. (8)

We are sinners given to lust and wrath.
 With what face do we ask, devoid of virtue, stricken with sloth?
 Pray, save a sinking stone,
 The Name True does ever abide. (9)

No one does nor can one do,
 When You inspire, one would pursue.
 Those who have His grace gain peace,
 And the Name remains ever by their side. (10)

The body is soil and *Shabad* the wondrous seed.
 With faith in the True, for commerce you proceed.
 With the Name as crop, there is never a loss in the capital,
 The Name by the devotee must abide. (11)

Lord! I am devoid of merit, bless me with virtue.
 Pray, do forgive and let me the Name pursue.
 He who is guided by the Guru is exalted,
 The Name alone is the true guide. (12)

There is boon divine in the heart but one doesn't realise.
 Only when blessed by the Guru, one comes to recognise.
 He who is guided by the Guru, gains the boon
 And with the Name is he ever tied. (13)

The passion of desires leads to illusion,
 The attachment of Maya lands in delusion.
 The purblind egoist understands not,
 The Name enlightens when the Guru is the guide. (14)

P-1049

In ego and Maya the self-possessed get lost,
 They take care not of their home and are in the end robbed.
 They indulge in calumny and suffer several anxieties.
 In the abode of maladies they come to reside. (15)

The Creator Himself makes us do,
 Himself His realisation does imbue.
 Nanak is absorbed in Him with a pure heart,
 The Name he has ever by his side. (16) 5

Maru III

I serve the One who is Eternal and True.
 Whom the immature world in duality does pursue.
 He who is guided by the Guru pursues the True One
 Truth alone is cherished by the Lord True. (1)

Your virtues are far too many, not one I realise,
 Which the Life-force is said Himself to apprise.

Himself He is known to grant glory in His grace,
And one is devoted to Lord as guided by the Guru. (2)

The passion for Maya is by the *Shabad* curbed
The mind gets immaculate with ego deterred.
Dyed in His colour I laud the Lord in a state of poise
And with my tongue His Name I pursue. (3)

In pursuit of possessiveness, his life he spent,
The self-possessed would not understand, remained ignorant.
The Yama counts every hour, every minute,
Day and night, the hours of life get few. (4)

With greed in the heart, he doesnot understand,
That the Yama hovers over his head with wand.
What he does here, he must face later,
At the end he must rue. (5)

Those committed to truth are glorified.
The self-possessed given to duality is mortified.
Here and hereafter He remains the Master
Whom with good deal one may woo. (6)

With the Word of the Guru one feels pleased,
The chemical of Name the mind feeds.
One is soiled not a bit by the attachment of Maya.
Guided by the Guru the Name one pursues. (7)

In everyone Himself He reflects.
Blessed by the Guru He becomes manifest.
Subduing ego is ever peaceful,
And one quaffs the Amrit brew. (8)

From sins and sorrow He relieves.
His devotion, the devotee with *Shabad* achieves.

He does everything by Himself.
The devotee does his mind and body to Him subdue. (9)

The world is caught in Maya conflagration.
The devotee is saved by contemplation.
He has peace and poise ever in his heart,
In the Name he is absorbed as guided by the Guru. (10)

Sitting on their throne gods like Indra dread the death.
Whatever they do, from the fear of Yama they are not exempt.
Liberation lies in propitiating the True Guru,
The tongue does the Lord's Name imbue. (11)

The self-possessed is devoid of devotion
The Guru-guided is devoted in peace and profusion.
The Holy Word is ever pure and sacred,
Guided by the Guru one's heart gets dyed in its hue. (12)

Brahma, Vishnu and Shiva in contemplation engaged
Get caught by Three Qualities, from liberation are estranged.
The devotee's enlightenment is meditation on Name alone.
Day and night anything other than the Name he does eschew. (13)

P-1050

They study the *Vedas* but the Name they don't imbue.
For the sake of Maya, they are ever in strife.
With mind impure, misled is the unenlightened purblind.
How can he the arduous ocean cruise? (14)

The *Vedas* throw light on disputations,
They lead neither to contemplation of *Shabad* nor its meditation.
The *Vedas* expound the philosophy of evil and virtue,
Guided by the Guru one sips the Amrit brew. (15)

He alone is the True Lord,
There is none other of His accord.

Says Nanak, those who are devoted to the Name true,
Ever for the Holy Name they sue. (16) 6

Maru III

The True Lord has established His kingdom.
Himself He has come to reside in it; there is no Maya, no attachment,
Truth prevails in every heart,
Guided by the Guru, what they do is magnificent. (1)

Their goods and their dealings are clean.
They are not prey to illusions or duality mean.
Their earnings are above-board never concurring loss.
It is realised only by the one cognisant. (2)

They alone are devoted to truth who are inspired by the True.
With great good fortune, they are absorbed in the *Shabad* of the Guru.
Devoted to the Holy Word, they laud the Lord ever.
Absorbed in the *Shabad*, they compliment. (3)

The truthful in the holy company laud the True,
They behold only the One and none other they view.
He who is guided by the Guru is supreme, higher than the highest.
He subdues his ego with the jewel of enlightenment. (4)

The attachment to Maya, of *Shabad* deprives,
One is truthful if You advise.
What the Holy does is truthful,
And the tendency for ego does prevent. (5)

The attachment to Maya too is His exercise.
Few are devotees who do this realise.
The Guru-guided takes to truth,
Truthful living is proficient. (6)

I did what my Preceptor pleased.
 My thirst for ego ceased.
 The Guru's guidance leads to serenity of mind,
 And from ego one gets distant. (7)

Devoted to truth, with everything they are pleased.
 Of the Holy Word truth is the creed.
 Those truthful here are true at the Portal
 The Lord's benign grace does them compliment. (8)

Forsaking truth who takes to duality,
 Attached to Maya, suffers many a malady.
 Without the Guru there is no relief from woe or weal,
 It is a great affliction the Maya attachment. (9)

He who cherishes the Holy Word,
 It is the Primal writ that on him is conferred.
 Serving the True, meditating on the True,
 In truth is their involvement. (10)

Serving the Guru they find sweet,
 Day and night peace, poise and serenity is their treat.
 Meditating on the Name their mind is cleansed,
 With service of the Guru they feel content. (11)

They are fortunate, who are guided by the True Guru.
 As He pleased, He brought about their union too.
 They are saved who are protected by the True Guru,
 The rest their attachment to Maya relent. (12)

By the dint of the Holy Word who have realised the Master,
 They are attached neither to father nor to mother.
 He alone pervades in all the living beings
 And everyone does supplement. (13)

P-1051

Egoism and acquisitiveness are born out of duality.
 It just can't be helped, it is as prescribed by the Deity.
 He who imbibes truth from the Guru True,
 Truth takes care of everything inclement. (14)

Were He to bestow, one is ever in peace and joy.
 With the Word Holy, oneself in true doing does employ.
 With truth in the heart, the body is holy and mind truthful
 Of devotion the stores are full to the brim. (5)

Himself He watches over His creation and operates,
 What He wishes to be done, He administrates.
 Says Nanak, the seekers remain dyed in His Name,
 The mind, body and tongue in the Name find fulfilment. (16) 7

Maru III

Himself, He conceived before creation.
 He pervades in all Who is hidden from everyone.
 He is the life-force and takes care of all,
 Those enlightened are of this fact aware. (1)

Brahma, Vishnu and Shiva He has created
 And to each his task intimated.
 Himself He unites whom He favours,
 The devotee who knows Him as the Lone Creator. (2)

The world in the cycle of birth and death rotates
 Caught in attachment of Maya the evil it contemplates.
 They meditate ever on the Immutable True Lord
 Who have imbibed the Holy Word of their Preceptor. (3)

They are at peace who go to the roots.
 They waste their life who are engaged with shoots.

They alone achieve Amrit as fruit,
Who are as sweet and sacred what they utter. (4)

Without any virtue what do we say?
You watch all measure and weigh.
Pray let us be the way you want,
Guided by the Guru we are dedicated to the Master. (5)

When You please You put us on holy task,
Shedding misdeeds, in the Virtuous we bask.
Virtuous is the True Lord alone,
Who is reflected in Holy Word of the Preceptor. (6)

Wherever I turn, Him alone I see.
The *Shabad* has cleansed me of the evil of duality.
My self is merged in His self.
I am dyed in the Lord's colour. (7)

The lotus of the body must wither.
The self-possessed doesn't this Word figure.
He who blessed by the Guru in his self makes search,
He imbibes the life-force of the world order. (8)

He rides the citadel of body of its sins,
He who enshrines the Lord within.
Whatever he wishes he obtains,
Dyed fast in devotion like madder. (9)

The self-possessed asks for enlightenment with little fruit.
He comes and goes without any roots.
Enlightenment of the devotee is that he lauds the Lord.
And knows Him to prevail from age to age ever. (10)

Whatever the self-possessed does, sufferings entail.
With the *Shabad* not in his heart, how can he the Portal Divine avail?

The devotee has the *Shabad* enshrined in his mind,
And ever and ever he serves the Master. (11)

Wherever I look, I find You all over.
The Guru Accomplished has bestowed me this lore.
I meditate on the Name ever.
My mind is dyed in the divine colour. (12)

P-1052

The body absorbed in the Name is a sacred altar.
Devoid of Name, it drowns without water.
They are some who are born and die without realising Name.
There are others guided by the Guru who discourse on the Scriptures. (13)

The Accomplished True Guru has bestowed realisation,
Devoid of Name no one has ever attained liberation.
From Name and Name alone comes exaltation,
Spontaneously one gets dyed in the Lord's colour. (14)

The township of body collapses in disintegration,
Without the *Shabad* there is no escape from transmigration.
They adore truth and are absorbed in truth,
The Guru-guided who have faith in the One Master. (15)

He whom He glances with grace, comes to attain,
The Word Holy he does gain.
Says Nanak, those dyed in the Name of the Formless,
At the Portal Holy realise the True Preceptor. (16) 8

Maru III (Sohile)

Every thing takes place as You desire,
Everyone living for Your shelter does aspire.
You are unseen enshrined in every heart,
With the Holy Word You are realised. (1)

The Lord's devotees are like overflowing stores,
 Whom You grant the divine lores.
 You do what You please.
 My mind in the True colour is dyed. (2)

You are the diamond and jewel beyond value,
 Your glance accords them their due.
 All the beings are in Your shelter,
 By Your grace of this truth they are appraised. (3)

He who is favoured by You at the Primal Moment,
 Neither born nor dies from transmigration he is exempt.
 He lauds the True day and night,
 From age to age the Sole Reality who is advised. (4)

The entire world is in Maya involved,
 Brahma, Vishnu and gods all.
 Those You please take to Name,
 With the spiritual awakening He is realised. (5)

The world is in the grip of good and evil.
 Weal and woe make one miserable.
 The Guru-guided enjoys peace.
 Those who are to the Name tied. (6)

None can one's *karma** ignore.
 The Guru's Word leads to Heaven's door.
 He avails the fruit of what has been inscribed in the Primal Time
 Who has his ego marred. (7)

Attached to Maya one is indifferent to Lord,
 In duality does one suffer hard.
 The self-possessed is misled in guises
 He regrets in the end utter disregard. (8)

* deeds done

As pleased by the Preceptor, I lauded the Lord,
 I was rid of my sins and sorrows all.
 Holy is the Lord, sacred is His Word,
 My mind in the Lord is absorbed. (9)

He whom He favours, gains the treasure of virtue,
 From his ego and possessives He comes to rescue.
 Of good and evil the Bestower is the same,
 Rare are those who have this accord. (10)

My Lord is Immaculate, beyond any limit,
 Himself He brings about the union with contemplation of the holy script.
 In His grace, He inculcates truth,
 And the body and mind get in the Word absorbed. (11)

P-1053

Foul is the body and mind with a wondrous light,
 Guided by the Guru one gains this insight.
 Killing one's ego the mind becomes immaculate,
 Serving the Lord by uttering the Name with tongue bestows peace as reward. (12)

There are many a shop and bazaar in the citadel of body,
 Where the Name is sold as a wondrous commodity.
 Who can measure, weigh and evaluate it?
 The Guru's Word helps one attain glory at the Divine Portal,
 Where one comes one's ego to discard. (13)

The Name is a priceless, inaccessible, wondrous jewel.
 Who can compute its value as a rule?
 The Guru's Word helps it compute,
 As in the self is the Guru's Word charged. (14)

Smritis, Shastras and their details,
 The attachment of Maya that prevails.
 The stupid read but realise not the Holy Word,
 Few are those who guided by Guru have this absorbed. (15)

The Creator Himself does and makes us do,
 And would in us the True Word imbue.
 Says Nanak, realisation of Name is exaltation,
 From the time immemorial it has been the accord. (16) 9

Maru III

Serve the True who is the Creator,
 Whose *Shabad* is the suffering ameliorator.
 Inaccessible, Unknowable, who cannot be evaluated,
 He is beyond comprehension and is Immesurable. (1)

The True Himself in truth propagates,
 Himself the devotees motivates.
 Those who propitiate the True live a truthful life,
 Absorbed in the Name remain stable. (2)

As inscribed Above, Himself He brings about the union,
 And Himself blesses with true meditation.
 Lauding the Lord with the Holy Word,
 In the world is found fruitful. (3)

The devotee engages in commerce yet the truth of himself he knows,
 Other than the One before none else he bows.
 With the True Banker and true trader,
 Their capital being truth their commerce is profitable. (4)

Himself He conceives and creates the universe,
 Few are there who learn it from Guru's Words.
 Those who serve the True Guru are truthful,
 To harm them, the noose of Yama is incapable. (5)

He breaks and makes, conceives and creates,
 A few he for Maya forsakes.

The self-possessed are ever misled,
Around their neck is the Yama's cable. (6)

In His grace for service of the Qur'an He inspires.
Guided by Guru, Name Divine the devotee acquires.
Day and night he contemplates True Name,
In this world Name alone is profitable. (7)

Truth is bestowed by the Lord True,
Guided by the Guru in the mind it comes to imbue.
He who has it lodged it in the heart is holy.
His disquieting wrangles are rendered a fable. (8)

He is Inaccessible, Unknowable, Incalculable Lord,
Blessed by the Guru, He comes to lodge in the heart.
He who lauds glory of the Lord in *Shabad*,
He is liberated, no more reckonable. (9)

Brahma, Vishnu and Shiva are His servitors.
Even they know not the extent of Inaccessible, Inscrutable Creator.
He whom he favours,
The devotee realises the Unknowable. (10)

The Guru Accomplished bestows realisation.
The devotee takes to meditation.
Contemplating and meditating on Name,
He arrives at the Mansion of the Laudable. (11)

P-1054

His servitors serve Him in pursuance of the wondrous ordinance,
Of the ordinance the self-possessed knows not the essence.
He who submits to His ordinance is exalted,
Beyond any anxiety, the ordinance makes one self-sustainable. (12)

Blessed by the Guru, unto the ordinance one submits,
The straying mind is composed and comes to be skilled.

The one dyed in Name is ever a fond recluse,
Name is the jewel for them that is available. (13)

In the entire universe He alone pervades,
Blessed by the Guru Himself He reveals and fades.
They are immaculate who laud Him with Holy Word.
And at home they become tenable. (14)

Lord! The devotees are ever under Your protection,
Inaccessible, Unknowable, Beyond evaluation!
They live the way You advise,
Guided by the Guru ever for the Name available. (15)

I laud You ever and ever,
And thereby please You, my True Master!
Nanak supplicates in earnestness—
Pray, grant me truth in truth should I dwell. (16) 1.10

Maru III

Those who serve the True Guru are of great good fortune,
Day and night with the holy Name they are in tune.
The Purveyor of peace is enshrined in their heart ever,
The Holy *Shabad* is their source of inspiration. (1)

His grace brings about union with the Guru,
The Lord's Name one comes to imbue.
With the Bestower of Peace lodged in the heart ever,
Shabad is the source of exhilaration. (2)

In His grace is consummated the union,
The Word Holy does ego and attachment burn.
Ever dyed in His colour, one remains absorbed,
With no one any disputation. (3)

In the absence of service of the True Guru, it is pitch dark,
 Without the *Shabad* no one can ship of liberation embark.
 He who is absorbed in *Shabad* is a great recluse,
 The Holy Word is his cherished acclamation. (4)

Weal or woe is determined Above by the Creator,
 Duality too is inculcated by the Master.
 He who is guided by the Guru remains unattached,
 The self-possessed has an uncertain disposition. (5)

He is self-possessed, the *Shabad* who would not heed,
 For the fear of the Guru who finds no need.
 How can he realise the Fearless True without fear?
 Yama must affect annihilation. (6)

The arrogant Yama who cannot be tamed,
 With the Word Holy can ever by contained.
 Listening *Shabad* he takes to heel,
 He can do no harm, the holy is above intimidation. (7)

It is the Lord's set up,
 Which Yama dare not upset.
 Man lives in His ordinance and the ordinance he carries out,
 Under His ordinance comes his termination. (8)

The devotee is aware that it is an outfit of the True Guru,
 The devotee is aware that who pervades all over is the Lord True.
 Guided by the Gurue, the devotee is primed of the truth,
 That in *Shabad* is found every felicitation. (9)

With *Shabad* the devotee is aware that it is a game of *karma*,
 All the four *yugas* and this terra-farma.
 The God-devoted dies not, nor he is born again,
 The devotee ends in the *Shabad* absorption. (10)

The devotee with Name and the Holy Word lauds the Divine Entity,
 The Inaccessible, Unknowable is above any anxiety.
 The Name alone liberates the four *yugas**,
 The Holy Word helps its propagation. (11)

The devotee is in poise and peace ever,
 In his heart the devotee has the Name of the Preceptor.
 The devotees imbibes the Name,
 And from Yama's noose attains liberation. (12)

The devotee is treated in truth for submission,
 He is born, he dies not, nor is he consigned to transmigration.
 The devotee is ever dyed in the divine dye,
 Involved day and night in profitable transaction. (13)

The devotees are exalted in the Divine Court,
 The Holy Word and truth is their support.
 They laud the Lord day and night,
 In perfect poise they go to their Eternal habitation. (14)

The Accomplished True Guru recites the Holy Word,
 Day and night one remains absorbed.
 Lauding the Lord one becomes immaculate,
 Immaculation is the virtue of divination. (15)

The Lord True is the Bestower of virtue,
 Rare is the devotee who gets this cue.
 Says Nanak, he who lauds the Name is ever in bloom,
 The Name is beyond any consideration. (16) 2.11

Maru III

One should serve the Lord Inaccessible and Beyond Limit,
 Unknowable is whose reach and extent.

* ages according to Indian calendar

Blessed by the Guru, who has enshrined the Lord in his heart,
Illimitable is the intuition of that heart. (1)

In everyone He alone rests,
Blessed by the Guru He manifests.
The life-force fosters everyone,
Provides sustenance to one and all. (2)

The Accomplished True Guru has bestowed this realisation,
That to His ordinance the universe owes its creation.
He who abides by His ordinance lives in peace,
No wordly king can His ordinance stall. (3)

Wondrous are the True Guru's utterances.
With the *Shabad* the world gains liberation.
The Creator creates and looks after,
Bestows life and sustenance to *big and small*. (4)

One in millions gains the realisation,
He gets dyed in the dye of divination.
He who lauds the Lord, Provider of peace ever,
Blesses the devotee with laudation, Himself his Lord. (5)

Those who serve the True Guru are a holy lot,
The unenlightened are in transmigration caught.
The Inaccessible, Unknowable is beyond any care,
Cherisher of the devotee knows no limitation. (6)

The Accomplished True Guru inculcates truth,
His Holy *Shabad* inspires laudation forsooth.
The Bestower of virtues pervades all over,
For each his fortune ensures nomination. (7)

The devotee finds Him ever present,
He who serves with the *Shabad* is content.

Day and night who serve with the Holy Word,
The True Word is their source of inspiration. (8)

The unenlightened purblind many a ritual repeat.
Stubborn ritual practices to transmigration lead.
For vicious Maya they indulge in greed and covetousness.
By foul thinking they are destined for disintegration. (9)

P-1056

The Accomplished Guru inculcates devotion.
The Holy Word motivates meditation.
With the Lord lodged in mind and heart,
The mind attuned leads to devotion and laudation. (10)

My True Master is destroyer of demons.
With the Guru's Word the devotees He pardons.
My True Master is ever true.
He is the King of kings in divination. (11)

They are true devotees with You who find favour.
At Your Portal they chant hymns of the *Shabad* and enhance flavour.
Day and night they recite the Guru's scripture
For the poor, Name is a sure protection. (12)

Whom You unite, they separate not.
With the Guru's Word Lord they laud.
You are the Lone Master of all,
The Holy Word is Your laudation. (13)

Devoid of Holy Word you are not realised,
Of the untold story You've ever apprised.
You are the Bestower of *Shabad*.
Meditating on the Name is the prime satisfaction. (14)

You are the Creator and Maker too,
What You do no one can undo.

You bestow Name to the devotee,
He suffers no more illusion. (15)

The devotees come to Your Court True,
They serve with *Shabad* devoted to the Beau.
Says Nanak, the seekers remain absorbed in Name,
The Name bestows their tasks perfection. (16) 3.12

Maru III

My True Lord has organised a show,
No body is like any other we know.
Himself He creates differences and enjoys,
And yet in everyone he prevails. (1)

The instrument of wind* Himself he operates,
Shiva and Shakti** in the body infiltrates.
Blessed by the Guru should one *Refrain* from Maya,
Of the jewel of enlightenment he avails. (2)

Himself He creates darkness and light,
Himself He operates none beside.
Blessed by the Guru, one realises oneself,
The lotus of one's heart blossoms in the cognition dale. (3)

He knows his own status and His way,
The rest talk on mere heresay.
The enlightened are guided by the Guru,
The Lord True merits they hail. (4)

The body has boons unlimited,
Himself He opens the doors shut.

* breath ** good and bad

The devotee sips *Amrit* in poise,
Of his desire thus extinguishes the flame. (5)

The essence of all the joys lies in the body,
Few are given this awareness by the *Shabad* of Deity.
He who searches within and lauds the Holy Word,
His looking for outside doesn't avail. (6)

Nobody has cultivated it without having tasted,
The Guru's Word offers *Amrit* to be feasted.
Having sipped *Amrit*, one gains immortal status,
It is the essence of Guru's *Shabad* which seldom fails. (7)

He who realises himself, of all virtues he is aware,
Along the Guru's *Shabad* with the Name he adheres.
He who is dyed in the Name day night,
Ever is he free from Maya's pale. (8)

P-1057

Serving the Guru, everything does one obtain,
From ego and possessiveness would abstain.
The Bestower of peace takes kindly Himself,
With the Holy Word the Lord does one hail. (9)

The Guru's Word is nectar,
That one should day and night utter.
The True Name lodged in one's heart,
The heart is immaculate *and ineffable*. (10)

The devotees serve and chant the Holy Word,
Dyed in the divine dye ever their Lord they loved.
In His grace He grants *Shabad*,
And they abide in the fragrance of sandal. (11)

The Holy Word expresses the inexpressible and leads to laudation.
My True Preceptor who is beyond any contention,

Brings about the union in His grace,
And one enjoys the essence of the *Shabad* ample. (12)

The misled egotist finds no anchor,
What has been inscribed Above, he must suffer.
Attached to Maya, he looks for more Maya,
Dies and is born with afflictions unspeakable. (13)

Yourself You laud,
Your virtues, Yourself You applaud.
You are True, Your utterances are true,
You are the Unknowable and Immeasurable. (14)

Without the Compassionate Guru no one attains,
One may make a million claims.
With the Guru's grace He comes to lodge in the heart,
By the Holy Word one approaches the True laudable. (15)

They meet who from the Primal Time are on the card.
In the Holy Scriptures and *Shabad* are absorbed.
Nanak, the humble, lauds the virtues of the True,
Lauding the Lord, with the virtuous he is involved. (16) 4.13

Maru III

He is Immutable and ever True,
I gained this realisation from the Accomplished Guru.
Those imbued with the divine essence are ever in contemplation,
Guided by the Guru, their character is their forte. (1)

With colour true ever in the heart,
Along with the Holy Word in the Name absorbed,
With the nine treasure of Name come to lodge in the heart,
No more does one Maya court. (2)

The ruled and ruler are misled in duality,
 Without serving the True Guru no one has ever imbibed the Deity.
 Those who contemplate the One they are ever in peace,
 Immutable is their sovereign hold. (3)

No one may interfere with transmigration,
 Birth and death are as per His ordinance.
 The devotee meditates on the True ever,
 For deliverance and salvation, Him has one to behold. (4)

Truth and discipline are obtainable at the True Guru's door,
 With the Guru's *Shabad* ego and wrath are no more.
 Serving the True Guru bestows peace ever,
 To nobility and contentment is one sold. (5)

Egoism and attachment are the products of the world,
 Forgetting the Name everything gets upturned.
 Without serving the Guru, Name is not to be had,
 Name is the true gain one holds. (6)

The true ordinance is enhanced with the Word Holy,
 The five melodies make a symphony.
 Every activity with Name True is noble,
 Without the Word Holy no success would ever unfold. (7)

P-1058

In one instant one laughs, in another wails,
 Lost in duality nothing avails.
 Union and separation are destined by the Creator,
 What has been inscribed can never be ignored. (8)

The Guru's Word while living does earn liberation.
 One is absorbed in Lord's meditation
 Favoured by the Guru, one gains exaltation.
 No more is one with the melody of ego bored. (9)

They eat junk food and become fat,
 Indulging in guises to the *Shabad* giving no weight.
 Their inside suffers from pernicious malady,
 To vice they are sold. (10)

They study *Vedas* and get into disputations,
 For the *Shabad* in their heart, they have no fascination.
 The devotee churns for essence,
 His tongue enfolded in the divine fold. (11)

He who notices not what is in the house and looks around,
 The purblind egotist has no taste for gold. (12)

For her spouse the self-possessed has illusion,
 Misled by foul-thinking, she dies in delusion.
 Her mind given to lust and wrath,
 She has peace not even in her dream doled. (13)

With the gold-like body and *Shabad* as spouse,
 Day and night she enjoys the Divine carouse.
 He who is Homeless, she finds Him in her house,
 In pursuance of the ordinance she does what she is told. (14)

The Bestower bestows,
 His ways he alone knows.
 In His grace he grants *Shabad*,
 The spirit of His *Shabad* remains untold. (15)

He has bestowed this life and body,
 He is my True Master, my Deity.
 Nanak realised Him through His Guru's Word,
 Meditating on Him he adopted His fold. (16)

Maru III

The devotee is enlightened with mystic echoes and Vedic lore,
 The devotee is enlightened with meditation and knowledge galore.
 What the devotee does pleases the Lord,
 The devotee has success in store. (1)

The devotee distances himself and observes restrain,
 Chants the Holy Word with musical strain,
 The devotee in true devotion is absorbed in the True,
 And thus he arrives at the eternal shore. (2)

What the Guru says, the devotee treats as ambrosial,
 From the Holy Word, the true residual.
 Ever in truth is dyed his heart,
 Absorbed in truth ever more. (3)

With an immaculate mind the devotee has his dip in the holy waters,
 Impurity would not touch him, in truth he finds quarters.
 Involved in truth ever,
 True devotion is his core. (4)

What the devotee says is true, what he sees is true,
 What the devotee does is true.
 True is what he utters day and night,
 And others he drives to the true door. (5)

The devotee's words are holy and fine,
 Truth and nothing but truth is what he chimes.
 The devotee serves ever the True alone,
 The *Shabad* is his encore.(6)

The devotee is enlightened as a reward,
 Ego, Maya and illusions he discards.

Ascending the Guru's stairs high and gracious,
At the True Portal the Master he adores. (7)

The devotee is true, disciplined and noble,
The devotee arrives at the liberation's Portal.
In loving devotion, he is ever dyed in the divine dye,
Absorbed in the Lord, his ego he does abjure. (8)

He who is a devotee, delves into his heart and speaks,
And attunement with the true Name ever seeks.
He does what pleases God,
What is acceptable at the Holy Floor. (9)

When it pleases the Lord the True Guru he meets,
At His pleasure in his heart he entreats.
Remains dyed in His dye as He pleases,
In His grace devotion in the heart He would pour. (10)

He who acts out of stubbornness, he comes to grief,
Adopting far too many garbs, the Lord doesn't please.
Given to evil, he suffers,
And his sufferings become a sore. (11)

The devotee earns felicity,
Of life and death, he has the privacy.
He who treats life and death equably,
He is in the Lord's core. (12)

The devotee dies and pleases the Lord,
Birth and death he treats as His award.
He is neither born nor he dies and suffers,
His mind in the higher mind does pour. (13)

Who realise the True Guru are fortunate,
Of the curse of ego their mind they vacate.

Their hearts are immaculate, free from foul thoughts,
At the Portal Divine they are in the fore. (14)

Himself He does and makes us do,
Himself He keeps a watch and what is done, may undo.
The devotee serves his master with love,
And at the holy reckoning he does score. (15)

The devotee deals in nothing but truth,
Immaculate ever, he is never uncouth.
Dyed in Name, Nanak contemplated,
And Name in his mind he bore. (16) 1.15

Maru III

His command and the cosmos was created,
Himself He built, destroyed and recreated.
Himself the True administers justice,
The true with the truthful are united. (1)

The body is like a fort in form,
The attachment with Maya is everywhere uniform.
Devoid of the Holy Word it is a heap of ash,
The dusty by dust are blighted. (2)

The body in which reverbrates the scripture,
Shines like a golden figure.
The devotee ever chants hymns of the True,
Meeting the Lord Beloved he is delighted. (3)

The body is a divine shrine which Himself He creates,
In which the Lord Himself comes to lodge in-state.
The Guru's Words are the wherewithal of the traders,
In His grace He gets them assorted. (4)

He is holy who casts off wrath,
 Realising *Shabad*, treads the holy path.
 The Creator is Almighty,
 Himself He comes and in the mind is quartered. (5)

Pure and holy, unlike the rest is devotion,
 It cleanses the mind and body and inspires contemplation.
 The devotee remains in a trance day and night,
 In His grace he has him His Name recited. (6)

P-1060

In the temple of the body, the mind goes astray,
 Discarding peace as piffle, one has to severely pay.
 Without the True Guru's grace, there is no contentment,
 All the play is by Him highlighted. (7)

Himself He is transcendent, engaged in contemplation,
 Himself He motivates for holy action.
 What can the poor human being do?
 In His grace he gets united. (8)

The Accomplished True Guru Himself unites,
 With the Words Holy of heroic sights.
 Himself He gets together with glory,
 And devotion to the True Lord excited. (9)

He Who is True, comes to live in the mind,
 Few are the devotees who can Him find.
 With the treasure of Name lodged in the heart,
 The devotee's tongue to laudation is guided. (10)

He who wanders in ten directions, and takes not to introspection,
 Attached to Maya, he is subject to Yama's sanction.
 The noose of Yama does never snap,
 In duality he is derided. (11)

Meditation, austerity, discipline and the rest,
 Devoid of the Guru's *Shabad* fail in test.
 Meeting the Guru, one imbibes truth,
 And in truth the true one truly gets collided. (12)

Lust and wrath are potent forces in the world,
 Performing many a ritual in suffering is one hurled.
 He who serves the True Guru attains peace,
 In the Word Holy he is subsided. (13)

Composed of air, water and fire,
 Everyone is lost in Maya's mire.
 When one comes to realise the Creator,
 Attachment with Maya is avoided. (14)

There are some who are afflicted with Maya and ego,
 In pride they come and go.
 They heed not the certainty of Yama,
 Have to regret in the end when carted. (15)

He who creates, He alone knows the device.
 Guided by the Guru, Guru's *Shabad* reveals the mystery of life.
 Nanak, the slave, states respectfully,
 The Name True inspires the mind sordid. (16) 2.16

Maru III

Ever since Primal Time, before the Time Primal, the Lord Compassionate
 bestows,
 Through the *Shabad* of Guru Accomplished one knows.
 Those who serve You, in You they merge,
 Yourself You bring about the union. (1)

Inaccessible, Unknowable, whom no one has been able to evaluate,
 Whose shelter is sought by every potentate,

You run the show, the way You please,
Yourself You show the way to everyone. (2)

You are True, You remain true,
You create, none else can do.
You take care of all as Bestower of peace,
And everyone You provide Manna. (3)

Inaccessible, Unknowable, Inscrutable and Wondrous!
No one has to You an access.
You alone know Yourself,
Guided by the Guru You are known. (4)

In the nether region and the vast universe,
Your stern ordinance everywhere does serve.
Under Your command You create and destroy,
Under Your command You bring about the union. (5)

He who comprehends Your ordinance, appreciates.
You being Inaccessible, Unknowable, beyond any stake,
What You inculcate one imbibes.
Yourself You give the world Divine comprehension. (6)

Day and night life does outwear,
Both day and night the witness bear.
The purblind self-possessed realises not,
Death over his head is in tension. (7)

Coming to the Guru's shelter, the body and mind get serene,
No more illusion and fear into the mind team.
Blessed one chants praises of the True,
And takes to Holy laudation. (8)

Those who know You as the Reckoner,
The fortunate, do it through the Guru's Scripture.

You are known as of uppercaste, high lineage and truthful,
Killing the ego, You bring about union. (9)

The hard-hearted is given to duality,
Misled with illusions, strays in adversity
Should the Lord be gracious, he serves the True Guru,
And spontaneously would the peace earn. (10)

You created four and eighty lakh species,
The human incarnation was granted devotion in mercy.
Without devotion one lives in filth,
And in filth is again one born. (11)

Should He be kind, He blesses with devotion,
Without the *karma* there is no union.
The Creator does and makes us do Himself,
Everything occurring in His fashion. (12)

Smritis and *Shastras* know not His extent,
The purblind fool recognises not the essence.
That the Creator Himself does and makes us do,
And one comes the illusions to shun. (13)

It happens as per Your design,
Everyone his task You assign.
You make, unmake and watch,
To the devotee You bestow realisation. (14)

You are the True Master, deep and profound,
Lauding You ever the mind remains serene and sound.
The Inaccessible, Unknowable, Invaluable,
A devotee's mind You make Your station. (15)

Yourself unattached, to others their tasks You assign,
Blessed by the Guru this truth one finds.

Says Nanak, the Name ever lodges in the heart,
Guided by the Guru is effected the union. (16) 3.17

Maru III

For thirty six *yugas** pitch darkness prevailed,
Creator! You are primed of this *mystery veiled*.
What guess can anyone else make?
You alone can evaluate. (1)

The Eternal Lord, You created the universe,
All the play around is Your edifice.
The True Lord, Yourself You create multiplicity,
Yourself You break and separate. (2)

It is like a juggler's show,
From the Guru Accomplished I have come to know.
He is ever absorbed in the Guru's Word,
Who the Lord True does contemplate. (3)

It is a symphonic score all around,
Which under the Master Composer does resound.
The same breeze blows in every note,
With equable wind fed to orchestrate. (4)

What the Creator does must happen,
With the Guru's Word, ego must abandon.
Blessed by the Guru, one is exalted,
And bestowed Name to meditate. (5)

P-1062

There is no asset like Guru's devotion,
With Name lodged in mind, the Lord's laudation!

* ages

The Name, and Name alone, is bestower of peace ever,
From Name does every gain emanate. (6)

Devoid of Name, the people suffer,
Performing a ritual they are misled further.
How can one be peaceful without meditating on Name?
Without Name the sufferings inflate. (7)

He does Himself and makes others do,
Graced by the Guru, a rare one does this imbue.
Under Guru's guidance the bonds are snapped,
And one arrives at the salvation gate. (8)

Involved in ritual calculations, one suffers in the world,
His illusions and evil-thinking are not annulled.
The devotee is above such calculations,
With truth the true one is satiate. (9)

Should He bestow truth, one would be blessed,
With the Guru's grace He comes to be manifest.
Dyed in the divine dye, he chants holy hymns.
With the Guru's blessings to felicitate. (10)

He who takes to meditation, austerity, discipline and Name,
His sins are annulled by the Divine Dame.
With the Name Divine his mind and body are serene,
Spontaneously he moves into the poise-state. (11)

With the dirt of greed the mind gets dirty,
Doing dirty deeds one suffers in plenty.
The false deals in falsehood ever,
Telling lies he suffers miserable fate. (12)

He who imbues the Holy Word,
Blessed by the Guru, his doubts are dispelled.

Day and night living in Divine accord,
Meditating on Name he is mentally satiate. (13)

The Creator is embodiment of truth,
Himself he creates and destroys forsooth.
The devotee lauds Him ever,
Realising the Truthful, he is in a peaceful state. (14)

With many an effort the senses defy control,
To lust and wrath is everyone sold.
Serving the True Guru, the mind is restrained,
Disciplining the mind in it He lodges in-state. (15)

The difference of mine and thine is His fiction,
All the species are His, His own creation.
Says Nanak, one should discipline one's mind,
Guided only by the Guru, the mind behaves straight. (16) 4.18

Maru III

The Inaccessible, Unknowable Lord is compassionate,
The Carefree has not a sesame grain of coveteousness to state.
No one can approach Him,
Himself He grants union should He so desire. (1)

What He desires must inevitably happen,
No one else matches His compassion.
He whom He gifts Name he gets it,
With the Holy Word of the Sire. (2)

The fourteen worlds are His *bazaar*,
The True Guru has shown it in the heart.
He who trades in Name,
By the Guru's Word may this truth acquire. (3)

Meeting the True Guru imparts poise and bliss,
 The Lord comes in the heart to live.
 Spontaneously one takes to devotion,
 Himself He does devotion inspire. (4)

P-1063

Those alienated from the Guru must suffer,
 Day and night their chastisement occurs.
 Unfortunate, they are admitted not in the Mansion,
 They are persecuted with afflictions dire. (5)

Of great good fortune are those who serve the True Guru,
 In a state of serenity they are absorbed in the True.
 The true ever trade in truth,
 Their True Guru has them meet the Sire. (6)

He whom the Creator grants, he gets,
 The truth in the heart illusions arrests.
 Of truth the True is the bestower,
 He whom He gives, he acquires. (7)

Of everyone He is the Creator Lord,
 He realises whom the realisation He accords.
 In His grace he exalts,
 And consummates the union we desire. (8)

In ego the life is a disaster,
 The attachment with Maya chases even hereafter.
 Yama is going to ask for reckoning,
 And as sesame in the press undergo crushing dire. (9)

It is great good fortune that one serves the Guru,
 If He is kindly inclined, one takes to the service of the True.
 Yama dare not come near him,
 In the True Mansion in peace he comes to retire. (10)

They are in peace whom You cherish,
 A great good fortune is the Lord's service.
 All the glory lies in Your power,
 He whom You grant, he does acquire. (11)

Enlightenment of mind comes from the Guru,
 The boon of Name in mind does he imbue.
 The jewel of knowledge enlightens the heart ever,
 And the dark images of ignorance expire. (12)

The purblind unenlightened are lost in duality,
 They drown without water, a casualty.
 While departing, they find no door, no house,
 Bound by Yama, they suffer affliction dire. (13)

Without serving the Guru there is no salvation,
 You may ask the enlightened and those engaged in meditation.
 Serving the True Guru, one is glorified,
 And is exalted at the Portal of the True Sire. (14)

He alone serves the True Guru whom He Himself motivates,
 Relieved from attachment with truth integrates.
 He plays fair ever as a trader,
 The Holy Name is the profit that he acquires. (15)

It happens what the Creator pleases,
 He is liberated who for the world ceases.
 Says Nanak, when Name is enshrined in the heart,
 Name itself does meditation inspire. (16) 5.19

Maru III

What You do, we adopt as guide,
 Rare are those who by Your wishes abide.
 He who accepts Your writ attains peace,
 It is where Your writ runs that peace reigns. (1)

The devotee accepts Your wish.
Spontaneously the truth he comes to miss.
Many yearn to carry out Your wish,
Your wish Yourself You get to sustain. (2)

He who accepts Your wish, You he meets,
He who cherishes Your wish in You does recede.
Carrying out Your wish is a great privilege,
Rare is the one who does Your wish maintain. (3)

P-1064

Should it please You, one meets the Guru,
The devotee is gifted the Name True.
As You wished, You created the universe.
He whom You bless, he must Your wish claim. (4)

The self-possessed, misled tries to be clever,
Abiding not by the Lord's wish, comes to suffer.
Lost in illusions, he is born and dies.
Never does he arrive at his eternal home self-same. (5)

The True Guru brings about union with grace,
The True Guru's service to the Divine one can trace.
He who serves the True Guru is blessed with Name,
The Name obtains peace in its train. (6)

The Name Divine serves when one is born and dies,
Blessed by the Guru, body and mind in the Name subside.
The contemplative tongue remains soaked in the essence of Name,
From the essence, nectar divine one strains. (7)

He who with the Holy Word to the truth is dedicated,
The Divine Mansion in his heart is located.
He is true whom He bestows truth,
Truth of the True is a *refrain*. (8)

Forgetting the Name the body and mind are afflicted.
 Because of Maya attachment to all sorts of maladies are subjected.
 Devoid of Name, mind and body are leprous,
 Cast off in a hellish drain. (9)

Those who are devoted to Name have an immaculate frame,
 Pure is their spirit, ever in peace and loving melody.
 Chanting the Name they are at peace,
 And lodged from where they came. (10)

Everyone tries to indulge in trade,
 Without the Name it is all waste.
 Naked one comes, unclad one goes.
 Devoid of Name, one is ever in pain. (11)

He imbibes Name whom He grants,
 The Guru's *Shabad* in the heart plants.
 Blessed by the Guru, Nanak comes to be lodged in the heart,
 Name leads to meditation in chain. (12)

The entire creation for the Name does yearn,
 They alone get it who in the previous life come to earn.
 They are of great good fortune who imbibe Name,
 With the Guru's *Shabad* one may attain. (13)

The citadel of body is wondrous,
 In which is enshrined the Deity ponderous.
 His dealings are true, He administers true justice.
 That fits into the divine frame. (14)

In the elegant home of body there is a splendid spot,
 A rare devotee has it sought.
 The true arrive and occupy it,
 They have for their company the one True in name. (15)

My Creator has created an outfit
 To which could one everything commit.
 Says Nanak, those dyed in His dye enter into many a bargain,
 The devotee goes in alone for the Name. (16) 6.20

Maru III

Engaged in contemplation, the body gets golden complexion,
 In which comes to be enshrined the Lord without extent and calculation.
 There is chanting of the Word Holy day and night,
 The *Shabad* brings about meeting with the Lord. (1)

I am sacrifice unto them who meditate on God,
 The Guru's Word helps them get united with the Bard.
 Painting the face with the dust of their feet,
 In the company of the holy my Master I laud. (2)

P-1065

I laud the Lord if He so pleases,
 The Name Divine in my heart releases.
 Thereby I listen echoes of the chant of the Holy Word all over,
 And in the True Word I am absorbed. (3)

He is true who delves into his heart,
 Uttering the Holy Word has spectacle of the Lord.
 He is enlightened with the collyrium of the Guru's *Shabad*,
 And would in His grace for the meeting called. (4)

With great good fortune this body is assumed,
 The human incarnation with the *Shabad* is attuned.
 Devoid of the Holy Word, it is all darkness,
 Rare is the Guru-guided, who has this award. (5)

Some are born without purpose; their life is waste,
 The self-possessed in ego are inflate.

This opportunity repeats not itself,
Once slipped, one regrets it hard. (6)

The Guru's *Shabad* makes the body immaculate,
In which comes to lodge the Deep and Profound in-state.
One finds the True everywhere,
The True comes to lodge in the heart. (7)

The calculations of ego, the Holy Word dissolves,
The Preceptor having been enshrined in the heart.
With the Word Holy one lauds the Lord ever,
Realising the True does peace accord. (8)

He meditates whom He Himself motivates,
By the Holy Word the Lord comes to lodge in the heart in-state.
Himself He beholds, Himself realises,
And in Himself He gets absorbed. (9)

He alone is primed who has imbibed the divine spirit in his heart,
With the dint of the Guru's *Shabad* realises his part.
He alone realises himself,
Whom the Holy Word does impart. (10)

The frame of this body is sacred,
Shabad inspired, to the Lord Deep and Profound it is led.
Dyed in the colour divine and lauding day and night,
In the embodiment of virtue one is absorbed. (11)

This body is also in Maya cast,
In duality and illusions lost.
Who meditates not on the Lord is afflicted,
Devoid of contemplation one suffers hard. (12)

He who serves the True Guru is accepted,
At the Divine Portal swan of his soul is treated sacred.

He who serves the Lord realises Him,
He is glorified as the Lord he lauds. (13)

One can serve not God without good fortune,
Misled the self-possessed wail and cry and die in gloom.
He whom the Lord takes kindly,
The Lord Himself grants him the accord. (14)

The citadel of body is a market for buyers,
Where the Guru-devoted can purchase whatever he desires.
Meditating on the Name day and night,
He receives the supreme status as a reward. (15)

The True Lord Himself is the Bestower of felicity,
With the *Shabad* of the Guru Accomplished one realises His identity.
Says Nanak, one should laud the True Lord,
It is great good fortune that one receives the accord. (16) 7.21

Maru III

The Formless Lord created the world of forms,
And invested it with the Maya's charms.
The Creator indulges in all sort of sports.
By listening to the Holy Word,
The Lord comes in the heart to be lodged. (1)

P-1066

The mother, Maya, her Three Qualities projected,
For the four *Vedas* Brahma was directed.
He demarcated years, months, days and dates,
And this intelligence to the world passed. (2)

Serving the Guru is coveted occupation,
It should be with the mind in meditation.
The Lord's *Shabad* rules over the world,
From the Word Holy is obtained Name as reward. (3)

Some study the *Vedas* and in arguments are involved day and night,
 They meditate not on Name and are bound by Yama tight.
 Given to duality is ever painful,
 One is in the illusion of Three Qualities involved. (4)

The Guru-directed is devoted to the One,
 And does the temptation of the Three Qualities shun.
 There is liberation ever in the Holy Word,
 One is from the attachment of Maya hauled. (5)

Those who were dyed Above, continue to be dyed,
 Blessed by the Guru, they are ever poised.
 Serving the True Guru is realising the Lord,
 Himself He becomes part of the part. (6)

Lost in the illusion of Maya's attachment, man realises not the Lord,
 Given to duality he suffers a lot.
 The vermilion dye is short-lived,
 It takes no time to fade and depart. (7)

The mind should be dyed in the dye of love and fear,
 This dye to the True Lord does endear.
 With great good fortune some acquire the dye,
 Guided by the Guru this dye turns fast. (8)

The self-possessed is caught much in pride,
 At the Divine Portal he is cast aside.
 Given to duality, he wastes his life,
 In ignorance he has suffering alone in his lot. (9)

My Preceptor is in hiding in my heart,
 Blessed by the Guru He is sought.
 The True Lord undertakes true beginning alone,
 He has the invaluable Name taught. (10)

No one has been able this body to evaluate,
 My Master Himself did it create.
 The Guru-guided enhances the body,
 And the Lord Himself to Himself gets brought. (11)

In the body there is both loss and gain,
 The Guru-guided seeks with pain.
 The devotee's trade is ever profitable,
 Suddenly he finds that he has the poise got. (12)

In the True Mansion, true is the treasure,
 It is bestowed Himself by the Preceptor.
 The Guru-guided lauds the Bestower of bliss,
 The attunement of mind is his reward. (13)

The goods in the body are invaluable,
 To price them, the Guru-guided is capable.
 He whose shop it is, he alone can appreciate,
 Selling them to a devotee he regrets not. (14)

In every human being the Preceptor is enshrined,
 Blessed by the Guru can this one find.
 Himself He brings about the union,
 By the dint of *Shabad* in poise is one absorbed. (15)

The True Himself with the Word bestows union,
 The *Shabad* in turn annuls illusion.
 Says Nanak, the Name gets glory,
 And peace as the reward. (16) 8.22

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Maru III

Inaccessible, Unknowable, Beyond Anxiety,
 Compassionate, Unfathomable, Limitless Entity,
 Whom nobody can reach,
 With the Guru's Word can be attained. (1)

They serve You, whom You please,
 In the Holy Word whose identity does cease.
 Who laud You day and night,
 Their tongue with divine delight entertained. (2)

Their death is blessed, who die with the Word,
 Who do the Lord's lauding in their heart.
 Coming to the Lord's shelter, their life is fruitful,
 From duality having abstained. (3)

He meets the Lord whom He permits,
 With the Guru's Word who himself submits.
 Remains lost in meditation day and night,
 He alone in the world has profit gained. (4)

I try to chant Your praises but fail,
 That You are limitless, beyond value the best one can hail.
 It is only when You the Bestower of peace is gracious,
 One finds oneself in the virtuous Lord ingrained. (5)

The world is engrossed in attachment,
 The unenlightened, self-possessed lives in dark firmament.
 He wastes his life in worldly pursuits,
 Devoid of Name his life is pained. (6)

If He is gracious one comes across the True Guru,
 The dirt of ego is washed by the *Shabad* True.
 The mind is cleansed and enlightened with the jewel of divine wisdom,
 And the darkness of ignorance is contained. (7)

Innumerable are Your names, no one may Your value assess,
 The Lord Himself does the Name in the heart coalesce.
 Who can evaluate You, my Lord?
 You are ever in poise sustained. (8)

The Name is beyond value, unknowable and without limit,
 No one has ever been able to its measure gambit.
 Himself He has Himself weighed and measured,
 The Guru's *Shabad* helps it ascertained. (9)

The devotees serve and offer prayer,
 You take kindly and make them sit near.
 You are Purveyor of peace to all the living beings,
 By great good fortune Your Name is claimed. (10)

He who practises austerity, purity, discipline and truth,
 Lauding the Lord his mind is impeccable forsooth.
 He attains nectar out of filth,
 If by my Lord God is so ordained. (11)

He whom He inspires, comes to him the realisation,
 His mind is enlightened with laudation.
 Ego and possessiveness are shed,
 Spontaneously is thereby the truth obtained. (12)

Without good fortune one wanders a lot,
 Is born and dies, his rotation ceases not.
 Engrossed in vice, he garners vice,
 Peace and poise are never gained. (13)

There are some who adopt many a garb,
 Without the *Shabad* their ego they can't abort.
 He who dies while living, he attains liberation,
 And in the True Name he is retained. (14)

Ignorance and desire destroy this body true,
 His is assuaged who is devoted to the *Shabad* of the Guru.
 The body and mind are serene, wrath controlled,
 The ego, curbed and tamed. (15)

The true Lord is truly glorified,
 Blessed by the Guru a few have this realised.
 Nanak has only one supplication to make,
 Let him be in the Divine Reality contained. (16) 9.23

Maru III

In Your grace let the devotees congregate,
 The devotees laud the Lord ever as on Him they concentrate.
 They are saved under His protection,
 The Creator Himself brings about their union. (1)

The devotees cherish the Holy Word,
 In their heart comes to dwell the peace You accord.
 Their body and mind devoted to the True,
 They are in true meditation. (2)

The body in ego burns true.
 If He is gracious one propitiates the Accomplished Guru.
 The *Shabad* rids of ignorance in the mind.
 The True Guru grants felicitation. (3)

The purblind egoist dwells in dark dungeon.
 Ever in crisis, he is condemned to transmigration.
 His snare of Yama is never snapped.
 In the end he suffers much affliction. (4)

The *Shabad* rids of transmigration,
 The Word True inspires meditation.
 The Guru's Word kills ego,
 It is shed when the mind is in divine concentration. (5)

The humanity suffers transmigration,
 Without the Guru there is no salvation.

With the divine spark in the heart one is in peace ever,
The light in the light finds absorption. (6)

The five evils contemplate evil.
All this is the doing of Maya, the devil.
Should one serve the True Guru, one is liberated.
The five agents are in subjugation. (7)

Without the Guru, it is blind passion,
One drowns again and again in rotation.
Propitiating the True Guru, truth is inculcated,
The True Name becomes the heart's fascination. (8)

Holy is His Portal, Holy is His Court,
Those in love with *Shabad* its holiness they sport.
They laud their Holy Lord in a holy tune,
And find holy consummation. (9)

There are some who in their own self find the divine abode,
In a state of poise, the Guru's *Shabad* they hold.
They suffer no weal or woe,
Spontaneously in serenity and poise they find absorption. (10)

The evil dwell in duality,
They knock about for attachment thirsty.
They suffer ever in unholy company,
Sufferings from their suffering find multiplication. (11)

There is no holy congregation devoid of the True Guru,
Without the *Shabad* no one may cross the ocean through.
He who lauds the Lord day and night in peace,
His light in the Divine light finds absorption. (12)

The body is a tree in which roosts a bird,
Which pecks *Amrit* and cooing *Shabad* is heard.

It flies not; neither comes nor goes,
Remains settled in its occupation. (13)

Those who cleanse the body contemplating,
With the Word Holy succeed in addiction of attachment eliminating.
The Bestower of peace takes kindly to them,
And Himself brings about their union. (14)

He is ever close; don't you think He is far,
With the dint of the Holy Word find Him a part.
The lotus blooms with a beam of enlightenment,
And one finds the Divine manifestation. (15)

P-1069

The Creator Himself is the embodiment of truth,
None other but Himself he kills and revives forsooth.
With the Name Nanak came to be exalted,
And by shedding ego attained quiet glorification. (16) 2.24

Maru Sohile (Sixteen-stanzaed hymns) IV

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

The Lord True Himself does reform,
For anyone else the devotee has no charm.
The devotee has the True lodged in his heart,
And in truth he gets absorbed. (1)

Everyone has the True lodged in the heart,
Blessed by the Guru one gains poise as reward.
Uttering the Name of the Guru is eternally peaceful,
One finds feet of the Lord as one's resort. (2)

The True Guru is enlightenment, also embodiment of reverence.

I serve the True Guru, none else.
I have gained the jewel of Name from the True Guru.
The True Guru's service is dear to my heart. (3)

Other than the True Guru, someone else who propitiate,
They are born and die, in illusion are lost the unfortunate.

Says Nanak, they are redeemed
The Guru's shelter who have sought. (4)

The devotion of the Guru-guided is ever true,
He begs for the Name unlimited from the True Guru.

Lord! Do be gracious and kind,
Give him the shelter in your resort. (5)

The True Guru obtained the essence of *Amrit*,
Which at the Tenth Door* became manifest,
Where the unstruck melody struck,
And the devotee is in perfect accord. (6)

He who has inscribed the True Portal in his lot,
His day and night in uttering the Name is past.
Without the True Guru he thinks of none else,
In the Guru's feet his mind is absorbed. (7)

He whom He pleases, Himself He grants,
The devotee receives the Name he wants.
In His grace He bestows Name,
Says Nanak, one gets in the Name lost. (8)

As the jewel of Name in the mind becomes manifest,
Spontaneously does one the gift of Name get.

* seat of super-consciousness

This virtue is obtained from the True Guru,
I am sacrifice a hundred times unto my True Lord. (9)

As the Sun appears the darkness of night disappears,
Ignorance dissolves with the Guru's jewel enlightenment without peer.
The True Guru is a precious jewel of enlightenment,
The fortunate have it as a peaceful accord. (10)

The devotee imbued with Name is reputed,
In the four *yugas* his sanctity is saluted.
Those dyed in Name are peaceful,
With the Name in the Lord they are absorbed. (11)

The devotee who realises Name,
Awake and asleep he is self-same.
The devotee remains in the trance of Name,
Says Nanak, in the ecstasy of Name lost. (12)

The devotees have on their tongue the Word Holy,
Guided by the Guru, they discourse on the Divine Entity. P-1070
Reciting the Name, they are ever in bloom,
And at the Guru's feet they are ever cast. (13)

I am stupid, ignorant, without enlightenment,
From the True Guru has my mind received nourishment.
Pray, do be gracious, my Lord,
Let the Guru's service be in my lot. (14)

He who has known the True Guru, realises also the Lord,
Prevails all over the Peace-Bestowing Bard.
Delving deep in the self, attains the supreme status,
And the Guru's service takes to heart. (15)

He who has been allotted glory at the Time Primal,
He has the True Guru lodged in his heart's portal.

The life-force Himself comes to bless him,
Says Nanak, he is in His arms clasped. (16) 1

Maru IV

The Lord is Inaccessible, Unknowable, Eternal ever,
The denizen of hearts prevails here and there.
Other than Him there is no bestower,
Fellow travellers, serve only the Lord. (1)

He whom the Saviour protects,
None dare destroy him *and detest*.
Fellow travellers, serve Him,
The sacred scriptures are whose award. (2)

Where it appears it is a vicinity,
There in His grandeur prevails the Deity.
The dry He turns green,
My Lord is such a wizard. (3)

He who knows the woes of my heart,
I am sacrifice unto that Lord.
Man, pray to Him
Who is the bestower of felicities to all. (4)

He who cares not what others feel,
It's no use making him an appeal.
My self, get not into a wrangle with the thoughtless,
You should meditate on the liberating Word. (5)

Don't you worry, of worries the Creator takes care,
For the creatures on land and in water he bears.
My Preceptor bestows boons without notice,
He fosters the worm in stone, which is unheard. (6)

Don't you repose faith in your friend, progeny or brother,
 Nor on any prosperous trader.
 Other than the Name of the Lord there is no friend,
 Meditate on Him who is said the earth to gird. (7)

Ever meditate on the Name of the One*, the forests whose garland make,
 Of all your dreams and desires Who does care take.
 To enable you to pass the night of life in peace,
 Says Nanak, contemplate, the killer of love for the world. (8)

He finds peace who meditates on the Lord,
 Spontaneously does the Lord come to lodge in his heart.
 He who seeks His shelter is exalted,
 You may enquire of *Puranas* and *Vedas*. (9)

He whom He inspires, he comes to serve the Peer,
 With the dint of the Holy Word flee illusions and fear.
 He remains unattached even while living in a family,
 The way lotus in the water remains undisturbed. (10)

No devotion is possible with ego in mind,
 They come and have to go they find.
 The austerity and service is perfect,
 Which is acceptable to the Lord. (11)

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Master! With virtues of Your *Shabad* I narrate?
 You are seized of every one's fate.
 I beg of a boon from You, my Creator,
 Day and night in the Name may I be absorbed. (12)

Some are proud of their elocution,
 Others of their official status and financial position.
 My prop is the Lord and none else,

* The Lord

Pray, protect me Lord!
I am Your humble ward. (13)

It pleases You to bestow honour on the humble,
The rest came, go and tumble.
He whom You support,
Priority over others You accord. (14)

They who on the Name ever meditate,
Blessed by the Guru occupy supreme state.
They who serve, remain peaceful,
Without service it is all regrets hard. (15)

Master of the universe! All over You pervade,
He on whom Your hand You place, he comes to meditate.
Coming to the Lord's shelter one realises Lord,
Nanak, the humble, is slave of the slaves of Lord. (16) 2

Maru Sohile V

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

He who with His ingenuity the universe created,
And the sky with His command related;
Who created fire and confined it into fuel,
Brother! He would take your care. (1)

He who provides for every creature,
Himself He is the accomplished doer.
In an instant He makes and unmakes,
He would provide you His shelter. (2)

He who nourishes you in the mother's womb ever,
Every instant, every morsel, He takes your care,

Ever and ever you meditate on the Divine Beloved,
Whose glory is spread all over. (3)

The kings and royalty in a moment He turns into worms of the earth,
The Provider of the poor, the have-nots, he offers the chief's berth.
Killer of ego, anchor of the common,
To evaluate Him no one dare. (4)

He is respected, he is wealthy,
In whose heart comes to dwell the Deity-
He who has created the universe,
Mother, father, progeny and brother. (5)

Those who come seeking the Preceptor's shelter are free from fear,
In the company of the holy across the ocean they steer.
They meditate on the Creator in thought and word,
Never do they any chastisement fear. (6)

When the treasure of virtue comes to lodge in the mind and heart,
The cycle of birth and death one fears not.
Rid of afflictions, peace comes to reign,
One is satiated, beyond any care. (7)

My friend is my Master,
The Omniscient, Who prevails every quarter.
Contemplating the Supreme Preceptor,
Anxieties and calculations no more dare. (8)

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The Lord's Name equals the might of a million arms,
The Lord's laudation of their part does form.
In His grace, He bestows the sword of enlightenment,
Which the agents of evil attack and scare. (9)

Ever do you repeat the Lord's Name,
Thereby you'll conquer *your mind* and contain it in its own frame.

You will no longer suffer eighty four lakh incarnations,
And chant virtues of the Guru with great fanfare. (10)

Of the continents and cosmos He is the Saviour,
Supreme, unfathomable, Inaccessible and a Wonder.
He whom He shows His grace,
He takes to His prayer. (11)

Shattering my bonds the Lord purchased me as I was sold,
And made me a slave of His household.
There is the divine music of unstruck melody all around,
Engaged in holy tasks under His care. (12)

As I came to realise the Lord,
My consciousness of ego came to be resolved.
I came to be owned by the Lord,
And known in the world with reputation rare. (13)

I now hail my God,
I am sacrifice unto my Lord.
Other than Him I see none,
He alone is the Master of the universe here. (14)

I have realised the Lord True,
Blessed by the Guru I have come to imbue.
Meditating on Him I survive,
And Name of the Sole Supreme in my mind I rear. (15)

Of the devotees He is the cherishing Lord,
He fosters all, my Master God!
Meditating on Him, desires are fulfilled,
Of Nanak, the humble, he has taken care. (16) 1

Maru Sohile V

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

Infatuated with him is she,
Deeply involved, enjoying enchanting pleas.
Their *karmas* have brought them together,
They indulge in carnal pleasures. (1)

What he does, she must concur,
He keeps her in good humour.
They are together day and night,
There is nothing that she desires. (2)

What she asks, he tries his best,
And brings to her whatever she requests.
But one thing remains beyond his reach,
For which she verily aspires. (3)

She begs with her folded hands—
Pray! Stay at home, don't you go to other lands,
Do something that can be transacted from here,
That quenches my thirst and satiates my hunger. (4)

They do all the good deeds and ceremonials prescribed,
But without devotion they find not a sesame of bliss applied.
With His grace when they find the holy company,
Both he and she, says Nanak, are exhilarated to gain what they desire. (5)

The wife is simple but the husband has wit,
Of the five elements, it is an outfit.
That for which one is born,
Is obtained with the Lord Sire. (6)

P-1073

Says she— I must live with you,
 My comfort-loving, cherished beau.
 Without you, the life has no meaning,
 Pray, promise, you will not leave me ever. (7)

Says he— I live, under the discipline of the Esteem,
 He is the Great Master, Fearless and Supreme.
 I will live with you as long as He permits,
 When called, I must leave and retire. (8)

What he tells her is the truth;
 But she accepts it not, immature and uncouth.
 She asks for his company again and again;
 He laughs it away ever. (9)

Then he is summoned;
 He neither asks her nor takes her into confidence;
 He just leaves her widowed.
 Observes Nanak, it was a sort of satire. (10)

My coveting mind, listen to me, if you might,
 Serve the True Guru day and night.
 Without the True Guru, the godless are undone,
 Around their neck they have noose of fire. (11)

The egoist comes, the egoist goes,
 The egoist is buffeted ever in throes.
 He has to undergo every hell,
 The Guru-conscious is involved in no such mire. (12)

He is Guru-conscious who is endeared by the Lord,
 Who is protected by His favour, no one can do him harm.
 The blessed one remains ever in bliss,
 He who is endowed with the robe of honour. (13)

I am sacrifice unto the Great Guru,
 Who gives shelter and keeps His promise true.
 I have found my Lord, Bestower of joy,
 There is no more parting ever. (14)

He is the Mine of Virtue, one cannot measure.
 He dwells in every heart, everywhere.
 Says Nanak, the humble, I have come to the protection of the Pain-Reliever,
 I am the dust of the feet of such a Sire. (15) 1.2

Maru Sohile V

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

My Lord is a libertine, ever indulging,
 Pervasive in every heart, everyone judging.
 He is the True King of kings,
 There is none other. (1)

Happy-go-lucky, limitless and compassionate,
 Illuminating all corners as He is manifest.
 He adopts various forms and enjoys,
 Himself He does Himself adore. (2)

His creation Himself He plans,
 Himself its reality He scans.
 He plays His games day and night,
 Hearing which gives joy galore. (3)

True is His throne and true His royalty,
 True is His treasure and true its sovereignty.
 Himself He has instituted truth everywhere,
 Truth is His primary core. (4)

True is His justice and holy His spot,
 Holy is His abode that is ever sought.
 True is His creation and holy His Word,
 True is the joy for the devotee's anchor. (5)

He is the lone Sovereign established,
 Under His ordinance, tasks are accomplished.
 He is primed of what is inside and out,
 And it pleases Him ever more. (6)

He is the great libertine and philanderer,
 He is also a recluse and anchorite wanderer.
 All sorts of peace and poise is obtaining with Him.
Amrit does from His eyes pour. (7)

His boons only He can bestow,
 He is kind, everyone awaits His tow.
 There is no end to His endless stores,
 Everyone is satisfied and asks for no more. (8)

The *siddhas*, ascetics and renunciates seek the True,
 Also celibates, the righteous, and peace who pursue.
 He is the only Bestower, all others are seekers,
 He does grant boons to the world at His door. (9)

The devotees meditate on Him in loving devotion,
 In an instant He does and undoes His creation.
 Of great weight, illimitable Master,
 In obedience to You, the devotees scare. (10)

He alone realises, whom He grants His sight,
 With the Word Holy, he is ever in delight.
 He is clever, cute and capable,
 Who enjoys His pleasure. (11)

He in whose heart He lodges, is beyond any concern,
 He in whose heart He lodges is truly destined to govern.
 He in whose heart He lodges fears none,
 What can anyone do to such a peer? (12)

My thirst is quenched at ease is my heart,
 The Guru Accomplished has tied the untied knot.
 I have gained consciousness of the *Shabad*,
 And quaffed *Amrit* to my heart's content here. (13)

He does not die, lives for ever and ever,
 Becomes immortal, wears the eternal cover.
 He comes not nor he goes,
 The Guru has the illusions scare. (14)

What the Guru Accomplished utters is perfect,
 For the accomplished the Lord is manifest.
 The colour in which he is dyed gets faster everyday,
 Neither it fades nor it disappears ever. (15)

It is twelve carat gold,
 That it is pure the tester has told.
 It doesn't have to be put in fire again,
 Having been tested, it is added to the treasure. (16)

Lord! Your Ambrosial Name I imbue,
 Nanak, the humble, is ever sacrifice unto You.
 He has gained supreme peace in the company of the holy,
 His glimpse and his mind is in utmost pleasure. (17) 1.3

Maru V Sohile

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

The Guru is the Saviour, Guru is the Master Divine,
 The Guru is Compassionate, ever forgiving and kind.
 The Guru is embodiment of *Shastras*, *Smritis* and six holy acts,
 The Guru is the sacred spot. (1)

Meditating on the Guru of sins one is Free,
 Meditating on the Guru Yama's minions flee.
 Meditating on the Guru the mind is cleansed,
 The Guru unites the ego-knot. (2)

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The Guru's devotee is not for hell consigned,
 The Guru's devotee to Divine meditation is confined.
 The Guru's devotee cultivates the holy company,
 The boon of life is verily from the Guru got. (3)

Listening to the Lord's laudation at the Guru's site,
 Meeting the Guru the Lord's praises to recite.
 The True Guru frees from suffering and sin,
 And at the Portal Divine would exalt. (4)

The Guru made the Inaccessible and Unknowable manifest,
 The misled was shown the right path as by the True Guru blessed.
 The Guru-devoted faces no impediments in meditation,
 Perfect enlightenment is the Guru's reward. (5)

The Guru revealed the Lord everywhere,
 That in land and water pervades the Master.
 The high and low have become alike,
 And the true enlightenment is the reward. (6)

Meeting the Guru thirst does quench,
 Meeting the Guru stares not the Wench.*
 The Guru Accomplished bestows truth and contentment,
 And the *Amrit* of Name to drink as a repast. (7)

* Maya

The Holy Word of the Guru prevails,
 Some listen while others relate.
 Those who recite are liberated,
 And arrive at the immutable *ghat*.* (8)

The True Guru's greatness to True Guru is known,
 What He does the pleasure is His own.
 The godmen seek the dust of His devotees feet,
 Nanak, the humble, is sacrifice unto them a lot. (9) 1.4

Maru Sohile V

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

The Preceptor is Primal, Immaculate and Without Form,
 He is pervasive in all and yet He remains apart.
 Caste, category and nomenclature He has none,
 With His Command He brings about creation. (1)

Eighty four lakh species He has created,
 Above them all are the human beings rated.
 He who slips from this seat,
 He suffers the pangs of transmigration. (2)

What has been created about it we don't complain,
 Guided by the Guru, the Name should we attain.
 He whom He misleads, is misled,
 He is enlightened whom He does enlighten. (3)

It is a township of weal and woe,
 They are saved who for His shelter go.
 They are above the Three Qualities,
 And under the Guru's guidance attain exaltation. (4)

* Landing spot

One does many a ritual deed,
 They become fetters of one's feet.
 The seed sown out of season sprouts not,
 Of the capital and profit it's total ruination. (5)

In Kaliyuga the supreme is laudation,
 Guided by the Guru, one should take to devotion. P-1076
 He is saved himself and saves his entire tribe,
 And at the Divine Portal is accorded exaltation. (6)

Planets, nether region, continents and the people all,
 Are prone to death as ordained by the Lord.
 Immortal is the Eternal Lord,
 And he who takes to His devotion. (7)

Preceptor's devotee is in the image of Preceptor,
 Difference of human figure is no significant factor.
 The way a wave of water arising in varied ways,
 In water again finds immersion. (8)

A seeker seeks donation at His threshold,
 If the Preceptor so pleases He may behold.
 Pray, grant me a glimpse to gladden my heart,
 In laudation the mind is led to meditation. (9)

My beauteous Master cannot be charmed,
 What He does His devotees are warned.
 What they wish is duly done for them,
 At His Portal no one may stop their admission. (10)

Man, wherever an impediment you find,
 You should remember the Lord Kind.
 Where progeny, spouse, friends can't help,
 The Lord Himself offers protection. (11)

He is Inaccessible, Unknowable, the Master Supreme,
 How meet Him? He is beyond any need.
 He whose bonds He snaps and puts on the right path,
 He finds a seat in the holy congregation. (12)

He who abides by His Command is the true devotee,
 Weal and woe who treats alike as His decree.
 Shedding ego he realises the Lord,
 Guided by the Guru poise becomes his passion. (13)

The Lord's devotees are in peace ever,
 Childlike in nature reclusive from attachment sever.
 Playing many an innocent game,
 Like a father fondles the child in affection. (14)

Inaccessible, Unknowable, Beyond estimation,
 One meets Him when He brings about the union.
 Guided by the Guru He reveals Himself to the one
 Who from the Above has it in his fate written. (15)

You are the Creator, the mighty Catalyst,
 Having created the humanity on the earth You settled it.
 Nanak, the humble, has come to Your Portal,
 Pray, save him from humiliation. (16) 1.5

Maru Sohile V

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

Whatever is visible is His reflection,
 It is His Word that we listen.
 There is no other being around,
 It is all His supposition. (1)

He takes care of His creation,
 What He contemplates it does happen.
 Himself He has crafted the outfit,
 For every heart He has compassion. (2)

He has created some as esteemed courtiers,
 Some as recluses and yet some others as householders.
 Some are hungry while the other well-fed and satiated,
 All of them have His protection. (3)

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He is true, Embodiment of Truth,
 Completely involved with His devotees forsooth.
 Himself He is hidden, Himself manifest,
 Himself devoted to His own protection. (4)

He is Eternal, He is here and He will be there,
 High, inaccessible, limitless and utterly rare.
 He fills the empty and the full he empties,
 Such are the marvels of the Master of Creation. (5)

With my tongue my True King I laud,
 With my eyes I behold the inaccessible, unknowable Lord.
 Hearing His Word my body and mind are in bloom,
 My Master is the purveyor of salvation. (6)

He creates and watches His creation,
 All His creation is engaged in His meditation.
 He knows best His own creation,
 In His grace whom He bestows liberation. (7)

In the holy company one sits by the side of the Lord,
 It is bliss, joy and divine play of many a sort.
 Lauding in unstruck melodies,
 Nanak, the humble, takes to meditation. (8)

Birth and death are Your pastime play,
 You marvel at this game night and day.
 The Creator! You created,
 And then Yourself cherish the creation. (9)

I listen people You hail, and live thereby,
 I am sacrifice unto You, my Deity!
 With folded hands I meditate on You day and night,
 My Master with Your wondrous divination. (10)

Other than You, whom should I adore?
 On You alone I meditate in my heart's core.
 Abiding by Your command the devotees are in bliss,
 This is their precious possession. (11)

The Guru's sermon and I meditate,
 The Guru's sermon and with Name I am satiate.
 With the Guru's sermon all my bonds are snapped.
 And shed are my illusions. (12)

Where He keeps me it is a seat of bliss,
 What occurs spontaneously is a gift of His.
 The malice mellowed, there is no foe,
 Everyone appears alike in vision. (13)

Fears quelled, darkness dispelled,
 Manifest is the Master unequalled.
 Shedding ego I come to His shelter.
 He to Whom I belong has caused the submission. (14)

Come is someone of great good fortune,
 Day and night who makes me with the Master commune.
 In His company everyone is liberated,
 For the entire family He provides salvation. (15)

This concession I obtain from the Master Divine,
 With folded hands day and night His Name I chime.
 I utter Name, get absorbed spontaneously,
 Says Nanak, Name is an instrument for meditation. (16) 1.6

Maru V

O Yogi! Don't be misled by appearance,
 It is all false love, it is an illusion.
 No one lives in the world for ever,
 He who is Eternal, He alone is the Lord. (1)

Come to the protection of the Endowed Guru,
 Give up attachments, and anxieties, and doubts too.
 Contemplate on the Name, that is the only remedy,
 Laud the True Name in your heart. (2)

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The Name for which many a god yearns,
 One for Whom all the godmen churn,
 Helper of the helpless and Reliever of the sufferings of the humble,
 He is imbibed only through the grace of God. (3)

There is no other shelter,
 Waste is wandering in the three spheres.
 The True Guru is a bank with the treasure of Name,
 The jewel of Name can be had alone from the Lord. (4)

The dust of His feet cleanses;
 Even the celestial beings cannot fancy it.
 He is transparent, truthful, the Supreme Lord;
 Propitiating Him can one swim across the ocean aloft. (5)

Man, if you are looking for Parijat,*
 Remember that Kamdhenu** adorns His Courtyard.

* wish-fulfilling mythical tree ** wish-fulfilling mythical cow

You have to be content, patient and serve the Endowed Guru,
And take the exercise of contemplation, an alchemy card. (6)

The source of five evils the Guru's Word destroys,
The fear of God purifies.
When the Great Guru favours with the touch of philosopher's stone,
He sees for himself the change caused. (7)

He cares not for Heaven, one or more,
The enlightened one cares not even for salvation, score.
The Holy Preceptor is imbibed through the True,
One is sacrifice unto a glimpse of such a God. (8)

No one knows how to serve the Guru,
Only the Guru knows the One beyond senses true.
One can serve if He allows,
The one who is destined for it at all. (9)

Even the Vedas know not greatness of the Guru here,
They describe what they hear here and there.
The Lord God is beyond reach, it is the True Guru,
Contemplation on Whom calms the heart. (10)

He whose tidings are life-giving,
If He dwells in the heart, one is ever willing.
If the Guru-conscious contemplates on Him,
He is glorified and does not have to go as Yama's ward. (11)

I seek protection of the Holy,
Dedicating my life to the Deity.
I know not how to serve,
Be merciful to the worm, Dear Lord! (12)

Pray, take the meritless in Your company,
Be kind and let Your service be my destiny.

Waving the fan, grinding grain,
And washing Your feet, I find peace and accord. (13)

Several doors I have knocked,
Your favour alone I've asked.
Pray, grant me the company of godmen,
And bless me with Thy Name as reward. (14)

The Master took kindly,
I had a glimpse of the Endowed Deity.
Nanak, the slave of slaves, gained peace,
And Eternal Joy from his Lord. (15) 2.7

Maru V

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

The earth and sky contemplate the Guru,
Also the Sun and Moon contemplate the Mine of Virtue.
Air, water and fire contemplate,
Contemplates the entire creation. (1)

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Contemplate planets, continents and rest of the crew,
The nether regions contemplate the Lord True.
The sources of creation and speech contemplate,
Contemplate the devotees in meditation. (2)

Brahma, Vishnu and Shiva contemplate,
The thirty three crore gods prostrate.
*Yakshas** and giants contemplate,
And countless others engaged in laudation. (3)

* class of gods

Animals, birds and all other creatures contemplate,
 Forest and mountains which like naked ascetics meditate.
 Creepers, branches and twigs contemplate,
 The Lord is pervasive in all his creation. (4)

Tangible, intangible and all the living contemplate,
Siddhas, ascetics and also those who the Lord's sermon dictate.
 The visible and invisible everyone contemplates my Preceptor,
 Who is Master of the Divine mansion. (5)

Contemplate men and women of all ages,
 Of all races, castes, sub-castes and stages.
 The gifted contemplate along those who are shrewed and clever,
 Day and night they are engaged in contemplation. (6)

He is contemplated by hours, minutes and seconds,
 At birth and death, and sacred occasions as ceremonials recommend.
 All lucky omens and happy conjunctions indicated by *Shastras* He is
 contemplated,
 Yet not for an instant is gained His realisation. (7)

He is the mighty Master,
 Of all hearts the Knower.
 He whom He motivates for devotion in His grace,
 He is blessed with the boon of meditation. (8)

He in whose heart the Lord is enshrined,
 Fortunate, he applies to devotion his mind.
 He sees the Lord prevail all over,
 No more wailing in transmigration. (9)

He in whose heart the Guru's Word is inscribed,
 With suffering, pain and doubt he is no more tried.
 He lives in peace, poise, bliss and ecstasy of Name,
 Engaging unstruck melody and equable tune of absorption. (10)

He is truly wealthy who meditates on the Preceptor,
 He is truly respected who with the holy gets together.
 He who has the Lord lodged in his heart,
 He is greatly fortunate, remaining no more in oblivion. (11)

The Master pervades over land and water,
 He alone and none other.
 With the collyrium of enlightenment the Guru has dispelled doubt,
 Other than the One I see none. (12)

His *Darbar* is loftier than the loftiest,
 It can't be described, has no end nor any limit.
 Deep, profound, fathomless is the Master,
 Beyond reach is His dimension. (13)

Of all this, He is the Creator,
 Other than Him, there is no other.
 He was there at the Primal Time, in the middle and would be there in the end,
 All this expanse is His extension. (14)

The agents of Yama come not near him,
 In the company of the holy who chants hymn,
 All his objectives are fulfilled,
 With his ears who hears the Lord's laudation. (15)

He belongs to all, everything to Him is bound,
 The True Master, He is deep and profound.
 Says Nanak, he is noble
 Who attracts my Master's attention. (16) 1.8

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Maru V

Lord Accomplished, Bestower of peace!
 I long to contemplate, do be gracious please.

The Lord is munificent, the creatures are beggars,
I beg to be blessed with meditation. (1)

I ask for the dust of the feet of the holy and attain supreme state,
And thereby ill of many a life mitigate.
Malignant maladies are cured with the Lord's medicine,
I seek to dye myself in the immaculate dye of divination. (2)

With my ears I should listen the sacred laudation of the Lord,
And with faith divine shed the vicious lust from my heart.
Bow again and again and fall at the feet of Your slaves,
And should not be shy of showing gratification. (3)

Lord! My tongue should Your laudation chant,
And thereby efface my misdeeds and cant.
Meditating on You should revive my life,
And free myself from the five evils' molestation. (4)

Contemplating the Lotus Feet embark the boat,
In the company of the holy cross the moat.
Worship and supplicate the all-pervasive Master,
And no more get into transmigration. (5)

Lord! Pray, make me slave of Your slaves,
You who are compassion-incarnate and treasure of grace.
Ever helpful and friendly, accomplished Master,
There is no undoing of Your union. (6)

My body and mind to the Guru I dedicate,
Asleep for ages, I suddenly awake.
He to Whom I belong takes to my protection,
The killer ego I come to shun. (7)

The Omniscent pervades land and water,
In every heart lodges my impeccable Master.

He is manifest all over,
The Guru Accomplished has dismantled my wall of illusion. (8)

Wherever I see, I behold my Lord, the ocean of bliss,
There is no dearth of jewels in the treasure of His.
He is unfathomable and limitless, no one has computed,
He who He takes kindly gains realisation. (9)

With heart serene, mind and body at peace,
Free from the fear of birth and death, at ease,
He extended his hand and pulled me out,
From His sight flows the *Amrit* of compassion. (10)

He alone prevails all over,
Besides Him, there is no other.
At the Primal Time, in the middle and at the end, He is pervasive,
Quenching every thirst and demolishing illusions. (11)

The Guru is Preceptor, the Guru is God,
The Guru is the Creator and Compassionate Lord.
Meditating on the Guru is ever rewarding,
The company of holy bestows illumination. (12)

What I behold, it is my Master,
What I hear, it is the divine *Shastra*.
What I do is motivated by You,
In the company of the holy men. (13)

The seeker seeks Your devotion.
Divinity-incarnate, Accomplished, Redeemer of the fallen,
I ask for one favour from the Treasure of Virtue and Bestower of perennial peace.
It is meditation and besides it none. (14)

Body is vat and the Lord its creator,
The company of the holy is the dyeing factor.

As one is dyed in the madder of Name,
The Word Divine grants it noble reputation. (15)

With all the sixteen faculties my mind is in bloom,
The Lord of endless merit is at home.
Nanak by the Name Divine is in bliss and joy,
The *Amrit*-elixir has he got for consumption. (16) 2.9

Maru Sohile V

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

You are the Master we are Your servers,
This body and self are your favours.
You alone do and make us do,
On our own we have no part to play. (1)

As You ordained, we came,
The way You wished we played the game.
Nothing happens outside You,
Why should we have an anxious day? (2)

It's Your writ that runs there,
It's Your laudation that's chanted here.
You Yourself attend to the reckoning,
There is no contention in the way. (3)

You are the father, we are Your children all,
The way You make us play, we play the ball.
The wilderness of path is Your doing,
We take the path as You may. (4)

Some are settled at home,
Others from country to country roam.

One is made to eat grass,* the other is installed king,
Who was at fault, none can say? (5)

Who is destined for hell and who for heaven?
Who is a householder and who is going to take to meditation?
Who is sagacious? Who is shallow?
Who is conscious and clever and who is dead *clay*? (6)

Your ordinance and one goes to hell, Your ordinance and one goes to heaven,
Your ordinance and one is a householder, Your ordinance and one takes to
meditation.
Your ordinance and one is conscious and clever, Your ordinance and one is
shallow,
There is no other factor or way. (7)

It is a vast ocean You have created,
Some thoughtless egotists stand on its shore for netherworld slated.
Others You ferry across Yourself,
Whose ship is under Your sway. (8)

With Your ordinance You have created this game,
In which You have brought about creatures with Your Name.
You behold it in varied forms and feel pleased,
The world is a mere stage for Your play. (9)

You are the great Master, with great reputation,
You are greatly compassionate, with supreme station,
Inaccessible, Unknowable, Limitless, Immeasurable,
To weigh You there being no stay. (10)

None else knows Your value,
Immaculate, Yourself only know You true.

* humble

You are enlightened, You are a meditator,
Supremely righteous as we see. (11)

For many an age You were unmanifest,
For amy an age in the void *You had rest*.
For many an age You were in abysmal darkness,
Then Yourself You made us behold Thee. (12)

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Himself You are known as Almighty wielding power,
Himself, the hero who has established His empire.
Himself You bestow cool serenity,
And put every heart in a glee. (13)

He whom You favour is guided by the Guru, his Deity.
With Name lodged in heart, he enjoys the unstruck melody.
He is in peace, he is the master,
From Yama's fear entirely free. (14)

His value cannot be scripted and resolved,
Says Nanak, limitless is the Lord.
He was there in the beginning, in the middle and would there in the end.
He alone can solve this mystery. (15)

The like of him there is none,
None near Him can come.
Nanak's Lord is all in all,
His marvels Himself He does see. (16) 1.10

Maru V

Eternal Preceptor, Supreme Lord, Omniscient,
Madhusudan, * Damodar, ** Master Provident,
Controller of impulses, Bearer of mountains,
Player of enchanting flute in many a tune! (1)

* killer of Madhu; Krishna. ** who has a band around his stomach; Krishna.

Charming Madhav,⁺ Krishna, of Mura the slayer,
 Lord of the world, of the devils destroyer,
 Life-force of the universe, immortal Master,
 Lodged in every heart of the common plume. (2)

Lord, supporter of the earth, in the figure of lion, Supreme Master,
 Adopting a boar's tusk to protect the world from disaster.
 The Creator who assumed a pygmy's form,
 For the good of every home. (3)

You are the incarnation of Rama sans his features and form,
 Weaving garland of forests and holding a disc of incalculable harm.
 With a thousand eyes and a thousand features
 You are only Bestower, all others beg for boons. (4)

Friend of devotees, the helpless who guides,
 Master of the *gopis** with everyone abides.
 The Immaculate, enlightening every heart,
 Your virtues are beyond my power to resume. (5)

Bestower of liberation, charming Lord, Spouse of Lakshmi,
 Saviour of Draupadi from dishonour and ignominy,
 Consort of Maya, indulging in pleasure,
 Hedonist, yet attached to none. (6)

Inspirational glimpse, unincarnated, self-created,
 Immortal image, having never been abated,
 Eternal, Deathless, Unknowable,
 All these plaudits for you are opportune. (7)

Consorting with Lakshmi, abiding in heaven,
 Agreeing to fish and tortoise incarnation,

⁺ Lord of Maya.

* milkmaids fond of Krishna.

Of beautiful looks, indulging in wondrous marvels,
What You ordain is done. (8)

Abstinent, Rancourless, Pervasive charm,
In a playful mood adopting four arms.
Adopting beautiful darkish complexion.
Your flute and its enchanting tune! (9)

Who wears *banmala*,* with eyes like lotus mute,
Your bewitching curly locks, crest and flute,
Bearing conch, disc and mace,
Associate of the holy, Charioteer Supreme. (10)

Wearing saffron robes, supporter of the Three Worlds,
Lord of the universe, Provider who is called,
Wielder of the bow, Cherished Master,
Beyond count are whose virtues and esteem. (11)

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Immaculate, Immune from suffering,
Prosperity-incarnate, in land water pervading.
Close to the earth, nether region,
With His own immutable station and regime. (12)

Redeemer of the fallen, reliever of suffering and fear,
Killer of ego, of the world the Saviour,
Cherishing devotion, Compassionate to the needy,
Would no other virtue assume. (13)

Formless, Guileless, Unwavering,
Image of enlightenment, the world invigorating,
He is united whom He unites,
Himself no one can himself exhume.(14)

*garland going upto knees which Lord Krishna wore.

Himself he is *gopi*,* Himself Krishna,
 Himself in the jungle he grazes kine.
 Himself He creates, Himself destroys,
 Attracted not at all to any boon. (15)

With one tongue how could one ever laud the Lord?
 The *Sheshnag*** with its thousand hoods cannot applaud.
 The novice recites day and night,
 Not one virtue of Lord can he croon. (16)

I have sought shelter with the Father of the universe,
 Fearing the terrible Yama and Maya, perverse.
 Pray do be gracious and save me.
 In the company of the holy may I bloom. (17)

All that is visible has no reality,
 I ask in charity, dust of the feet of holy.
 Pasting one's forehead with it attains supreme status,
 He who is granted, he alone can assume. (18)

He on whom the Lord is kind,
 He has feet of the holy in his mind enshrined.
 He attains the entire treasure of Name,
 In his heart the unstruck melody is in tune. (19)

My tongue has remembered You with Your assumed Names,
 That You are Truth-Incarnate, this Name from the Primal Time came.
 Says Nanak, Your devotees seek Your audience,
 Grant them a glimpse, their hearts are in anxious zoom. (20)

Your ways only You know,
 You state and then Your light throw.

* the milkmaid associated with Krishna ** legendary serpent

Pray, let Nanak be slave of Your slaves,
In Your grace let me with Your slaves bloom. (21) 2.11

Maru V

Oh you! The follower of Allah, the Inaccessible Divine,
Forget *your* worldly design.
You should be the dust of the feet of the holy,
Only then you would be admitted at His door. (1)

Let truth be your *Namaz*¹ and faith be your *Mussala*,²
Kill *your* desires, that ought to be your *asa*.³
Your body should be the mosque and your mind *Maulana*,⁴
And your divine *Kalma*⁵ a living pure. (2)

Your *Shar'a*⁶ should be living the way of God,
And your *Tariqat*⁷ your quest of the Lord.
*Marfat*⁸ should discipline your mind
And association with the holy, your escape from death sore. (3)

Sayings of the *Qura'n* and scriptures should be lodged in your heart,
The ten mistresses of evil you discard.
And the five men with faith should be your associates.
Charity and contentment will make you acceptable at His door. (4)

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Let *Mehr*⁹ be your Mecca, humility your *Roza*¹⁰ of *Ramzan*,
And abiding by His Word, opportunity for heaven.
Let the *Houries* be enlightenment and musk the devotion to God,
And the exalted *Hujra*¹¹ your prayer. (5)

The *Qazi*¹² is he who practises truth.
The *Haji*¹³ is the one whose heart is disciplined forsooth.

1. Muslim prayer 2. prayer-mat 3. staff 4. priest 5. creed 6. code 7. pursuit of God 8. enlightenment
9. compassion 10. fasting 11. closet 12 judge 13. pilgrim

The *Mulla*¹⁴ is he who steers clear of evil deeds.
And *Darvesh* is the one, whose adoration of God is his core. (6)

All the time, all the hours,
The *Maula*¹⁵ must keep the Lord in his heart's bower.
Vanquishing the ten senses should be the *Tasbih*,¹⁶
Chaste and disciplined life his ritual *Sunnat*¹⁷ to adore. (7)

We must realise that everything is *Filhalah*,¹⁸
It is a snare, the family called *Khulkhana*.
That the rich and elite are mortal,
God is the only One who lives for ever. (8)

Adoration comes first, contentment next,
Humility is the third and charity fourth at best.
Fifth is the discipline of five senses,
These are your five sacred hours *of yore*. (9)

Respect for every living being should be your *Maudifa*,¹⁹
Refraining from evil deeds your *Kooja*.²⁰
Your *Baang*²¹ should be a call for the unity of God,
And your trumpet subservience to the Guru. (10)

The food that you eat should be *Hq-hallal*,²²
Your heart should be like a river in which you sink your offal.
He who venerates his Pir²³ goes to heaven,
*Azrail*²⁴ does not condemn him to hell any more. (11)

Your body should be good character and faith of a wife,
So that you enjoy a truthful life.
The *Hadis*²⁵ turning the impure into pure,
And complete faith in Him is *Dastar*²⁶ on your head you wear. (12)

14. priest 15. master 16. rosary 17. discipline as practised by the prophet 18. lasting for a short time (a passing phase) 19. prayer 20. prayer jug 21. call for prayer 22. honestly acquired 23. elder 24. an angel 25. tradition of Prophet Mohammad 26. turban

He is a Muslim who is tender-hearted and kind,
 He washes away impurities from his mind:
 He does not involve himself in affairs of the world,
 The way flower, silk and ghee²⁷ do ever.

He who is blessed by the Merciful,
 He is the man among men resourceful.
 He is *Sheikh*,²⁸ *Musaik*,²⁹ and *Haji*,³⁰
 He to whom He showers favour. (14)

Understanding the nature of the Creator and the kindly Doer,
 Adoring the Limitless, Benevolent Master,
 Accepting His command as truthful with faith,
 Nanak earned his liberation and swam across to the other shore. (15) 3.12

Maru V

The Supreme Lord is enshrined at the loftiest spot.
 He makes, unmakes and then does recast.
 Coming to the Preceptor's protection lends peace.
 Maya is no more a temptation. (1)

In the fire of the womb He who saved,
 As a worm in the blood had not us raved.
 Master of all souls,
 Nourished us with His meditation. (2)

I come seeking shelter of his Lotus Feet,
 In company of the holy his laudation I repeat.
 I am free from the affliction of transmigration,
 There is no fear of death in contemplation. (3)

27. clarified butter 28. hero 29 divine 30. pilgrim

He is accomplished, inexpressible, unknowable,
 All the creation is at His disposal.
 Those born out of egg, placenta, sweat and atmosphere,
 In various ways He gives sustenance. (4)

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They alone attain His treasure
 Who have tasted the Name elixir.
 He pulls them out from the abysmal well extending His arm.
 Rare are such guides for the destination. (5)

He prevails in the beginning, middle and end,
 What He ordains must itself for the purpose lend.
 One is free from fear and illusion in company of the holy.
 No more penury and molestation. (6)

Let us take to the Provider's sacred laudation,
 And seek dust of the feet of holy congregation.
 Effacing temptation, let us be temptation free,
 And have all the sins undone. (7)

The holy have a unique way,
 They live in the Preceptor's sway.
 They meditate on Him with every breath,
 Why be lethargic in His contemplation? (8)

Wherever I turn, I behold the Knower of heart,
 Not for a moment from Him I part.
 Your slaves meditate on You and find life,
 You pervade forest, land and ocean. (9)

Never do they come to harm,
 Day and night in the Name, who are absorbed.
 Contemplating the Lord they have bliss and joy,
 Maya, the evil, they shun. (10)

He is afflicted not from suffering and malady,
 Who lauds the Lord in the holy company.
 Pray bestow me with Your Name,
 Lord, do pay heed to my supplication. (11)

Your Name is a jewel, my Lord,
 Untold devotees in which are absorbed.
 Those dyed in Your dye are the like of You,
 It is rare that across them comes one. (12)

I seek the dust of their feet,
 Who forget You not for a heart beat.
 In their company one attains the Supreme status,
 And remains ever in devotion. (13)

He is a true friend and beloved,
 Who by getting the Name repeated, helps evil-thoughts shed.
 Also frees from lust, wrath and ego,
 And bestows the sacred sermon. (14)

Other than You I have none,
 The Guru led me to the feet of the Only One.
 I am sacrifice unto my True Guru.
 Who helped me shed the illusion. (15)

Let me not for a breath You forget,
 Day and night by You should I be blessed.
 Says Nanak, the devotees remain dyed in Your dye,
 Yours is the Supreme station. (16) 4.13

Maru V

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

With the Lotus Feet enshrined in my heart,
 Every breath to the Guru Accomplished may I give my regard.
 Dedicate my body and mind to Him,
 And thus gain glory in the world. (1)

Why must one forget the Master from the heart,
 Who has bestowed this adorable life as reward?
 The Creator nourishes every breath,
 What we sowed we have got. (2)

Besides Him there is none.
 Day and night one should remain in meditation. P-1086
 One should contemplate the Master Eternal in the holy company,
 To gain glory at the Portal of the Lord. (3)

The four boons, eighteen occult powers,
 Bounty of Name, joy of poise and peace of nine treasures,
 It is all delight if He is enshrined in the heart,
 And in the company of the holy the Lord one lauds. (4)

The *Shastras*, *Smritis* and *Vedas* maintain
 That one can the boon of life attain,
 If one shuns lust, wrath, calumny
 And with the tongue lauds the Lord. (5)

He has no form or features and caste or community.
 Day and night the Accomplished pervades everybody.
 He is greatly fortunate who meditates on Him,
 Transmigration he discards. (6)

He who forgets the Lord Creator,
 Day and night he suffers torture.
 The ungrateful finds shelter nowhere,
 In an abysmal hell is he cast. (7)

The life fame and treasure of body who created,
 And in the womb of the mother nourished,
 Ignoring His devotion you are attached to another,
 No one else is going to ferry you across. (8)

My Master, pray do be kind,
 You are lodged in everyone's heart and mind.
 There is nothing in our power,
 You have the realisation whom You grant. (9)

He who has it inscribed on his forehead from Above,
 Maya dare not catch him from the cuff.
 Nanak, the humble, ever remains at His feet,
 Considers none the like of his Lord. (10)

Weal and woe are as by Him ordained.
 Few are there who the Name Ambrosial have strained.
 His value cannot be assessed,
 In everyone is He absorbed. (11)

He is the true devotee, great bestower,
 Accomplished doer,
 Protector ever since the childhood.
 Whom you applaud. (12)

Death, weal and woe have already been recorded,
 These cannot be enhanced nor shortened.
 It happens what the Creator pleases,
 That one can interfere with it is deception and fraud. (13)

It is He who pulls out of the abysmal well,
 And sorts out those for ages gone pell-mell.
 In His grace keeps them under His protection,
 And in the holy company makes them laud the Lord. (14)

Your value is beyond assessment,
 Supreme in greatness and mere wonderment.
 Your devotee asks for devotion in charity,
 Nanak hails the great Bard. (15) 1.14 22.24.2.14.62

Maru Var III

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

Should we sell talent without proper customer,
 It is sold cheap.
 Were we to come across the one who appreciates talent,
 It may fetch a heap.
 Talent cultivates talent,
 And we merge in the True Guru deep.
 Such a talent is priceless, not available for sale,
 Says Nanak, this bargain is fair, no loss in its retail. (1)

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IV

Those devoid of Name are deluded,
 They come and go everyday.
 Some are bound tight, others have them loose,
 Yet others remain in the divine sway.
 Says Nanak, you devote yourself to the True,
 It leads to holy deeds and life the true way. (2)

Pauri

From my Guru, I gained enlightenment like sharp edge of a spike.
 It dismantled the citadel of duality, attachment, avarice and pride.
 The Lord's Name came to be lodged in my heart; from the *Shabad* derived.
 Truth, discipline and nobility of thought led to the love of Divine Guide.
 It is truth that prevails all over, truth is the Creator Knight. (1)

Sloka III

Kedara is welcome as musical measure, if it inculcates devotion for the Guru's
Word,

Cultivates company of the holy and fosters love of the Lord,
Helps shed foulness of the mind and one's entire community guards,
Garners the capital of virtues and misdeeds abhors.
Says Nanak, he alone should be considered united,
Who forsakes not his Guru,
And pays obeisance not to any other god. (1)

IV

Seeing the vast ocean I am afraid,
But with your fear in the heart I need not dread.
Contented with the Guru's *Shabad*,
Nanak to a state of bloom is led. (2)

I embark the boat in the arduous ocean.
The True boat comes not to grief,
Were the Guru in his grace to show compassion.
It ferries to the Portal where one finds the Guru in His glory.
Says Nanak, if He is kind one meets Him,
And on the Portal one is lionised by the Deity. (3)

Pauri

May you enjoy a trouble-free rule, living a truthful life guided by the Guru.
Occupying the true throne, may you do justice and cultivate the company true.
Meditating on the true sermon, may you the Lord imbue.
With Bestower of peace in the heart here, in the end He would be with you.
With the Guru to enlighten, devotion to the Lord you pursue. (2)

Sloka I

Strayed from truth, I knock about, no one shows me the true path.
 I go and ask the wise, who can free me from this sloth?
 There does the Beloved reside, should the True Guru be lodged in the heart.
 Says Nanak, the mind gets contented with laudation of the Lord God. (1)

III

Himself He is the doer, Himself He ordains,
 Himself He forgives, were He to deign.
 Says Nanak, meeting the Guru is enlightenment,
 One is free from suffering and the vicious chain. (2)

Pauri

The stupid, self-possessed, do not by Maya get misled.
 It accompanies not while departing, it is all false as it is said.
 The unenlightened understands not in ignorance with Yama's sword on his head.
 Blessed by the Guru, they are saved, with the ecstasy of Name who are fed.

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Himself he makes us do, Himself He does, by the Lord is everyone led. (3)

Sloka III

Those who have propitiated not the Guru,
 And have entertained not an iota of fear,
 They suffer severely in transmigration,
 Never do the anxieties they forbear.
 The way cloth is beaten and clock struck every moment.
 Says Nanak, without the Name True, they escape not chastisement. (1)

III

Friend, I have looked around the Three Worlds.
 Ego is malicious malady,
 Yet you need not be disheartened,
 Speak truth and keep its company.

Pauri

The devotees are pardoned and bestowed Name.
 They take to meditation with Name as their marked flame.
 They are ever in divine presence and a seat at the True Portal they claim.
 They are liberated here and hereafter, who imbibe the Name.
 Hailed are those who serve the Lord,
 I am sacrifice unto the same. (4)

Sloka I

She who is unaccomplished, self-possessed, black in looks and dark at heart.
 Should she be virtuous, she would meet the Spouse,
 Says Nanak, not the one with misdeeds on her part.

I

She who is truthful, suave and disciplined,
 She has a happy family life.
 Says Nanak, day and night she is in peace,
 As a beloved wife. (2)

Pauri

As I searched my identity, I realised the divine treasure.
 In His benign grace, the Word Holy I came to discover,

The nectar of Guru's Word, its essence devour.
 Those who taste the ecstasy of Name,
 For any other delicacy they don't care.
 Having sipped the essence of Name, they are ever content.
 The urge for thirst or hunger they don't share. (5)

Sloka III

She who has the Name enshrined in her heart,
 In His pleasure by her Spouse she is blessed.
 Says Nanak, she is above all and also known best.

I

Whether at her parents or in-laws,
 She belongs to her Spouse who is Unknowable and Without Limit.
 She is blessed and happily married, says Nanak,
 Who is cherished by the Spouse uncommitted. (2)

Pauri

Amongst the kings he alone occupies the throne who is qualified for the throne.
 Those who have realised righteousness, they are the true kings known.
 They need not be called sovereign kings, with the torture of duality who are torn.
 Why cherish the created one who takes not a moment to be worn?
 Immutable is the True One alone, the devotee who realises it is immutable sworn. (6)

Sloka III

He is the Spouse of all; without Spouse there is none unattached.
 Says Nanak, she has the conjugal bliss, who to the True Guru is latched. (1)

III

The mind is given to far too many impulses,
 How at the Master's Portal get it released?
 Those who are dyed in the dye of truth,
 Their hue is wondrous indeed.
 Says Nanak, one is liberated if blessed by the Guru,
 And if the mind has the Truth perceived. (2)

Pauri

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The Lord's Name is invaluable, how can one evaluate?
 Himself He creates the universe and Himself does felicitate.
 Guided by the Guru, laud the Lord and determine His true state.
 The lotus of heart blossoms with Guru's Word, with divine nectar your sate.
 You will be free from transmigration and in peace you rest and create. (7)

Sloka I

Neither dark, nor grey, nor ochre, nor light,
 Says Nanak, His hue is fast vermilion, who is in the truth's grip tight. (1)

III

The entire vegetation, including flowers and fruits, is anxiety free,
 In which the humming bee sans fear abides.
 Says Nanak, Himself He is the tree and also the humming bee. (2)

Pauri

He who wrestles with his mind, he is elect,
 He meets the Lord to Whom his self is manifest.
 The distinction of the enlightened is that they contemplate and vet,
 They gain admission into the Lord's Mansion as on truth they reflect.

Blessed by the Guru who conquer their heart, the world too is their subject. (8)

Sloka III

If I were a *yogi*, I would go about the world begging alms every day.
When it comes to reckoning at the Portal Divine, who and how many would I
repay?

Name is my alms, contentment my shelter with truth my company.
The dissemblers don't arrive at truth, they have Yama as their destiny.
Says Nanak, all else is false talk, one should meditate on the Divine Entity. (1)

III

The door where one has to account for, need not be supplicated.
Look for the True Guru, the like of whom there is no duplicated.
In His shelter one is liberated, no reckoning has to be calculated.
He inculcates truth, with truth in the heart, one gets to the truth related.
He who has truth in his heart, his body and mind get with truth amalgamated.
Says Nanak, should one carry out the true ordinance, truth gets felicitated.
He gets absorbed in truth who in His grace is congratulated. (2)

Pauri

They are no heroes who die in ego while bearing suffering.
The purblind realise not themselves; in duality remain buffeting.
They have to contend with wrath, ever they are worrying.
The Lord likes not pride, the *Vedas* keep telling.
Theose who die in ego, go waste.
They die to be born again and multiplying. (9)

Sloka III

The crane cannot be washed clean,
Nor a steel boat can ferry across.

He who has faith in devotion of God,
 He is blessed and obliged by the Lord.
 The one who abides by the holy ordinance,
 The iron on a boat of wood can be taken across.
 He who sheds longings and lives in fear,
 Says Nanak, what he does earns applause. (1)

III

Those who went into wilderness their mind to subdue,
 The simpletons failed this to do.
 Says Nanak, the mind can be subdued,
 Had they Word Holy pursued.
 The mind cannot be subdued,
 Everyone may like to do so.
 Says Nanak, it is the mind which subdues the mind,
 If one were the Lord God to imbue. (2)

Pauri

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He created both the types
 And contrasted them between Shiva and Shakti.
 The followers of Shakti never attained realisation;
 They suffered between birth and death without *mukti*.^{*}
 Serving the Guru is gaining peace,
 Meditating with every faculty.
 The study of the *Smritis* and *Shastras* reveals
 That noblest are the Lord's devotees.
 Says Nanak, devoid of Name nothing lasts.
 I am sacrifice unto Name of the Deity. (10)

* salvation

Sloka III

Had I been a learned astrologer who the four *Vedas* can recite,
 Venerated in the nine continents for my performance of ritual rites,
 I must not forget the truth that nothing pollutes the kitchen.
 Says Nanak, all kitchens are polluted
 Only the Lord is clean and solemn. (1)

III

Himself He creates and fosters,
 Himself He takes kindly.
 Himself He confers exaltation,
 Says Nanak, He is Himself the True identity. (2)

Pauri

Kaliyug is the most tortuous age, none other.
 It goes about in arrogance, chastising the sinner.
 With the Guru's Word we realise and imbibe the divine as His Name we utter.
 He is liberated in His shelter, his mind who can conquer.
 Contemplating in the mind and meditating on the Lord.
 At the Divine Portal He is a victor. (11)

Sloka I

Acceptance of the Lord's ordinance makes for His grace,
 And at the Divine Portal one's infusion.
 The Master must ask the reckoning,
 Don't you forget this in the worldly illusion.
 Guarding the heart and keeping it under discipline is being a *Darvesh*,*
 Of love and devotion the account is with the *Naresh*** (1)

* renunciate ** Creator-Lord.

I

He who withdraws himself like a humming bee,
 And in every one around beholds the Lord,
 The jewel of his mind is pierced by the jewel of Name,
 Says Nanak, he is clasped to the heart. (12)

Pauri

Attached with Maya the self-possessed asks for death.
 He who is stricken with duality,
 In an instant he is undone and reduced to earth.
 The opportunity doesn't repeat itself,
 Of Yama's baton he is worth.
 They are not subjected to Yama's baton,
 Who are attached to His girth.
 All are the Lord's creation who must redeem,
 Everyone seeks to get close to His berth. (12)

Sloka I

You should behold the Immutable in everyone, others it is affliction.
 Laden with saltpetre you have to cross ocean, there is no gain in this transaction.

I

The capital of True Name is inexhaustible,
 And the liquidity Wondrous.
 Says Nanak, the goods are all genuine,
 Blessed is the trader and blessed the commerce. (2)

I

Availing of the primal devotion, adore the Supreme Lord,
 It would scare away Yama,
 Says Nanak, and bring about union with the Lord. (3)

Pauri

Himself He has designed the body,
 And enshrined in it the Nine Treasures of Name.
 There are some misled in delusion by Him,
 They are failures in life's game.
 Guided by the Guru, some came to realise Him,
 Who is pervasive in their physical frame.
 There are others who listen and come to have faith in Him,
 And would themselves for noble tasks tame.
 Their inside is dyed in the divine dye,
 They indulge in the laudation of Name. (13)

Sloka I

He who is innocent has the Lord's fear lodged in his heart,
 Which is the only straight way.
 Envy spells affliction,
 And all the three faculties are in disarray. (1)

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I

He who is involved in much too controversy,
 Finds peace not even in the scriptures.
 Says Nanak, one should be devoted to the Name,
 There is no other anchor. (2)

I

He is the vast ocean of virtue,
 Who has known His depth.
 He is Mighty without any care,
 Meeting the True Guru helps assess His worth.
 There is suffering no end in the world,
 Says Nanak, devoid of Name, none is content, it is heard. (3)

Pauri

With the guidance of the Guru's sacred Word,
 Who have sought within their heart,
 They get whatever they wish,
 Meditating on the Lord.
 He who is blessed meets the Guru,
 And his Lord he does laud.
 He cultivates amity with Dharmaraja,
 Never on Yama's path he is hauled.
 He contemplates the Name day and night,
 And in the Name he remains absorbed. (14)

Sloka I

In *swarga*,* earth and underworld, he is known and manifest.
 His writ must run with whatever he has blest.
 Who dies? Who takes away life? Who comes? Who departs?
 Who is constant, says Nanak, and in whom is he going to be absorbed? (1)

I

Ego kills, pride undoes, breath like a stream continues to flow.
 Desires exhaust themselves, says Nanak, when the mind is in ecstatic glow.
 The eyes are set on His sight and the ears in His consciousness do,
 The tongue saturated with the elixir of Name turns into vermilion in hue.
 The heart is soaked with music of which the value one cannot know. (2)

Pauri

Name is the treasure in this world, the Name alone abides,
 It is inexhaustible, exhausts not, one may relish it as one might.
 The minions of death come not near the devotee in fright.

* heaven

He is the well-to-do trader who has on the Name his grip tight.
It is gained by the Lord's grace, when He bestows as He might. (15)

Sloka III

The self-possessed knows not how to go about in commerce.
He deals in vice, stocks vice and vice he likes,
He is known to be learned but his mind lacks insight.
To the Lord he is not devoted, in argument he is found alright.
He indulges in tales about disputation,
Falsehood is his daily diet.
The Lord's Name is immaculate in the world,
The rest is an entirely soiled site.
Says Nanak, those who meditate not on Name,
They die in filth and *fright*.

III

He who serves Him not suffers.
Abiding by His ordinance, suffering allays.
Himself he is the bestower of peace,
And Himself He flays.
Says Nanak, let us understand
That all these are His divine ways. (2)

Pauri

Devoid of Name, the world is poor.
Without the Name there is no satisfaction.
Duality is mere delusion,
In ego one suffers affliction.
One gains nothing without His grace,
One may long as much in frustration.

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One comes and goes, is born and dies,
 It's the Guru's *Shabad* that frees from transmigration.
 He does, whom to attribute?
 There is none other in transaction. (16)

Sloka III

The holy alone earn riches in this world,
 Who have an access to the True Guru.
 The True Guru inculcates truth,
 Which is beyond any value.
 Gaining this wealth satiates every hunger,
 Comes to lodge in the heart peace true.
 Those who have it inscribed it at the Primal Time,
 Only they come it to pursue.
 The self-possessed suffers penury in the world,
 For Maya he makes *hulla balloo*.
 He keeps on knocking about day and night,
 Never with his longing he is through.
 He is never content,
 Nor is he ever in peace too.
 He is always involved in worries,
 With doubts about to rue.
 Says Nanak, in the absence of True Guru one is misled,
 Meeting the True Guru one gains *Shabad* True.
 Ever and ever is one in peace,
 And the True he comes to imbue.

III

He who has created the world,
 He must take care,
 Brother, Meditate on Him alone,
 Other than Him there is no one there.

If one has to consume, one should do so with *Shabad*.

Imbibing *Shabad* is ever a rare fare.

One's robes should be those of His laudation,

They are ever clean never impure.

The riches earned in quiet, truthful transaction

Never are found to be scare.

Shabad is the make-up of the body,

Which is the source of peace rare.

Says Nanak the devotee comes to realise it,

Who is guided by the Seer. (2)

Pauri

Meditation, anusterity and discipline are found in man,

With the Guru's Holy Word are these sustained.

One should contemplate the Lord's Name,

Thereby ego and ignorance are restrained.

There is abundance of *Amrit* in man,

He who tastes it he finds the joy ingrained.

Those who taste it become fearless,

And with the essence of Lord's Name are maintained.

In His grace the Lord offers the sip,

No more is one by the fear of death pained. (17)

Sloka III

People collect loads of misdeeds,

No one acquires good deeds.

Says Nanak, seldom one comes across one,

Who cares for the creed.

He on whom He is gracious,

Him the Guru to good deeds does lead. (1)

III

Good and bad deeds are alike,
 They are introduced by the Creator.
 Says Nanak, they are in peace who abide by His ordinance
 And contemplate the Guru's Scripture. (2)

Pauri

Inside is the sovereign sitting on His throne,
 Who dispenses justice.
 Blessed by the Guru, one is led to the Divine Portal.
 Inside the Mansion one finds one's edifice.
 The genuine coins are tested and put in the treasure.
 The spurious have nowhere a space.
 It is truth and the True who prevail all over,
 Ever true is His justice.
 When the Name comes to be enshrined in the heart,
 It tastes like Nectar essence. (18)

Sloka I

If it is ego you are not there.
 When you are there the ego disappears.
 Let the learned solve this mysterious affair.
 Without the Guru the truth is not known.
 The Inaccessible is lodged in the heart's layer.
 He is realised either when the True 'Guru meets,
 Or the *Shabad* when in the heart one bears.
 Where one sheds ego, doubts and illusions,
 The fear of transmigration disappears.
 The Guru-guided comes to the Inaccessible,
 And with exalted wisdom can *in the ocean of life* steer.
 Says Nanak, repeat the spell 'I am He ; He is myself,'
 In the Three Worlds He does adhere. (1)

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III

Those who have tested the jewel of mind contemplating the Guru's Holy Word,
 Rare are such devotees in the *Kaliyug* heard.
 He meets Himself when ego and duality are annulled,
 Says Nanak, devoted to Name swim across the arduous ocean of world. (2)

Pauri

The self-possessed seeks not within, misled by ego and arrogance.
 He knocks about in all the four quarters,
 His inside burns like a furnace.
 He studies not the *Smritis* and *Shastras*,
 Suffering the ego menace.
 Without the Guru none has attained the Name Divine and His grace.
 The essence of wisdom arrived at is
 That in meditation lies the solace. (19)

Sloka II

Himself He is the Knower; Himself the Doer,
 Himself He carries out corrections.
 Says Nanak, I stand before Him
 And make my supplication.

I

He who has created, he takes care,
 Himself He is aware of the task.
 To whom should we complain? Says Nanak,
 When everything in oneself is lodged. (2)

Pauri

Forget all other considerations,
Make Him alone your friend.
Your mind and body would be in bliss,
Your sins annulled would come to an end.
Free from transmigration,
Neither would you be born,
Nor to Yama lend.
Truth as your support,
Neither to sorrow nor to attachment tend.
Says Nanak, the treasure of Name alone
In your heart should you fend. (20)

Sloka V

He forgets not Maya and asks for more and more.
He meditates not on the Lord of which deprived is his core.

V

Maya never keeps company.
The purblind! Why get with it attached.
You should on the Guru's feet meditate,
Your bonds with Maya would be snapped. (2)

Pauri

As He wishes, He has His command carried out.
As He wishes, He blesses with felicity.
As He wishes, one meets the True Guru.
As He wishes, one meditates on the True Entity.
There is no other blessing like His pleasure.
This is a sermon of the Deity.

Those who have it inscribed in their lot from the Primal Time,
 Truth is their destiny.
 Nanak seeks His shelter,
 Whose is the world a testimony. (21)

Sloka III

He who is unenlightened and has not an iota of fear,
 Says Nanak, why kill the dead?
 He is already undone by the Seer. (1)

III

Reading inscription of the self greatly excites.
 He alone should be called learned,
 Who does the divine truth realise.
 Lauds the Lord, studies the holy scriptures,
 And himself of the essence of *Shabad* does apprise.
 Welcome is his birth, his clan who does aggrandize.
 Caste is no consideration hereafter,
 It is deeds as reflected in *Shabad* which are a prize.
 False is all other reading and activity,
 It is merely cultivating vice.
 If there is no peace in the heart,
 The egotist's life is a failure in dice.
 Says Nanak, those devoted to Name are saved,
 In their wondrous devotion of their Guru, *the wise*. (2)

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Pauri

Himself He creates, Himself keeps a watch, the Lord True.
 He who doesn't abide by the Master's ordinance,
 He is an immature brew.
 What He pleases, He assigns the devotee of the Guru.

He is the one Master of all,
All those the Guru's *Shabad* who imbue.
Guided by the Guru, He should be ever lauded,
He is pleased with every hue.
The way He directs, says Nanak,
He serves His theatrical crew. (22)1
(correct)*

Maru Var V
Dakhne (Shlokas in South Western dialect) V

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

If You were to demand, my Love,
I'd sever my head and offer it to You.
My eyes yearn,
When do I have a glimpse of my Beau? (1)

V

If I am committed, it is to You,
All other attachments are false.
Dressing and eating for me become dreadful,
If I don't have a glimpse of the True. (2)

V

To see You, my Love!
I get up early in the morn;
Kohl, necklace and the delight of munching betel,
Without seeing I have no charm. (3)

* as recorded in the original text

Pauri

You are the True Master,
 You sustain the truthful ever.
 You created and embellished the world,
 For the righteous to savour.
 You had the *Vedas* produced,
 Which dwell on good and bad ever.
 You created Brahma, Vishnu and Shiva
 Who propoagated the *gunas* three⁺.
 Brought about the earth with nine continents,
 Shaped every part of it,
 And produced varieties of creatures,
 Endowed them with life.
 No one knows Your limit,
 You are the True Creator.
 You are in the know of all the ways
 And You liberate those devoted to the Liberator. (1)

Dakhne V

If You are a friend, distance me not for a moment.
 My heart is enamoured of You, my Beau.
 When do I have a glimpse of You? (1)

The evil-minded should burn and those causing separation extinguish.
 Come my Love, bless my bed,
 And rid me of all anguish. (2)

‘**E**vil-minded’ is the duality and ‘separatist’ is ego, the malady.
 My Love is the True King,
 Meeting Him is a sheer rhapsody. (3)

+ Three Qualities, *tamas* (sloth), *rajas* (passion) and *sattava* (poise)

Pauri

You are Inaccessible, Gracious and Limitless.
 Who can measure Your virtues?
 You created the world.
 You are the Master of the Universe true.
 No one understands Your ways,
 My Lord who pervades all over through.
 No one dare approach You,
 My Immortal Master, who ferries us through the ocean blue.
 You established the four *yugas*.
 You are the Maker of the world true.

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Coming and going is Your doing,
 It makes not the slightest difference to You.
 He to whom You are kind,
 Takes him in His shelter the True Guru.
 There is no other way to imbibe You,
 My Immortal Master, Creator of the world true. (2)

Dakhne V

If You were to be in my courtyard,
 The whole world will look pretty.
 In the absence of my Master,
 No one cares to look at me. (1)

V

Everything appears fine
 When my Lord graces my premises.
 Whoever visits this house
 Does not go empty-handed. (2)

V

I laid out the bed for my Spouse
 And dressed in rich garments.
 I would not wear a garland
 Lest it distances me from my Charmer. (3)

Pauri

You are the Lord God, You are Immortal.
 The Universe is created by Your command,
 And maintained after creation.
 No one can visualise Your image,
 How does one contemplate You?
 You prevail everywhere,
 And reflect in Nature Divine.
 Your devotees have their treasures full,
 There is no lack of anything,
 Gems, jewels and diamonds,
 Which are beyond any price.
 He takes to the service of the True Guru,
 To whom You take kindly.
 He who adores the Lord and His praises chants,
 He forsooth suffers no want. (3)

Dakhne V

When I peep within I find my Love with me.
 I'd be relieved of all my sufferings,
 Says Nanak, were You to gracious be. (1)

V

Serving long at His Portal, Nanak awaits His Master's tidings.
 Beloved, you should know for what am I waiting. (2)

V

What rot you talk?

Don't you stare at others wives as a groom.
Says Nanak, the orchard is laden with flowers,
The way the world is in bloom. (3)

Pauri

You are accomplished, suave, good-looking, everywhere you pervade.
You are Yourself the Deity and devotee
And arrangements for worship who makes.
You are wise with keen eye and essentially immaculate.
You are content, righteous, and ever pure in state.
All the world is Your expanse in which you play with Your mate.
You have created transmigration as your wondrous trait.
He doesn't have to be born again who is blessed by Guru, the Great.
We do what You ordain, man can play not with his fate. (4)

Dakhne V

Travelling on the river edge, beneath your feet is the slippery soil.
Watch, lest you stumble and with slush yourself you embroil.

V

Taking falsehood as truth, fast you go ahead.
Says Nanak, it is like butter in fire or water weeds fallen dead. (2)

V

My simpleton self, you are sluggish in devotion.
It would be long after that again would come this season. (3) P-1096

Pauri

You have no form or features, beyond caste or clan.
 They consider You far; You are manifest as any man.
 You pervade all hearts, yet You are uninvolved as best You can.
 You are the blessed Lord, Limitless, bewitching with Your charm.
 Creator, You are the Supreme Deity, adopting Narsingh form.
 With what tongue do we repeat Your Name? You are Eternal, beyond norm.
 He whom You unite, my True Guru, liberated is his clan.
 All the devotees remain in Your devotion, Nanak stands on Your Portal as
darban. (5)

Dakhne V

Mindless! Having raised a hut of straw, you play with fire.
 He who has it inscribed in his forehead, he has the Master's shelter. (1)

V

Having cooked elaborate food and presented it for feast,
 Until the blessings of the True Guru,
 You have to wait, says Nanak before you may eat. (2)

V

Says Nanak, delicacies cooked and presented in dishes
 He who adores his Guru, he alone relishes. (3)

Pauri

You have launched a play in the world with ego in its cast.
 There are five robbers in a temple, everyday in misdeeds lost.
 Ten females with one man, tempting him to delicacies of different sort.
 Bewitched by Maya, the charmer, he goes distraught.

Shiva and Shakti are the two antagonists wrought.
As desired by You, Shakti has ever to Shiva lost.
Saved are those who to the holy company are brought.
A bubble you raise from water and in water it is dissolved. (6)

Dakhne V

Look ahead.
Bother, not about the past in vain.
Says Nanak, live your life in a manner
That you do not have to be born again. (1)

V

My Love is such a fine sport,
He is a friend of all.
Everyone treats Him as his own,
He does not hurt any heart. (2)

V

I have discovered the Lord who had hid Himself.
I was destined I must say.
Says Nanak, blessed is the station
Where my Love has come to stay. (3)

Pauri

When You are on my side,
I lack nothing.
I am Your slave.
You endowed me with everything,
There is no end to wealth.
I keep consuming and spending.

The lakhs of people in the Universe
 Serve You, with devotion loving.
 The foes have turned friends;
 No one speaks ill in cunning.
 When God has absolved,
 Nobody dare ask for reckoning.
 I am in bliss, I have gained peace,
 I met the Supreme Being.
 If He is pleased,
 Turns out to be in form with ease everything. (7)

Dakhne V

I longed to behold how my Master appeared.
 Wandering in this miserable condition,
 I had a glimpse of Him and was endeared.

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V

I suffer many an affliction; Master! You alone are the apothecary.
 I may try a million remedies,
 Yet by seeing You alone I find felicity.

V

As the river flowed I saw the bank being eroded.
 Only those remained intact, their True Guru who propitiated. (3)

Pauri

He who hungers for You suffer no pain.
 He who is guided by the Guru, in all the four quarters He is known.
 He who comes to their shelter, sins would him disown
 His impurity of ages is washed, who in dust of feet of the Guru is strewn.

Those who abide by His wishes, they suffer no affliction.
 Lord, You are a friend of all, to You everyone is known.
 The devotee is as much glorified as his Guru is blown.
 He introduces His devotee to everyone, Himself by His devotee he is known. (8)

Dakhne V

Those who I looked up to,
 They seemed to seek me.
 Those who I thought of asking for assistance,
 For my help they make plea. (1)

V

Here is an unbaked bit of molasses,
 They come flying in droves.
 Those who sit on it are caught;
 He who can get away, his luck to him this bestows. (2)

V

I have looked around everywhere,
 There is no one without You.
 He who contemplates on God,
 I consider him blessed by the Guru. (3) 1

Pauri

I would sing praises at His Portal,
 If it pleases God.
 My Lord is Eternal,
 The rest come and depart.
 I ask the master for a boon
 Which quenches my heart.

Dear Lord, grant me a glimpse
 Which should satisfy Your bard.
 The Gracious Lord heard the prayer
 And summoned the bard to His courtyard.
 A glimpse, and the bard's hunger was satisfied.
 The bard knew not what to ask for.
 All his desires were met.
 Falling at feet of the Lord.
 The Lord God was softened,
 The bard without virtue was pardoned as a reward. (9)

Dakhne V

When relieved you will be dust,
 The empty shell, you have cultivated not the Lord.
 Attached to evil-doers,
 How can you enjoy the Divine ecstasy of God? (1)

V

Says Nanak, without Whom one can live not for a moment,
 Who cannot be forgotten for an instant,
 Why be indifferent to Him,
 Who is our sustainer constant? (2)

V

Dyed in the vermillion of Supreme Lord,
 One's mind and body get dyed in deep red.
 Says Nanak, without getting merged in Name,
 Waste is all that thinking with which one is fed. (3)

Pauri

Lord! When you are my friend,
I need have no anxiety.
The thugs who have cheated the world,
You drive to nonentity.
The Guru had me ferried across the ocean,
Relieved of every worry.
Guided by the Guru I enjoyed every pleasure,
In the world's vast country.
All the senses have been brought under control
By my Truthful Deity.
I do what I am ordained.
There is no contention, no controversy.
Whatever I desire, I attain.
The Guru has guided me into piety.
Brother, Guru Nanak has been gracious,
The Lord has come to live closeby. (10)

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Dakhne V

When I meditate on You,
I have all the felicity.
Says Nanak, my mind gets dyed
With the Name of my Beloved Deity. (1)

V

Dainty dresses, delicious dishes, all are trite.
I seek dust of the feet of those who are absorbed in Your sight. (2)

V

Why do you look around?
Keep Him alone in the heart.

Become dust of the feet of holy,
Which would fetch you peace of the Lord. (3)

Pauri

Without *karma*, there is no meeting the Lord.
Without the True Guru, the mind is not in accord.
In *Kaliyug dharma* is the anchor,
Otherwise to discipline the misled mind is hard.
What you do here, you find recompense there,
It takes not a moment to decide upon the reward.
I have studied all the four ages.
Ego is never shed unless in the company of men of God.
Pride doesn't die without the holy help to discard,
One has no peace until from the Master one remains apart.
He who serves the True Guru, immutable turns the devotee's heart.
Peace comes with the Lord's grace, seeking the True Guru's feet as prop. (11)

Dakhne V

I look for Him everywhere, He who is the Supreme Potentate.
He lodges in my heart, from His mouth He does Himself state. (1)

V

Mother mine, The Lord Himself has bestowed me with the jewel of meditation.
My heart is at poise as I take to contemplation. (2)

V

Let me be His bed and my eyes sheets of the Lord.
Should He cast His glance once, it would be beyond any cost. (3)

Pauri

I long to be with my Lord, how do we meet?
 I would have millions accounted for,
 If for a moment to Him I could speak.
 I have looked around the four quarters,
 There is none the like of Him I come to seek.
 The holy, pray, show me the way,
 How does one the Lord entreat?
 Dedicate yourself and shed your ego,
 This is the way to His Retreat.
 Serve your Lord day and night,
 In the company of the holy and meek.
 All your dreams would be met,
 The Guru will invite you in the Mansion for a treat.
 There is none the like of You,
 My Master Sweet! (12)

Dakhne V

Let me be the throne of my Love, the King,
 When He puts His foot on me I would blossom like a lotus. (1)

V

When my Love is hungry I should be His sauce.
 For His sweet I should be a sugarcane, remaining sweet with repeated crushings. (2)

V

I should snap my ties around considering the world will-o'-the-wisp.
 Joy of a couple of hours with Him for a traveller is a life in several incarnations.

Pauri

Not by manoeuvring is realised the Lord who is unknowable and beyond calculations.

The followers of six orders knock about,

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He is attained not by manipulations.

Fasting to propitiate the Moon

Is of little stipulation.

Studying the *Vedas* in full

Gives no clue to their essence and inflections.

He who paste-marks his forehead after holy bath,

His inside is too dark for manifestation.

The hypocrite finds not God

In the absence of true education.

The misled comes to the right path,

From the True Primal if he has it in his inscription.

They have their birth redeemed,

Who have their Guru's *darshan*.* (13)

Dakhne V

Cultivate Him who is not in transitory state.

Give up false deal, on the Lord Holy contemplate.

V

His light is all-pervasive like the Moon in vessels filled with water,
He manifests Himself, says Nanak, if it is recorded in one's charter. (2)

V

He who lauds the Lord day and night and repeats His Name,
He has an attractive face.

* seeing in person

Says Nanak, at the Divine Portal he is admitted,
Displaced, he finds a space. (3)

Pauri

Gained not with garbs of guile, He is the knower of heart.
Those distanced from the Preceptor,
Wander about as a wasteful lot.

Attached to their family they are in pride cast.
They go about in ego in the world because of riches they have got.
It accompanies not while departing and in a moment it is lost.
That they hanker after it, is also under an ordinance of the Lord.
Fortunate are they who meet the Guru who guides them to God.
He who serves the Lord, the Lord attends to his tasks. (14)

Dakhne V

Everyone boasts about it, but of the truth of death not many are aware.
Nanak seeks the dust of their feet, who my Lord do revere. (1)

V

He lodges in You only the rare one knows.
If you propitiate the Guru, it will be no more a secret for you.

V

He who primes me about the Lord, I wash his feet and drink the wash.
I have unlimited longing to have a glimpse of the True Master. (3)

Pauri

Forgetting the Name of the Fearless,
You are in Maya involved.

You come and go and whirl,
 In transmigration hauled.
 He who keeps not his Word,
 What he says is false.
 The false is hollow within,
 In falsehood he remains involved.
 He bears rancour for those without rancour,
 In petty greed devolved.
 He is penalised by the True Guru,
 Finding his *karma* hard.
 He is surrounded by the minions of Yama,
 In sufferings he is mauled.
 The justice does prevail,
 Says Nanak, at the Portal of the True Lord. (15)

Dakhne V

Meditate on the Name at the ambrosial hour,
 And contemplate the Feet of the Lord.
 As you laud the Lord,
 Your impurity of the life would be washed.

V

Devoid of Name the body is blind, in darkness and deserted,
 Says Nanak, fruitful is the life of those who have the True Lord lodged in their
 heart. (2)

V

Having had His glimpse, my thirst is got quenched.
 Says Nanak, blessed are the eyes which have beheld the Lord. (3)

Pauri

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Those who, guided by the Guru, have served the Lord,
 They gain every felicity.
 They are liberated with the holy,
 And get the whole world liberty.
 They garner the Name as treasure,
 They are no more thirsty.
 They are free from worldly temptations,
 And they are devoted to the Divine Entity.
 They are ever and ever in bliss,
 The Lord is their associate, their company.
 They are equable with their friends and foes,
 With everyone they live in amity.
 He alone feels fulfilled in the world,
 Who has been enlightened by his Deity.
 He gets what is inscribed at the Primal Time,
 He is in tune with the Divinity. (16)

Dakhne V

Truth is glorified, the false has poor reputation.
 Says Nanak, there are only a few who have truth in their possession. (1)

V

The wondrous looks of my Love, I long to behold day and night,
 I saw Him in my sleep, I am sacrifice unto my dream. (2)

V

Friend, Truth should be lived,
 It's no avail talking too much.
 Keep yourself attached to Him,
 The Beloved is never far from you.

Pauri

Earth, sky, nether region, the Moon and Sun must desist,
 Kings, monarchs, courtiers and potentates must cease to exist.
 Pauper, rich, poor and those drunk with power,
 The entire world must not persist.
Kazis, Sheikhs and their lieutenants,
 All of them must make an exit.
 The elders, prophets and occults,
 None of them would subsist.
 Fasting, call of the muezzin, prayers and scriptures,
 Without having been realised desist.
 The world of eighty and four lakh species
 Would in transmigration drift.
 Immutable is only truth, the Lord.
 And the men of God who don't have to death submit. (17)

Dakhne V

I have looked all over,
 Other than Him there is none.
 Love, pray come and meet me,
 My mind and body yearn for quiet peace. (1)

V

A lover is ever desireless,
 But my mind is full of longings.
 You alone are devoid of desires,
 I am sacrifice unto You many a time. (2)

V

Separation is a torture.
 I die without a sight.
 Without the Love there is no solace for the bride. (3)

Pauri

River banks of places of pilgrimage, deities, their shrines, Kedar, Mathura and
 Kasi holy,
 Must perish with thrity-three crore gods and Indra, the chief of their species.
 Also be undone *Smrities*, *Shastras*, the four *Vedas*, together with six systems of
 Philosophy,
 And learned scholars of scriptures, poets, composers and bards with their melody.
 The celibates, righteous and recluses
 Must succumb to the mystery.
 With monks, *yogis* and *digambars** many,
 All that is visible must cease to exist.
 Immutable, Eternal is the Lord, the Supreme Deity. (18)

Sloka Dakhne V

Says Nanak, should He cast His gracious glance,
 Hundreds of naked, thousands of hungry and lakhs of afflicted
 Will be ameliorated in a trance.

V

P-1101

Should one have all the joy of life and be master of the entire earth,
 Says Nanak, without the Name all these are of no worth.

V

You should be devoted to the One and propitiate Him alone.
 Says Nanak, He should attend to your tasks.
 It is a shame to beg of any clone. (3)

* unclad monks

Pauri

Immutable is the Creator, inaccessible and without limitation.
 Immutable is the treasure of Name,
 Meditating on which does one gain divination.

Immutable is chanting Lord's laudation.
 Gained by the Guru's intervention,
 Truth, *dharmā*, austere living,
 And day and night contemplation.
 Compassion, righteousness, and asceticism are immutable,
 Which one comes by if they are in inscription.
 Immutable is the fate recorded at the Primal Time,
 Which knows no negation.
 Immutable is the company of the holy,
 Immutable is their Word Divination.
 Those who have it inscribed at the Primal Time,
 They are ever and ever in contemplation. (19)

Sloka Dakhne V

He who is drowning himself, how can he any other rescue?
 Says Nanak, devoted to the Lord, he liberates himself and others too. (1)

V

Where the Beloved's Name is uttered or heard,
 I go there and hearing His Name get into bloom. (2)

V

Why do you display possessiveness, attachment to progeny and spouse?
 Says Nanak, devoid of Name, it is all hollow without foundation. (3)

Pauri

May I behold my Guru with my eyes,
 And at His feet my forehead I lay.
 Walk on foot to Him and wave the fan if I may.
 Meditate on the Supreme Lord in my heart,
 And contemplate every day.
 I have shed all other possessiveness,
 With faith in my Accomplished Guru's stay.
 The Guru blessed me with the treasure of Name,
 No more of sufferings I am a prey.
 Fellow travellers, let us consume and enjoy,
 The Name of the Lord beyond expression that we pray.
 Let us to Name, chanting and purity be committed,
 And also the Lord's sermons and lay.
 It has brought poise, the Lord I've realised,
 And the fear of death does no more flay. (20)

Sloka Dakhne V

My eyes are set on my beloved,
 Beholding Him they are not content.
 My Lord pervades in all,
 I see none other. (1)

V

The discourses of the Holy lead to joyful paths.
 Says Nanak, only they come by these
 Who have it inscribed it in their lot. (2)

V

On mountains, water, land, earth, forests, fruits and caves,
 In the nether region, sky and every living being He pervades.
 Nanak beholds Him and lives finding everything woven with single thread. (3)

Pauri

The Lord is mother, the Lord is father,
 The Lord is provider.
 We are His children,
 The Lord takes care.
 He treats us in His steady manner.
 Never does he slacken.
 Notices not our lapses,
 Clasps us to His bosom.
 Whatever we ask He gives,
 Ever is He soft-spoken.
 Has blessed with enlightenment and Name as capital,
 And made the deal betoken.
 With the Guru he made us His partner,
 And bestowed us with joy and fun.
 May I never part with Him.
 The father who is ever accomplished. (21)

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Sloka Dakhne V

Says Nanak, break with the immature,
 Look for the holy who are mature.
 While the former forsake you in life,
 The latter abide by you until after death. (1)

Says Nanak, the lightning flashes with thundering dark clouds,
 It rains in torrents,
 It's an hour of union for those who have their beloved beside them. (2)

It is water all over pools and land and cool breeze blows,
 Beds are decked with jewels and rubies.
 Brides are dressed in their ritual raiment,
 Says Nanak, without the Beloved it is all a torture. (3)

Pauri

What the Creator has ordained, must happen.

Man may knock about, he gets what at the Primal Time has been written.

Without the *Karma*, nothing is obtaining, one may wherever run.

Meeting the Guru cultivates fear of God, which helps one all other fears shun.

Fear gives brith to dispassion and one goes looking for the solemn.

In this search one gains a state of poise, which frees from transmigration.

Meditation leads to the company holy and contemplation.

Says Nanak, pray, grant me a boat embarking which I cross the ocean. (22)

Sloka V

Acccept first the death,

Forget the longing for life sweet.

Before you come to us

You should be as humble as dust of everyone's feet. (1)

V

Consider yourself dead in life.

Those living must die.

He who loves the Lord God,

He is exalted and gains accord. (2)

V

He who meditates on the Preceptor,

He comes not to harm.

He is not tortured by hunger or thirst,

Neither is he tormented by Yama's storm. (3)

Pauri

He is beyond measure,
 My Immortal, True Master.
 The ascetic, the enlightened,
 Those absorbed in meditation and the miracle-maker,
 No one His worth can measure.
 He makes and breaks,
 Produces and tears.
 He does and makes others do.
 He breathes in every soul to steer.
 Why must you vacillate?
 He provides for every creature.
 He is deep, profound and unfathomable,
 Full of enlightenment and virtues rare.
 I do what the Master ordains from above,
 Beyond Him there is nothing, Nanak tells the truth
 For everyone must hear. (23) 1.2

Raga Maru
Composition of Revered Kabir

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

O Pandit, you are misled,
 You'll drown along with your family,
 Remembering not the Name, you accursed! (1)

Refrain
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Wasteful is your reading of the *Vedas* and *Puranas*,
 It's like the load of sandalwood on an ass.
 Without acquaintance with the secret of the Name,
 How would you land on the shore across? (1)

You slaughter the living creatures in the name of *dharmā*,
 If it's true brother, what is non-*dharmā karma*?
 If you style yourself pious, and swear,
 Whom would you call a butcher, my dear? (2)

Blind in mind you understand not,
 How would you teach the other?
 Your life goes utterly waste,
 When you sell your knowledge for lucre. (3)

Vyas thus quotes Narad, you may also ask Shuk.*
 Says Kabir, the Name of the Lord will liberate you,
 You will otherwise drown in the brook. (4) 1

What use living in the forest,
 While the evil in the mind is not shed?
 Those who treat home and forest alike,
 They are perfect in the world, it is said. (1)
 True peace is in remembering Lord's God's Name,
 Dyed in His colour the soul should claim. (1)

Refrain

What use smearing the locks with ashes,
 And dwelling in a cave?
 Conquering the mind is conquest of the world,
 No more the self is deprave. (2)

Collyrium is used by everyone,
 But their motives vary.
 Those who use it for enlightenment,
 Only they His approval carry. (3)

Says Kabir, I was enlightened,
 When He made me ponder.

* son of Vyas

I propitiate Him in my heart,
No more does it wander. (4) 2

He cares for none,
He who has the miraculous power attained.
What do I say about what you claim?
To speak about it I am ashamed. (1)
He who has attained the Lord God,
From door to door he begs not hard. (1)

Refrain

They throw about their weight,
With wealth for day or two.
He who has sipped the Lord's Name,
He is no more thirsty true. (2)

He who has realised with the grace of the Guru,
He is relieved of desire.
He sees the Truth all around,
Not even the Divine he would aspire (3)

He who has tasted the essence of Name,
He sees the Lord in every direction.
Says Kabir, he turns into gold,
Shedding doubt he swims across the ocean. (4) 3

Like water in ocean and waves in water,
We get merged and become the same.
The void of self absorbed in the cosmic void of Lord,
We become air and take its name. (1)
Why must I be born again?
Coming and going is at His command,
I shall follow the command and absorption gain. (1)

Refrain

The way creation of the five elements dissolves,
No more would my doubts remain.

Discarding figures we become equable,
 And devote ourselves to His Name. (2)
 We shall do what He wishes,
 And follow whatsoever He claims.
 If the Lord is gracious and kindly inclined.
 Absorbed in the Word we ever remain. (3)

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If you die while living, you live in death,
 And not at all be born again.
 Says Kabir, he who meditates on the Name,
 In the cosmic void he would sustain. (4) 4.

The way you distance me from You,
 Do You call it liberation?
 You are the same in one and all,
 Then what for is this delusion? (1)
 Lord where will You take me for salvation?
 What sort of liberation and where would You give?
 I am already blessed with emancipation. (1)

Refrain

We talk about the Liberator and liberation,
 As long as we are ignorant of the secret.
 I have attained the Immaculate in my heart,
 Says Kabir, my heart is all set, its perfect. (2) 5

He who had forts and castles of gold,
 Ravana had to leave them and go. (1)
 Why on earth, whatever you fancy, you should do?
 When Yama comes and catches you by hair,
 It's God's Name which could your liberation vow. (1)

Refrain

Death and birth are in the hands of the Master,
 The world is all a mere show.
 Says Kabir, only they are liberated in the end
 Who in their heart would the Name Divine sow. (2) 6

In the village of body of which I am the headman,
 There live five peasants I see.
 The eyes, nose, ears, tongue and other,
 But they would not listen to me. (1)
 Friend! I'll abide in this village no more.
 Asked to account for every moment,
 When do I attend to the divine chore? (1)

Refrain

When the Dharamraja asked for reckoning,
 I had a lot for me to account.
 I saw the five peasants run away,
 Instead I was bound (2)

Says Kabir, listen ye Godmen,
 Let's do the sharing itself in the crop.
 Lord God, grant me liberation this time,
 So that no more in the ocean I've to hop. (3) 7

Raga Maru Composition of Revered Kabir

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

Oh, renunciate, none has ever beheld enlightenment,
 Without His fear enlightenment is not significant. (1)

Oh renunciate, if you realise the Master's presence,
 To such a fear you succumb.
 And if you abide by His command, fearless you become. (2)

Oh renunciate, He is no hypocrite, my Lord,
 It's the world devoted to this fraud. (3)

Oh renunciate, Desire doesn't leave your company,
Attachments have turned you a mere mummy (4)

Oh renunciate, the virus of anxiety has eaten into you,
The solution is killing the impulsive mind true. (5)

Oh renunciate, there is no dispassion without the Guru.
You may look for it the world through (6)

Oh renunciate, it is *karma* that makes you meet the Master,
Dispassion follows in poise thereafter. (7)

Oh renunciate, I have only one plea to make,
Across the ocean Kabir you take. (8) 1.8

Excellency, who would wish to come to you. P-1105
Having known Bidur's affection,
I've become his lover true.
Seeing the elephant I was misled,
And the Lord I forgot.
Here your milk and there his water,
It tasted like *Amrit* I thought.
His bare vegetable was like milk pudding,
I sang the night long.
Kabir's Master is a delightful Lord,
To no caste He does belong. (2) 9

Sloka Kabir

A kettledrum is beaten in the heaven,
It has hit its mark.
The heroes who are in the battlefield,
For attack must embark. (1)

He is the hero who fights for his *dharma*,
 Maybe he is decimated but he would flinch not from his *karma*. (2) 2

Raga Maru
Composition of Namdev Ji

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

As I came in the care of my Divine Groom,
 The four liberations and the four occult powers I gained.
 That I was liberated, all the four *yugas* came to know,
 His adulation like a canopy on my head I attained. (1)
 Who has not been liberated meditating on the Lord's Name?
 Listening the Guru's sermon and the holy company, I am known as a saint.

Refrain

Adorned with conch, quoit, rosary and paste-mark,
 Yama took fright to see my state.
 Unafraid, I display the Divine prowess,
 With the torture of transmigration I am no more pained. (2)

Ambrik was bestowed with fearlessness,
 And Babukan was given of a government reign.
 Sudama was granted nine occult powers,
 And Dhru the state of deathlessness obtained. (3)

The Lord destroyed Harnyakashyapu for the sake of His devotee,
 The guise of Narsing He had attained.
 Says Nanak, to save His devotee,
 The Lord of charming tresses still at the Bali gate is retained. (4) 1

Maru Kabir Ji

Mad, you have forgotten your *dharma*,
 Your *dharma* you have forgotten.

With your stomach full you sleep like a beast,
Wasted the human birth you had begotten. (1)

Refrain

Never have you sought company of the holy,
In false concerns you are lost.
Like dog, hog and raven you falter,
In the manner of a camel you'll go past. (1)

You consider yourself big and others you consider small,
With this thought, word and deed in hell you'll fall. (2)

Lustful, bad tempered, cheat, trickster and idler,
Talking ill of others, you spent your life,
Remembered the Lord never. (3)

Says Kabir, your remembering not God,
Is being stupid, illiterate and mean.
Without remembering the Lord,
How would you go across the stream? (4) 1

Maru Composition of Jaidev Ji

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

Through the *Ida* channel I made an assault,
Arrived at the *Sukhmana*.
And underwent the sixteen-measure exercise in the *Pingla* trunk.
Thus the restive was arrested, the restless quietened,
The shapeless given shape,
And I drank the undrunk.

On the Lord of the Eternal Virtues when I meditated,
My duality of vision was invalidated. (1)

Refrain

I adored the One to be adored,
 I lauded the One to be lauded.
 And then found the water mixing with water.
 Says Jaideva, I remembered Jaideva,
 And I realised the All-Pervasive Liberating Master. (2)

Kabir Maru

Man, remember God, lest you regret.
 Evil-minded, you are given to greed,
 In a day or two you'll be put to rest.
 In greed you have lost your life,
 Maya has made you all forget.
 Don't you be proud of your wealth and looks,
 You'll disintegrate like paper gone wet. (1)

When Yama comes and holds you by hair,
 You must find yourself hard-pressed.
 You've remembered not God, nor shown compassion,
 You will receive many a buffet. (2)

If Dharmaraja were to ask for reckoning,
 With what account would you be left?
 Says Kabir, listen ye men of God,
 Along the holy company you'll be swept. (3) 7

Raga maru Composition of Ravidas

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

Lord, who else other than You can do it?
 Protector of the poor, Master, You provide the cover.

Those whose touch would pollute the world,
You alone give them shelter.
Master, You raise the low high.
Afraid You are not of any other. (1)

Namdev, Kabir, Sadhna and Sain,
You ferried them across as a carrier.
Says Ravidas, godman do pay head!
Whatever He desires can be done by the Master. (2)1

Maru

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. (3) 2.15

* these are – *dharma, artha, karma* and *moksha*, ** *yoga*-induced miraculous powers.