

The Holy Granth
SRI GURU GRANTH SAHIB

Volume 4

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Volume 4

Transcreated

by

Kartar Singh Duggal



Hemkunt

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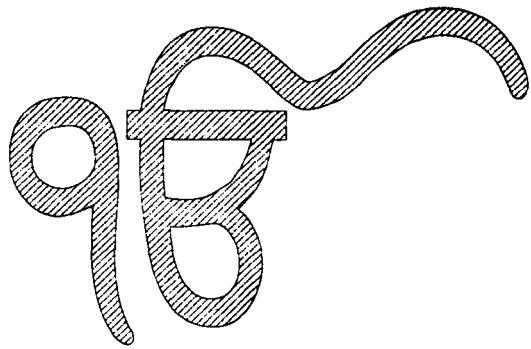
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Tukhari Chhant I

Barahmah (Calendar Songs)

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

Listen my beloved Lord!
One reaps fruits of one's past deeds.
Albeit sorrow and happiness are Your rewards.
The entire creation is Yours,
I am nobody,
I may live not for a moment without You.
Without You, my Love, I am miserable.
Friendless, with the Guru-conscious I sip the Nectar brew.
The Formless! You are contained in Your creation.
Those who meditate on You,
Do only what is good.
Nanak, the bride has set her eyes on Your path,
Master! You must take notice of my lot. (1)

The sparrow hawk calls her love,
So does the cuckoo.
The bride enjoys every joy,
Clung to her beau.
Blessed as she is,
She, indeed, is a happy bride.
Locating the nine houses,
With Your mansion, (the tenth), above them,
In which You reside.
Enemy of Evil!
Everything here belongs to You.
I am intoxicated in Your company, day and night.
The sparrow hawk calls to her love;
So does the cuckoo. (2)

Listen, my beloved Lord!
 I am lost in Your love.
 I am absorbed in You every moment in body and mind.
 I forget You not for a moment,
 How can I forget You?
 You, unto Whom I am a sacrifice!
 I live by singing Your praises.
 None belongs to me,
 Nor do I belong to anyone.
 I can live not without You for a moment,
 I come to You for refuge.
 Your feet are my seat.
 My body is thereby sanctified.
 Nanak has found lasting peace,
 The Guru's Word is his heart's retreat. (3)

It rains Nectar
 In delightful drops.
 By an happenstance, I met the Master,
 And I fell in love with Him on the spot.
 He comes home when He pleases;
 Overjoyed, the bride sings His praises;
 The brides enjoy their grooms under every roof,
 How is it that my Master has left me aloof?
 The clouds have gathered low,
 They pour as they please.
 It gladdens my mind and soul.
 Says Nanak, when the Ambrosial Word rains,
 The Master comes home with graceful ease. (4)

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The month of *Chet* is welcome,
 It comes with spring and the pretty bumblebee,
 The plants in the orchard are in bloom,
 My Lord must now come home to me.

Without the Spouse, how can the bride feel happy?
 She wastes away, suffering the pangs of separation.
 With the kokil singing her melody in the mango tree,
 The ache in her body becomes an affliction.
 The bumblebee flitting the flowering bough;
 I can bear it not,
 I am dying, my mother!
 Says Nanak, *Chet* can bring joys galore,
 If the bride finds her spouse back on the shore. (5)

Baisakh is pleasant,
 With boughs laden with fresh leaves.
 The bride wistfully looks at the door,
 Waiting for her Lord to make retreat
 And cruise her across the turbulent sea.
 Without Him, she is worth not a shell.
 If You were to cherish me,
 Who would dare measure my quality?
 I glance at You longingly
 And make of it a spectacle of it.
 You are not far,
 You live within me.

I've come to recognise my Master's mansion.
 Says Nanak, whoever meets the Lord in the month of *Baisakh*,
 It is because of the, Divine Lord and His meditation. (6)

Propitious is the month of *Jeth*.
 How can one forget one's love?
 In supplication, her being burns like a furnace.
 As she implores, she sings His praises.
 Singing praises she endears herself.
 The Revered Recluse resides there.
 She can go to Him only if He permits.
 How can the helpless, the meek, arrive at the Palace of Pleasure.

Unless the Lord admits?
 Says Nanak, She who resembles Him in looks
 The fortunate one meets her Lord in the month of Jeth. (7)

Frighful is the month of *Asad*
 When the Sun blazes in the sky.
 The earth is in agony,
 Parched with burning fury,
 They worry themselves no end,
 And yet the Sun doesn't relent.
 Its chariot must move as the bride looks for shade.
 The grasshoppers in the forest kick up a wail.
 She who goes loaded with her sins comes to grief.
 The one who is truthful enjoys peace.
 Nanak would live and die with Him
 To whom he is dedicated for the ultimate release. (8)

S*awan* is the month of rejoicing.
 It is the time when dark clouds pour.
 I long for my love but my Lord is away;
 My Spouse being away, my pangs are galore.
 The lightning flashes and frightens.
 All alone in my bed I grieve,
 The pain is killing, my mother!
 Leave aside sleep or hunger
 I wear not robes in the house.
 Says Nanak, she is the happy bride,
 Who is merged in the person of her Spouse. (9)

In the month of *Bhadon* her robust youth leads her astray;
 And she regrets it.
 There is water in pools and plains.
 The rainy season is for rejoicing.
 It rains during the dark night;

How can the young bride be at peace?
 The frogs and peacocks cry aloud.
 The pied cuckoo calls her sweetheart.
 Snakes sting at every step,
 Mosquitoes bite and the pools are full.
 How can one feel happy without love?
 Says Nanak, ask your Guru and do likewise,
 Go the way He would direct and pull. (10)

Come my Lord, it's the month of *Assu*!
 Your love pines for You.
 One can meet You only if You so please,
 It's no use asking anyone else.
 Taking to falsehood is alienating the Spouse.
 How on earth can a dry reed blossom?
 Having weathered summer, I've winter in store;
 My mind is in a peculiar predicament.
 The boughs all around are in bloom galore.
 That which ripens steadily is sweet.
 Says Nanak, do meet me in *Assu*, my love!
 I have my Guru for me to plead. (11)

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In *Katak* you get what is destined for you.
 The lamp lit with truth burns steadily.
 Love is the oil in the lamp,
 It unites the bride with the groom.
 The bride is blessed and rejoices.
 Dying in misdeeds she dies in vain.
 Death in virtue earns true liberation.
 Meditating on the Divine Word,
 She sits still at home
 With hope resting on the Lord God.
 Prays Nanak, my Master, come and meet me at once,
 Untying the locks of evil.
 A moment now appears like long six months. (12)

The month of *Maghar* is welcome for those
 Who, singing His praises, are absorbed in Him.
 The virtuous sing His praises,
 And endear themselves to the Lord for ever and ever.
 My Creator is steady, sensitive and sagacious,
 The world arounds is unstable.
 Those who have realised, meditate on Him;
 They get absorbed in Him
 And become His favourites.
 I've heard songs and music and poets reciting poems,
 But it's listening to the Lord's Name that makes sorrows depart.
 Says Nanak, only that bride is loved by her groom
 Who meditates on His Name from the core of her heart. (13)

In the month of *Poh* it snows.
 The trees and grass are sucked dry.
 Why don't You come, my Lord?
 You dwell in my heart, my body and on my tongue.
 God, the Creator of the world, resides in me.
 I enjoy meditating on His Name.
 His light kindles in all,
 Whether egg-born, foetus-born, sweat-born or self-born.
 Do give me a glimpse, my Compassionate Lord,
 Let me qualify for salvation.
 Says Nanak, he who loves enjoys love,
 He who is devoted endears himself to God. (14)

Realising that inside me I have a shrine,
 I am sanctified in the month of *Magh*.
 Imbibing His qualities, I've met my Love.
 I've identified myself with His Person.
 Listen, my Love,
 Now that I have acquired Your virtues,
 If You please,

May I have a dip in Your pool?
 You are the confluence of the Ganga and Yamuna,
 You also embrace the seven seas.
 Charity, alms-giving and the worship of God
 Remain the same from time to time.
 Says Nanak, meditating on God in *Magh*,
 Is the quintessence of bathing at sixty eight shrines. (15)

Those who are blessed with love in *Phagun*
 Are at peace with themselves.
 Rid of the ego, they are happy day and night.
 I've quit my conceit as ordained,
 Do be kind and come back home.
 In Your absence, I dressed and groomed
 And yet could not enter Your Room.
 When it pleased You, however,
 I adorned myself with necklace, strings of pearls, perfume and silk.
 Thus did Nanak meet his Master,
 The bride found her groom at home thereafter. (16)

If the Truthful were to visit me in His sublime grace,
 All the twelve months, the seasons and the lunar days would be in place.
 If the Lord were to come, all the problems would be solved.
 The Creator knows best how to do it all.
 I am His devotee and He has groomed me;
 Having met Him, I relish His company.
 Blessed is the bed with Him by my side.
 It is good fortune for the Guru-conscious.
 Says Nanak, she enjoys her love day and night;
 With God as her groom, she remains an eternal bride. (17)

Tukhari I

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You, with the bewitching eyes,
 Take care, the accursed one!

In the first watch the night is dark,
 Your turn, too, can come.
 When your turn comes,
 Who will wake you?
 Asleep, death would draw your blood.
 In the dark night
 Who would care for you?
 The thief will break into your house.
 O my Saviour, Inaccessible and Infinite!
 Pray, heed my plight.
 Nanak, the stupid, remembers You not,
 How will he find his way in the night? (1)

It is the second watch.
 You may be fast asleep when you should wake up.
 Take care, the accursed one,
 Your crop is being ravaged.
 Look after your crop and keep faith in God.
 If you are awake, the thief dare not enter your house.
 The messenger of death will not waylay you,
 Nor will you come to grief.
 The dread of death would disappear.
 The lamps of the Sun and Moon
 Are lit at the Guru's door.
 With a truthful mind meditate on the Lord.
 Nanak, the stupid, will still not heed,
 How would he find peace,
 Given to someone other than God? (2)

In the third watch, you are still asleep,
 Lost in money, progeny and spouse,
 Endeared to the world.
 Pecking your feed, you are caught in a net,

It is meditating on the Name
 That will bring you peace.
 The devotee is not devoured by death.
 There is no escape from the agony of birth and death.
 Without the Name it is unmitigated affliction.
 Says Nanak, in the third watch,
 All the three varieties of elements
 Are engrossed in temptation. (3)

It is the fourth watch.
 The day of death may dawn any moment.
 They who are awake day and night,
 Their houses remain safe.
 Those who, under the Guru's advice,
 Meditate on His Name,
 Their nights are peaceful.
 Those who repeat the Guru's Word
 Are not born again.
 They attain God, the Protector.
 Their hands shake,
 The feet and the rest of the frame flounder,
 The sight is dimmed,
 And the body reduced to dust in phases.
 Says Nanak, without God's Name in his mind
 Man is unhappy in all the four stages. (4)

The knot is loosened,
 Get up,
 The summons have arrived.
 Enough of enjoyment and comfort.
 You are to be shackled and led away.
 You are to be manacled as ordained by God,
 Whom you can neither see nor hear.
 Everyone in his turn proceeds.

When the crop is ripe, it is mowed.
 You will be asked to account for every hour, every moment.
 And rewarded for good or bad deeds.
 Says Nanak, God arranges in a way
 That saints are united with the Lord
 By the ties of the Word of God. (5)

Tukhari I

There is blazing trail of comet in the sky.
 Lord! How with my eyes do I sight?
 The devotee who is acquitted in his task,
 The True Guru's *Shabad* would help him quite.
 The Guru's *Shabad* helps, truth is imbibed,
 Day and night, he is in a contemplative plight.
 Vanquished are the five evils.
 The curse of lust and wrath is no more a fright.
 Their inside is enlightened as witnessed by the Guru,
 The beloveds of the Lord they come to sight.
 Says Nanak, their ego undone, they are at peace.
 Their sky is flushed with a comet bright. (1)

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The devotees remain awake, their ego shed.
 Their day and night is like dawn, with truth they are wed.
 Wed with truth the devotees are cherished and remain ever pledged.
 The nectar of True Name bestowed by the Guru, to the Lord's feet they are led.
 Says Nanak, when it is dawn, realisation comes and
 one awakes with night having fled. (2)

Discarding misdeeds, I have taken to virtue.
 I am committed to the One, none else I pursue.
 He prevails everywhere, no one other,
 To Whom my mind and heart are dedicated.
 He Who has created earth, ocean and the Three Worlds,

The devotee in me has that Preceptor propitiated.
 The Wondrous Lord is all accomplished,
 The three evils He has castigated.
 Says Nanak, my misdeeds have turned into good deeds.
 Guided by the Guru I've such a virtue cultivated. (3)

I am free from transmigration, Lord, my doubts are dispelled.
 Killed is my ego, I've realised my Lord, my being is excelled.
 With pride shed by the guidance of the Guru, I am reputed.
 My sorrow and torments have quitted.
 My light has merged in the Divine light.
 My identity has come to be spelled.
 Because of *Shabad* I am cherished at my parent's house.
 At the in-law's I am adored.
 Says Nanak, the True Guru has brought about the union,
 I am free from dependence on the horde. (4) 3

Tukhari I

Lost in illusion I have gone astray and regret.
 Leaving me embroiled in misdeeds as I slept my spouse left.
 Without the master the night of the deserted is distressed.
 Given to lust, wrath and ego with the tensions of pride oppressed.
 At the arrival of the Divine decree the swan left.
 And ashes in the ashes were mixed.
 Says Nanak, in the absence of the True Name,
 The deserted is misled, and to regret she is left. (1)

Listen my love, I have a request to make.
 You reside in your lodge, of the heap of ashes I partake.
 Without one's love none else takes care,
 What should I say? What should I do?
 Essence of the nectar of Name should one sip,
 Along with the Holy Word brew.

Devoid of Name, there is no friend, no companion,
 It is a mere repeated rotation.
 Says Nanak, one should return home with gain,
 Of the True it is the sacred sanctum. (2)

My beloved being abroad, I send Him word.
 Remembering the Love, my eyes with tears swirl.
 With tearful eyes recalling His virtues
 I long to meet my sweetheart?
 I know not the arduous path,
 How I relish company of the One living abroad?
 With the Holy Word of the True Guru the separated meet.
 To Him I dedicate my body and mind.
 Says Nanak, the tree ambrosial has borne fruit,
 In the company of the Love it is joyous I find. (3)

P-1112

You have a call from the Palace, don't you delay.
 Absorbed in Him day and night, let it come as it may.
 Meet in peace and serenity and make no complaints.
 Discarding pride, in Him you should find absorption.
 Those devoted to truth are ever united.
 The self-possessed suffer transmigration.
 What use is the veil when one comes to dance?
 Your pitcher you should smash.
 Says Nanak, one finds Him in oneself,
 The Guru-guided has this truth as a flash. (4) 4

Tukhari I

Wondrous is my Lord; of Him I am a slave.
 My Guru has shown me the Unknown.
 For none else I crave.
 The Guru showed me the Unknown as His wont,

When the Preceptor was in grace.
 He is the Sustainer of the world, Accomplished Creator.
 I met Him in *Sahaj*, He who has forests as His necklace.
 If He is gracious, He saves and we are saved.
 The Compassionate Bestower favours with truth,
 Supplicates Nanak, I am slave of His slaves.
 He is the Provider of all forsooth. (1)

Relected everywhere is my Beloved
 The image of the Lord is embodied in the *Shabad*.
 The image of the Beloved Lord reflected with Three Worlds,
 But His limit is not known.
 He has created a variety of species.
 And multiplies them with every dawn.
 Beyond limit, He makes and unmakes.
 What He ordains does take place.
 Says Nanak, a diamond has cut a diamond,
 And a necklace of virtues knit with the lace. (2)

As the virtues with virtues merged,
 My forehead was marked for Name.
 As truth with truth was identified,
 I was rid of transmigration frame
 When truth recognised the True, they get dissolved,
 Meeting the True is a treat,
 There is nothing above truth.
 The truthful the True does meet.
 My Wondrous Lord has charmed my heart,
 My bonds are snapped.
 Says Nanak, the light has merged in Light,
 And I meet my Master Unmatched. (3)

Looking for the True House, I have come across the True Spot,
 Of which the Guru-directed is aware.

It is not in the egotist's lot,
 The truth is bestowed to him whom He cherishes.
 The Bestower is ever Compassionate,
 Eternal, Immortal, Immutable,
 His Mansion is holy and inviolate.
 Where one is free from the routine reckoning,
 And is blessed with devotion.
 Says Nanak, the truthful is dedicated to truth.
 The Guru-guided swims across the life's ocean. 94) 5

Tukhari I

My ignorant, thoughtless self, try to understand,
 My self, give up company of the evil and among the virtuous land.
 Indulging in pleasure and misdeeds done,
 The alienated are not united.
 How swim across the arduous ocean and escape Yama's terror,
 Whose pathway is ever disquieted?
 Day and night the mind to Lord God is not devoted,
 Misled it is gone astray.
 Caught in bonds how liberate it.
 And the devotee diverted to Lord's way? (1)

My self, give up entanglement in worldly affairs.
 Take to the service of the One P-1113
 Who has no peer.
 Meditate on the Lone True One,
 Who has this world created.
 Disciplined air, water and fire,
 And had it as a play exhibited.
 Were you to take meditation and asceticism as projections of
 Ritual practices and contemplation,
 The Lord's Name and laudation
 Would be your associates and dear companion. (2)

My self, you should remain steadfast
 So that you come to no harm.
 My self, you should laud the Lord
 And get into poise as Your form.
 Lauding the Lord, you get in the Master absorbed,
 And gain collyrium of the Guru's light
 Which would enlighten the Three regions with the refulgence of *Shabad*,
 And the five evils would snide.
 Shedding fear you ferry across the arduous ocean, unafraid.
 Meeting the Guru your tasks are set right.
 Your features, colour of your skin are loving
 Because of the Lord's gracious sight. (3)

My self, what is it that you brought with you?
 And what is it that you would carry when you depart?
 My self, you will be liberated
 Only when your illusions you abort.
 You should garner Name as your wherewithal,
 And with the Guru's *Shabad* strike the bargain.
 Shed impurity with immaculate Word,
 Thereby admission with the True Mansion you gain.
 The Name obtains you exaltation and takes you to your true home,
 As you arrive at your house, you are hailed with Name.
 And with the essence of *Amrit* you are acclaimed.
 He who meditates on Name imbibes the spirit of *Shabad*.
 Of great good fortune is he who is blessed with the Lord's Name. (4)

My self, how do you go up the temple without stairs.
My self, without a boat you cannot arrive at the yonder shore there.
 The Wondrous Lord and the assimilation of the Guru's Word
 Ferries one across to the other shore.
 One has a pleasant time in the holy company
 And doesn't have to regret any more.
 In His grace the True bestows boon,
 And the Name in the holy company is absorbed

Nanak supplicates, pray pay heed,
With the Word Holy my mind be sustained. (5) 6

Tukhari Chhant IV

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

Smitten with Love,
How can I live without lover?
Until I have a glimpse of Him
Even *Amrit* I cannot savour.
Sipping *Amrit* and sustaining myself,
In His absence I cannot exist.
Day and night I yearn for Him,
My thirst continues to persist.
He took kindly to me in His mercy,
I reflected on the Lord's Name.
I found my Love in the Guru's Word;
I am sacrifice unto the Guru I claim. (1)

P-1114

When I behold my beloved Lord,
I sing His praises in delight.
My heart is then in full blossom
And I remember the Truthful day and night.
I repeat His Name, His Word liberates,
I have no peace without beholding Him.
The *Shabad* is the décor of the bride,
The Name she repeats for enchanting Him.
I pray for the mercy as charity,
Let me meet my God.
Day and night I remember my cherished Guru
I'm sacrifice unto the True Lord. (2)

I am a stone, the Guru is the boat.
 Pray, ferry me across the vicious ocean.
 Bless me with Your *Shabad* in grace,
 Save the ignorant in me in compassion.
 Thoughtless, stupid I know not Your extent,
 Unapproachable, You are Supreme.
 If You are gracious You effect the union,
 Meritless, I am humble and mean.
 Many a life I have sinned and strayed,
 I now come seeking Your shelter.
 Do be gracious and save me Lord,
 I crave protection of the True Master. (3)

The Guru is *Paras*,* I am Iron.
 Meeting Him, I am turned into gold.
 The light has merged into light,
 My citadel of body is painted bold.
 Painted bold the citadel of body is enamoured of the Lord,
 How can I forget Him even for a trice?
 Invisible and inaccessible I encounter
 With the Guru's *Shabad* unto which I am a sacrifice.
 I would offer my head to the True Guru,
 By the True Guru if I am told.
 O Lord Benevolent! Do be kind
 And embroil Nanak in Your fold. (4) 1

Tukhari IV

My Lord is Inaccessible, Unknowable, Beyond Reach and Without Limit.
 Those who meditate on Him Master of universe,
 They swim across the arduous ocean of life sans discomfit.
 Unafraid, they swim across merrily the arduous ocean,
 On the Name they who meditate.

* the philosopher's stone

As advised by the Guru who lead their life,
 The Lord Himself brings about their union.
 Their light merges with the light Divine,
 With grace of the prop of dominion.

My Lord is Inaccessible, Unknowable, Beyond Reach and Without Limit. (1)

You are the Unknowable Fathomless Master,
 You prevail in every heart.
 You are the Unknowable, Impenetrable, Beyond Reach,
 Obtainable only with the True Guru's Word.
 Blessed are the accomplished lot
 Who in the company of the holy laud the Lord.
 Guided by the Guru they contemplate and cogitate deep,
 And every moment are in the Guru's Word absorbed.
 As they sit they recite Name,
 The Name they repeat as they stand *apart*.
 You are the Unknowable, Fathomless, Master,
 You prevail in every heart. (2)

Blessed are the devotees who as guided by the Guru serve the Lord
 Millions of their sins are condoned,
 In an instant is this done by God.
 Their sins and misdeeds are annulled,
 Who engage in single-minded meditation.
 Their life is fruitful as designed by the Creator,
 Who as advised are engaged in true profession.
 Greatly blessed are they who, as guided by the Guru,
 The arduous ocean of the world swim across.
 Blessed are the devotees
 Who, as guided by the Guru, serve the Lord. (3)

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You are the Knower of hearts, the way You direct we do,
 There is nothing that we can do on our own,
 If You so please, we come to You,

Those You unite, Master!
 All their account is settled and righted.
 They are free from any more reckoning,
 Who by the Guru's Word are united.
 Says Nanak, you take kindly to them
 What the Guru desires who willingly pursue.
 You are the Knower of hearts Yourself,
 The way You direct, we do. (4) 2.

Tukhari IV

Master! You are the life's fire, Creator of the world and Provider of all.
 They meditate on Your Name
 Who have it inscribed in their lot.
 Those who have been assigned Above by the Master,
 On the Lord God's Name they meditate.
 In an instant their sins are ameliorated,
 Who the Word of Guru contemplate.
 Blessed are the devotees who meditate on Name.
 Seeing them I feel, that to someone I belong
 Master! You are the life-force, Creator of the world
 And Protector of all. (1)

You prevail on earth and ocean, the Master above all.
 He who meditates on You with heart and soul,
 He is certainly absolved.
 Those who contemplate they are liberated,
 At the Portal Divine they are installed.
 Here and hereafter they are felicitated,
 They are taken care of by Your guard.
 In the company of holy they engage in divine discourse,
 Guided by the Guru, their service fetches reward
 You prevail on earth and ocean, the Master of all. (2)

Here and there You alone, none but You, prevail.
 The glades and grass blades of three regions,
 The entire cosmos does Your Name hail.
 Creator! They hail Your Name and innumerable millions meditate on You,
 Blessed are the saints and holy,
 Whom the Creator, with Your pleasure You regale.
 Pray bless me with Your graceful glimpse
 Which helps me a hundred times the name retail.
 Here and there You alone, none but You prevail. (3)

Endless is the treasure of Your devotion, Master,
 He gets whom You bestow.
 He on whose forehead You put Your hand,
 The divine virtues in his heart make a show.
 The divine virtues in one's heart are reflected,
 Who cherishes His fear.
 No one has cultivated love without fear,
 Without fear no one has been able the ocean of life to steer.
 Fear, love and devotion, says Nanak, are bestowed to them
 Whom Your grace You show.
 Endless is the treasure of Your devotion, Master,
 He gets whom You bestow. (4) 3

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Tukhari IV

I had a glimpse of the True Guru on the holy day of *Abhijit** bath.
 The darkness of ignorance was shed.
 My impurity of foul-thinking was washed.
 At the sight of Guru dispelled was unenlightenment,
 Lit was light in my heart.
 My sufferings of age were annulled in an instant,
 As the Lord Eternal I sought.
 The Creator Himself celebrated the occasion.

* a particular solar eclipse day considered auspicious.

At the Kurukshetra the True Guru came for a solemn dip in His *rath*.
I had a glimpse of the True Guru on the holy day of Abhijit bath. (1)

For the pilgrimage along with the True Guru several devotees accompanied.
Day and night, every instant, every step,
It was devotion to the Lord as we journeyed.
It was devotion to the Lord God.
Several people came to see.
Those who had a sight of the True Guru,
It was, as if they met the Divine Entity.
The pilgrimage was organised by the True Guru Himself,
So that of their ills the people were remedied.
For the pilgrimage along with the True Guru
Several devotees accompanied. (2)

The True Guru came to Kurukshetra Himself first and it became a pilgrimage,
When the news spread all over.
Those from the Three Regions undertook the voyage.
Came to have a sight from the Three Regions.
Including godmen, monks and others.
Those who propitiated the Accomplished True Guru,
No more had they for their sins to suffer.
*Yogis, Digambars,** renunciates and those of six orders
Came for a dialogue assemblage.
The True Guru came to Kurukshetra Himself first
And it became a pilgrimage. (3)

Then the Guru went to Yamuna where He chanted Name of the Deity.
The tax-collectors came with their offerings,
And the Guru was allowed to pass free.
Along with the Guru, several others were exempted,

* ascetic of Jain monks who remain unclad.

Who meditated on the Divine Entity.
 Those who followed the path of the Guru,
 The tax-collector at Yamuna came not near them wee.
 Everyone chanted the name of the Guru.
 The entire gathering named the Guru,
 Named the Guru they were allowed free.
 Then the Guru went to Yamuna,
 Where He chanted Name of the Deity. (4)

As the third stage, He came to Sursari* where took place a miracle,
 Nobody asked for even half the due.
 Everyone being charmed with the Guru's Holy spectacle,
 Asking not even for half what was due.
 The tax-collectors with their cash box were wonder-struck.
 Brother, what should we do? Ask whom for tax?
 Everyone is rushing for the True Guru amuck!
 The tax-collectors broke the cash box and disappeared.
 They thought of this way the situation to tackle
 As a third stage He came to Sursari,
 Where took place a miracle. (5)

P-1117

The elders of the town came to pay homage to the True Guru.
 They asked questions of the Guru True.
 Who from His memory gave them the replies due.
 They discoursed on *Smritis*, *Shastras*, Sukdev and Prahlad,
 And meditated on Rama as the Lord.
 Thus the five robbers were chased out of the township of body,
 They left behind no trace, no word.
 They started their sittings of the holy music daily,
 And devotion to Nanak's Words as due.
 The elder of the town called
 To pay homage to the True Guru. (6) 4.4

* the Ganga

Tukhari Chhant V

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

I am sacrifice unto You, my Lord,
For blessing me with the Guru.
Listening to Your Holy Word,
My heart has moved, True.
It is an attachment as of fish with water.
Dyed in the dusky colour of the Master,
I fail to appraise You, my Lord.
Your status remains splendid.
My dear Purveyor of every virtue,
Listen to the plea of the one abandoned.
Pray, let me have a glimpse of my Beau,
Nanak is sacrifice unto You. (1)

This body is Yours, also the mind.
If I am good, it is because You are kind.
I would fain give my life
To see You for the twinkling of an eye.
Listen, O Lord! Seeing You for a trice
Gives a purpose to my life.
Your Name is said to be *Amrit*,
I drink it if only You permit.
I live, longing for my Preceptor,
Like a *chartrik* thirsting for a drop of water.
Says Nanak, I am sacrifice unto You,
Let me have a glimpse of You, my Beau! (2)

You are the True Master, beyond any limit,
The Dear Beloved, to my life You are knit.

Known to the Guru-conscious, You are the Purveyor of peace,
 Reflected in many colours,
 Man does only what You please.
 To whom the Creator is kind,
 He endears himself to godmen.
 Says Nanak, they are indeed a source of joy;
 I remain ever sacrifice unto them. (3)

The Invisible cherishes the ardent devotees,
 The True Guru covers the sinner's frailties.
 He who gives shelter is the Creator,
 Sustainer of life breath and a peaceful living.
 He is Immortal and Eternal Master;
 A Perfect Entity, Maker and Ever Giving.
 No one can praise Him enough,
 Nor know from where He came.

Nanak, the humble, is sacrifice unto Him
 Praying for a fraction of His Name. (4)

Kedara IV Score I

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

My self, ever be devoted to the Name Divine.
The Inaccessible, Unknowable is beyond recognition.

Meeting the Accomplished Guru
Is the way to realise the sublime. *Refrain*
He to whom my Master shows grace,
He gets attuned to the Lord Kind.
Everyone is devoted to the Preceptor.
He to whom He pleases, His Name does chime. (1)

The Lord's Name is priceless.
When He grants only then it is thine.
He whom my Master bestows the Name,
He is free from reckoning prime. (2)

Blessed are those who meditate on Name
They have it inscribed in their forehead at the Prime Time.
Meeting them my mind is in bloom.
The way seeing her son the mother clasps and strokes his spine.
We are children, You are like father Master!
Pray guide us so that we attain the Divine.
In the manner a cow feels pleased seeing her calf,
Nanak be hugged by the Sublime! (4) 1

Kedara IV Score I

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

My self, the Lord You should ever laud.
Wash the True Guru's feet and propitiate.

This is how one realises the Lord.
Lust, wrath, avarice, attachment and ego are essence of vice,
Their company you should discard.
Involve yourself in divine discourse in the holy company.
The Name is an elixir,
Get absorbed in the Name of the Deity. (1)

Refrain

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Shedding the ego in your person,
Which you lay store by,
You should discipline your entity.
Pray, do be gracious to Nanak, Master,
Let him be the dust of the feet of the holy! (2) 1.2

Kedara V Score 2

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

Mother mine, in association with the holy am I awake.
Beholding the spectacle of the Beloved,
To the treasure of Name I take.
Longing for His glimpse,
My eyes His image can't forsake.
I've cast off thirst for anything fake. (1)

Refrain

I have now found my Guru, the Bestower of peace.
Beholding whom my thirst is slake.
A glimpse of Damodar* and my mind is in poise.
Nanak is in the Beloved's wake. (2) 1

* Lord Krishna

Kedara V Score 3

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

The humble makes supplication to the Compassionate Lord.
Pray pay heed.

There are five foes and three evil-minded enemies,
And the poor me, I am alone,
To the Gracious I plead.

Refrain

I make endless efforts; go on pilgrimage,
According to the six rituals pay my homage.
I am defeated in all my endeavours,
I've failed to get rid of the dreadful beasts. (1)

I come to the shelter of kindness-incarnate,
Who frees from bondage as the Lord Compassionate.
He alone is the Helper of Helpless
Of Whose feet Nanak has sought to propitiate.
Let him be rescued in the ocean of illusion and attachment.
With holy feet as the sacrament. (2) 1.2

Kedara V Score 4

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

I come to the shelter of my Master who is like a treasure—
I long for Name,

It may please be bestowed as a charity measure.
Purveyor of peace, the Lord Accomplished
Pray save my honour as You favour.

Refrain

Master, let me be fond of the holy company
And I should laud the Lord ever. (1)

Lord Compassionate, Gobind,* Damodar,*
 Whose discourse is enlightening and pure
 Pray, dye Nanak in the Divine dye
 And he should be absorbed in the Lotus Feet of the Preceptor. (20 1.3)

Kedar V

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I long to see my Lord!
 Pray, grant me Your Holy company,
 Where I hear the Name of God.
 Let me serve my Truthful Beau.
 Listening to Him rejoices my heart.
 I am ever sacrifice to You,
 Who resides in a fair resort. (1)

Refrain

You nourish and cherish one and all,
 You give us all shelter.
 You are Nanak's Lord Creator.
 In every face he finds his Master. (2) 2.4

Kedara V

I cherish my Beloved God;
 Contemplating and full of dreams
 My eyes long to see the Lord.
 Blessed are the days, hours and minutes,
 Blessed indeed are the seconds.
 Enlightened in a moment with hopes bright,
 I now live to have His nod. (1)

Refrain

To attain Him what effort and what measure,
 What service do I contemplate?

* names for God.

Says Nanak, give up ego, conceit and attachments,
It is the Holy Company that liberates. (2) 3.5

Kedar V

I long to chant praises of God.
Dear my Lord,
In Your grace let me ever and ever You laud.
Pray pull me out of odd vices.
And let me be within the holy absorbed.
With the Guru's Word rid me of illusion and fear
And grant me a glimpse of my Lord. (1)

Refrain

I should be the dust of feet of people,
My ego I should have abhorred.
Lord Bestower, favour me with Your devotion
Nanak be blessed with this reward. (2) 4.6

Kedara V

Devoid of Lord's devotion, the life goes waste.
Giving up God and getting dyed with another colour.
Meaningless is what one wears and what one ate.
Wealth, youth, property and the peace one enjoys.
They accompany one not a bit, not a trace.
It is like a mirage or shade of a tree,
The impression, indulgence of wealth does create. (1)

Refrain

Man is lost in false pride and attachment,
Lust and wrath must ever frustrate.
With Your arm, pray pull him out,
Nanak the humble asks for help at the Gate. (2) 5.7

Kedara V

Other than the Lord no one with you shall last.
 Helper of the helpless, Compassionate Master of the forsaken!
 Progeny, wealth, indulgence in vicious pursuits,
 While on the way to Yama none will be found steadfast.
 Meditate on the treasure of Name and laud the Lord
 Lest you are in the ocean lost. (1)

Contemplating in the shelter of Accomplished, Inexpressible, Unknowable,
 All the sufferings are cast off.
 Nanak, the humble, seeks dust of the feet of devotee,
 Which one gets if it is inscribed in one's lot. (2) 6.8

Kedara V Score 5

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

I can no more get the Lord out of my mind.
 This attachment has become fast,
 Shed is the infatuation of every other kind.
 How can *chatrik* live without drop of water,
 Or the fish its life without water find?
 Uttering the Name of Lord from the tongue,
 Seems to me has come to bind. (1)

Refrain

The deer gets pierced by sharp arrows
 When the high notes of music charm him blind.
 With the Lord's cherished feet
 Nanak has come his fate to bind. (2) 1.9

Kedara V

The Lord has come to lodge in the niche of my heart,
 Dismantling the wall of doubt.
 The Master has drawn me towards His mart.
 Many a man drown in the ocean of life,
 In Your grace to the shore do me cart.
 With feet of the Lord as my boat in the company of holy,
 I have been ferried to the yonder part. (1)

Refrain

He who takes care in the cistern of womb,
 In the jungle of vice He is the only guard.
 Nanak finds inspiration under His accomplished shelter,
 There is no other God. (2) 2.10

Kedara V

Let the tongue recite the Name of Lord.
 Laud the Master day and night,
 And thereby all your sins abort.
 You have to leave behind your entire wealth
 Of death hovers on your head the dart.
 False are attachments and there is no end to desires,
 It is all a mythical mart. (1)

Refrain

The True Lord, the Eternal Incarnate
 In your heart keep absorbed.
 The Name is the treasure, says Nanak
 It is life's gainful reward. (2) 3.11

Kedara V

The Lord's Name is my anchor.
 I suffer no ill or affliction.

My dealings with the holy alone enter.
 Himself He protects in His grace,
 Nothing untoward does occur.
 He who is blessed, he contemplates,
 No harm on him can incur the world. (1)

Refrain

He has peace, joy, bliss awarded from Lord,
 Together with essence of *Amrit* and Guru's feet elixir.
 Nanak, the slave, remains in His presence,
 Dust of the feet of devotees as if he were. (2) 4.12

Kedara V

Accursed is listening other than the Name of Lord.
 Those who live forgetting the Life-force.
 Their's is a life without reward.
 They eat many a delicacy like beasts of burden in the yard.
 Day and night they are involved in activity,
 As a bullock in grinding a machine is hauled.
 Forsaking the Lord who take to others,
 They wail and rave as mauled.
 Nanak begs a boon with folded hands,
 Pray, clasp and keep me near Your heart. (2) 5.13

Refrain

Kedar V

With dust of the feet of holy, my face I smeared.
 Because of the endless virtues of the Accomplished
 No one in *Kaliyug* have I feared.
 Blessed by the Guru my objectives are fulfilled,
 No one have I to be geared.
 He who considers the Lord pervading in all,
 He is not in the vicious fire seared. (1)

Refrain

P-1122

He pulled me out with His arm,
 And light in the light got reared.
 The helpless has come seeking shelter of the Preceptor,
 Nanak has the Lord endeared. (20.6.14)

Kedar V

He who cherishes the Name of Lord,
 Millionfold peace and bliss he enjoys
 And the burning sensation in his chest is resolved. *Refrain*
 Treading the path of holy,
 Many a sinner has been absolved.
 Dust of the feet of holy on the forehead
 Equals bath at innumerable pilgrimage spots. (1)

With mind attuned to the Lotus Feet,
 One finds the Master in every heart.
 Nanak asks for the wondrous shelter
 So that Yama may contend not. (2) 7.15

Kedara Chhant V

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

My Beloved Lord! Pray do come and meet. *Refrain*
 The Creator Supreme does all over pervade.
 The path to Lord, the holy indicate.
 Indicated by the holy, Creator Supreme,
 He can be identified in every heart.
 He who comes to His shelter, he gains every felicity,
 Not a bit of his endeavour goes without reward.
 He who chants praise of the Treasure of Virtue spontaneously
 He is caught in ecstasy.

Nanak, the humble, seeks His shelter
He is the Accomplished Entity. (1)

He who is pierced with the barb of Lord's love and devotion.
Whom else may he espy?
The fish bears not separation,
Without water it must die.
How can one live without the Lord?
One suffers like *chatrik* crying for a drop of rain water.
Or when the night should pass and *chakor* is at peace
Beholding the Sun its rays shower.
My hart yearns for the Lord's sight,
Blessed are the days when I meditate on the Lord daily.
Nanak, the slave, supplicates,
How can I live without the sight of Deity! (2)

The body without breath appears not comfortable.
To live without a glimpse of the Lord,
The devotee is not able.
Living without the Lord is being in hell;
The heart is pierced by the Lotus Feet.
He who is given to intensity of dispassion,
He remains absorbed in meditation,
From which he does never retreat.
Meeting the Lord and living in the company of the holy
Is a joy that is beyond the capacity of body to bear.
Pray do be gracious, the Master of Nanak,
That at Your Holy Feet he abides ever. (3)

After prolonged search, He was gracious and the Lord I met.
I have no merit, mean, without any master;
He paid no heed to my fault.
Paid no heed to my faults and bestowed every felicity in perfection.
He is known for reforming the misled.

Finding Him fond of devotees I held His apron,
 Who is to every heart wed.
 I attained the ocean of peace and was in poise,
 My suffering of ages were ameliorated.
 He stretched His arm and pulled out His slave
 And blessed the Lord's Name in his heart to be reinstated. (4)

Raga Kedara Compositions of Revered Kabir

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

Forbidden are both cajoling and calumny,
 Honour and dishonour should you discard.
 He who considers iron and gold alike,
 He is indeed in the image of God.
 It is rare to come by a true devotee, of late.
 He who rids himself of lust, wrath, avarice and attachment,
 He alone can the Divine status contemplate (1)

Sloth, passion and poise as qualities,
 Reflections of Maya remain.
 He who seeks the Fourth State
 Must the Supreme Status attain. (2)

He is above going on pilgrimage,
 Fasts, ritual vows, discipline and purity,
 He is rid of avarice and illusion of Maya,
 And is devoted in his heart to the Divinity. (3)

The abode where the lamp is lit, its darkness would flee,
 He becomes fearless, his doubts dissolved.
 Such a one, says Kabir, is the Lord's devotee. (4) 1

Some trade in brass and copper,
 Others in clove and betel-nuts deal.
 The holy trade in the Name of God,
 As their stock-in-trade on wheel.
 I am a trader in the Name of God,
 A priceless jewel I've come across.
 All attachments I discard. (1)

Invited by the True one I've taken to truth,
 And in the truth I deal.
 Loaded with nothing but truth,
 I've arrived at the court of appeal. (2)

Himself is He diamond, gem and jewel,
 Himself He displays.
 Himself He directs the ten constituents,
 He is there always. (3)

My mind is the ox, devotion my path,
 Enlightenment my merchant pack so fine.
 Says Kabir, listen ye men of God,
 The merchandise has arrived at the destination Divine. (4) 2

You silly vendor of wine, thoughtless and stupid,
 I've changed the mind, which to the wrong side would hop.
 It is now inebriated with the distillation of *Amrit*
 Dropping from the still at the mountain top.
 Fellow travellers! Seek the Lord's aid,
 The holy drink, the rare wine,
 Which helps the thirst satiate. (1)

There is love in fear, not many understand;
 The devotee drinks the love-divine.
 Every vessel contains *Amrit*,
 He drinks whom He would assign. (2)

The town is one, albeit it has nine doors;
 One should restrain oneself from wandering.
 As the bond of three qualities snaps, the tenth door opens,
 And the inebriated mind starts squandering. (3)

Arriving at the stage of fearlessness all ills disappear,
 Says Kabir, after contemplation.
 I turned the mind and quaffed this drink,
 It tastes indeed like your distillation. (4) 3

P-1124

Caught in lust, wrath and lure,
 You have tried not the One Lord to know.
 The blind, you can see not,
 And find yourself in the ignominy's throe.
 What for are you vain and proud?
 Your bones and flesh are folded in filth,
 Foul odours are your shroud. (1)

Misled, why don't you contemplate on the Lord,
 Your death is not at all far away.
 You nourish this body with many an endeavour,
 Which in the end must give way (2)

Nothing is accomplished on one's own,
 You may try what you may.
 If He is gracious, you meet the True Guru,
 Remembering Name is the only way (3)

Living in an abode of sand,
 It's childish to throw one's weight around
 Says Kabir, who remember not God,
 Many a clever one has drowned. (4) 4

Turban at the rakish angle, walking with swagger,
 Chewing betel as a sport.

He has nothing to do with love and devotion,
 His only concern is the court.
 Proud, he has forgotten the Lord God.
 Seeing gold-coloured beauties and charming damsels,
 He does them real regard.
 Intoxicated with greed, falsehood and misdeeds,
 His life he would pass.
 Says Kabir, when the end comes,
 With death he must cross. (2) 5

Having beaten their kettledrum for four days,
 They depart.
 All that they have earned, collected in sacks and buried underground,
 Accompanies them not. (1)

At the threshold the wife weeps and the mother goes, crying until the doorstep,
 Family and folk accompany him until the cremation ground,
 Alone the swan has then to trot.
 To the sons and riches, the village and town,
 No more is he brought.
 Says Kabir, why don't you meditate on the Lord?
 Your life goes waste for nought.(2) 6

Raga Kedara **Compositions of Revered Ravidas**

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

Were you to perform six ceremonies and belong to high caste,
 Without the Name of Lord in your heart,
 Love of the Lotus Feet and cherishing the Lord's discourse,
 You will be a low born, meanly sort. (1)

My self, do give it careful thought—
 Why don't you remember Balmik's loft?
 From which caste to what status he got,
 Because the Lord's Name he sought? (1)

Refrain

Krishna cherished Ajamal, the one who killed dog.
 What to speak of the poor people's appreciation,
 The Three Worlds would him laud. (2)

Ajamal, Pingala, the hunter and the elephant
 Had an approach to the Lord.
 If thus could be redeemed, such a misled lot!
 Why can't you not be saved Ravidas? (3) 1

Raga Bhairon I Score I

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.

Nothing happens unless You permit it.
 You do what You desire. (1)

What should I say?
 I can't say much.
 It's all as per Your desire.
 If I have to ask for anything
 It is You I approach.
 To whom else shall I address my prayer? (2)

Refrain

I talk about You,
 Listen to Your Word.
 You are the greatest of all. (3)

You alone know Yourself,
 You do everything Yourself,
 And make others do as You desire.
 Thus does Nanak see his Creator and Destroyer. (4) 1

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

Raga Bhairon I Score I

Many a sage has been saved with the Guru's *Shabad*,
The lives of Indira and Brahma, too, have been saved.
Sanak,* Sanandan* and several ascetics,
With the Guru's blessings could to the yonder shore wade. (1)

Without *Shabad*, how swim across the ocean of life?
Devoid of Name, the world is afflicted with maladies,
It drowns in duality again and again to die. (1)

Refrain

The Guru is God, the Guru is Unknowable, an Impenetrable Mystery.
The Guru's service lends illumination of the Worlds Three.
The Guru Bestower made this offer in His grace,
And I realised the Inaccessible and Him of Impenetrable Mystery. (2)

The mind is supreme, mind listens to mind alone,
And the mind gets absorbed in mind.
The mind is *yogi*, it distances and disintegrates,
The mind is also understanding and lauds the Lord Kind. (3)

Those who have killed the mind and meditate on *Shabad*,
Rare are such in the society.
Says Nanak, the Lord is pervasive all over,
The Word Holy obtains eternal felicity. (4) 1.2

* Brahma's sons

Bhairon I

The eyes have lost sight, the body is frail,
 The age has taken over, death hovers over head.
 It is no more the original looks, glow and cognition,
 How to avoid Yama's net?
 Man, meditate on the Lord before you lose your life.
 There is no liberation, without the Word Holy
 Goes waste all your strife. (1)

Refrain

Your body suffers from lust, wrath, ego and attachment,
 It is a severe affliction.
 Guided by the Guru, you should recite the Name with your tongue,
 This is how you swim across the ocean. (2)

Hard of hearing, feeble thinking, you follow not the Word Holy.
 The self-possessed loses the boon of life,
 The purblind remains misled without the Guru's remedy. (3)

Should he remain detached, sans desire and in poise,
 Meditating like a renunciate,
 Says Nanak, the Guru-guided is liberated,
 Who on the Lord's Name does meditate. (4) 2.3

Bhairon I

Unsteady gait with frail feet and hands, and the body worn.
 Eyes bleary, ears hard of hearing,
 The self-possessed would still not the Name own. (1)

What did the purblind gain in the world?
 Devoid of Name in the heart and Guru's service,
 He goes having lost his wherewithal. (1)

Refrain

His tongue not dyed in the divine dye,
 Every time he speaks it is unpleasant utterance.
 Relishes slandering the holy,
 The beast in him refuses any furtherance. (2)

Not many are there who have imbibed *Amrit*,
 And are united by the True Guru.
 As long as one realises not the essence of the *Shabad*,
 The fear of death must one rue. (3)

Never should one knock at other doors,
 Only one door is True.
 Blessed by the Master one attains the Supreme Status.
 Says Nanak, the meek guru. (4) 3.4

Bhairon I

The entire night you lose with the noose of sleep around your neck,
 And the day caught in the net of affairs.
 Not for a moment you are reminded of the Lord,
 Who is of the universe Creator. (1)

Man! How would you escape this severe affliction?
 What have you brought and what would you carry?
 Better devote yourself to the Lord who blesses with the boon of devotion. (1)

Refrain

With the lotus turned upside down and of the egotist's understanding shallow,
 His mind is blind and head in worldly affairs does wallow.
 Birth and death hover over him,
 And devoid of Name, it is a spectre of gallows. (2)

Unsteady steps, blinded eyes,
 In the absence of the absorption in the Word Holy,

The *Vedas* and *Shastras* are like the Three Qualities.
The Blind collects worthless articles only. (3)

What to speak of profit, he loses the capital.
Unenlightened, he is misled with foul understanding.
Contemplating the Holy Word, he tastes the elixir of Name,
Says Nanak, and finds himself on a truthful landing. (4) 4.5

Bhairon I

He who lives in the Guru's company day and night is dyed in the divine dye,
Excepting the *Shabad* naught else he accepts,
His mind is attuned to the Almighty. (1)
I cherish the One who disciplines himself,
And absorbed in the transcendent carries out His behest. (1) *Refrain*
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Inside and out is the Immaculate Lord,
To the one of Primal True I pay my homage forsooth.
Lodging in every heart all pervasive,
Is reflected everywhere as truth. (2)

Those devoted to truth with the taste of *Amrit* on their tongue,
Who have not a spot of impurity,
Sipping the nectar of sacred Name
They remain absorbed in the Word Holy with dignity. (3)

When the virtuous meet the virtuous, they profit by it.
The Guru-guided gains the Divine glory.
All the woes are remedied in the Guru's service,
Says Nanak, Name is the testimony. (4) 5.6

Bhairon I

Name, the repository of all wealth, by Guru's grace in the heart is lodged.

Those possessing this eternal boon are gratified.

In poise they get in the Lord absorbed. (1)

My self, to the Lord's devotion divert your heart.

Guided by the Guru, meditating on the Name,
In poise does one for the True Home depart. (1)

Refrain

Doubts, differences and fear are never cast off,

Nor the transmigration

Without the Name no one attains salvation,

They die in utter starvation. (2)

Involvement in affairs, they lose all their regard.

Their stupid doubts are not dispelled.

Without the Guru's Shabad there is no liberation.

For the blind it is all darkness of the hell. (3)

As one gets attuned to the Casteless, Immaculate Lord,

The mind disciplines the mind.

Within and without one finds the Lord,

Says Nanak, none other does one find. (4) 6.7

Bhairon I

You may perform *homyagya*,* give charities, undergo austerities,

And torture your body,

Without the Name there is no liberation.

Liberation is obtained by the Guru-guided with the Name of Deity. (1)

Without the Lord's Name waste is the life in world.

What one eats is vicious, what one utters is vicious

Without the Name in wasteful doubts is one hurled. (1)

Refrain

* sacrificial ritual

One may study scriptures and expound grammar,
 And perform worship three times a day.
 Man, where is liberation without devotion?
 Without the Name one has to dearly pay. (2)

One may carry the staff and vessel of a *yogi*,
 wear leaf with sacred thread and loincloth,
 Go about places of pilgrimage,
 Without the Lord's Name there is no peace,
 He who meditates on the Name,
 He is ferried to the yonder stage. (3)

You may wear your hair in a knot at the top and smear the body with ashes,
 And discarding vestures you may remain naked.
 Without the Lord's Name you will feel not content,
 Bound by deeds you may go in guises faked. (4)

All the creatures on earth and water
 Wherever they are, in them the Lord pervades.
 With the grace of Guru, pray save your slave
 So that Nanak in the Divine elixir wades. (5) 7.8

Raga Bhairon III Quartets Score I

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

P-1128

Because of caste don't you yourself superior deem.
 He is Brahmin who has cultivated the Supreme. (1)
 Ignorant fool, don't be vain about your high caste,
 Many a malady has this vanity wrought. (1)

Refrain

That there are four castes, it is believed.
But it's the Lord alone who has them conceived. (2)

The entire universe has the same clay,
Only the potter employs many a way. (3)

The five elements make the human form,
Some have more while others have less than the norm. (4)

Says Nanak, you are reckoned by your *karma*.
Without devotion to the Lord, none may escape Yama. (5) 1

Bhairon III

Yogis, householders, pandits and those in garbs,
Sleep in their respective pride. (1)
Those given to Maya remain asleep,
He who is awake, no one may deride. (1)

Refrain

He is awake who has realised the True Guru,
The five agents of evil who can subdue. (2)

He is awake who meditates on truth,
Rather kills himself than harm anyone forsooth. (3)

He is awake who has realised the Lord,
Giving up wasteful pursuits does the essence record. (4)

He who is awake in all the four castes.
He is free from Yama and death's knock. (5)

Says Nanak, He alone is awake,
For his eyes the collyrium of enlightenment who does take. (6) 2

Bhairon III

He whom He takes into His care,
 Devoted to the True, truth is his share. (1)
 My self! For whom do you shout?
 When it is all His doing, no doubt. (1)

Refrain

This outfit is sustained by You
 It doesn't take You an instant to undo. (2)

In His grace He has played circus,
 With the Guru's favour granted us special status.
 Says Nanak, he kills and also does rejuvenate.
 It is true, I don't exaggerate. (4) 3

Bhairon III

I am a wife, the Creator is my husband,
 The way He pleases myself I tend. (1)
 If He so desires we meet,
 My mind and body are His treat. (1)

Refrain

What purpose, praise and censure,
 When everything is the doing of Creator? (2)

Blessed by the Guru, I am in passion deep,
 With the full fanfare, by my Bestower I sleep. (3)

Says Nanak, nothing much can one do.
 He alone meets who according to Him is due. (4) 4

Bhairon III

He is a real monk who abjures the duality of his heart;
 And having shed duality, he meditates on the Lord. (1)

Brother, let us explore this mind
Exploring the mind you find the Treasures Nine. (1)

P-1129
Refrain

With love as its basis the world was created.
Man turned it into attachment,
And was in illusions inflated. (2)

To the mind one owes limbs and life.
Contemplation in the mind lends understanding
Of His ordinance in the strife. (3)

If in His grace the Guru were to be kind,
The mind remains awake,
And its duality is behind. (4)

The mind by temperament is inclined to contemplate,
In everyone lodges the unattached renunciate.
Says Nanak, he who knows this mystery,
He is the image of the Eternal, Immaculate Deity. (6)

Bhairon III

The Lord's Name the world liberates,
To the yonder shore of life it takes. (1)
Blessed by the Guru, the Name should one imbibe,
Which does ever by You abide. (1)

Refrain

The self-possessed yokel, to Name doesn't take,
How would he across the shore of life make? (2)

The Bestower Himself offers the bounty.
Due to the Donor is all the glory. (3)

In His grace, with the True Guru He introduces.
Says Nanak, and Name in the heart infuses. (4) 6

Bhairon III

All over people by the Name have been saved,
By the grace of the Guru who have made the grade. (1)

The Preceptor Himself does favour,
To the devotee in the name bestows honour. (1)

Refrain

Those who cherish Name of the Lord,
They are saved themselves and save the entire world. (2)

Devoid of Name, the self-possessed for Yama are destined,
They are put to hardships and punished. (3)

The Creator Himself grants,
Says Nanak, and the devotee gets Name that he wants. (4) 7

Bhairon III

The Lord's devotion earned liberation for Sanak and brothers,
They did the Lord's Name and Holy Word utter. (1)

When the Lord God takes kindly,
The disciple is devoted to Name of the Deity. (1)

Refrain

Should one's devotion be true,
One comes to meet the Accomplished Guru. (2)

He who lives in peace and perfect accord,
The Name is found lodged in his heart. (3)

He who keeps a watch over all will take your care,
Says Nanak, should the Lord's Name in the heart you bear. (4) 8

Bhairon III

In *Kaliyuga* the Lord's Name should you cherish,
Devoid of Name, you would have dust on your face. (1)

The Lord's Name is difficult to come by,
Blessed by the Guru, the heart comes to occupy. (1)

Refrain

He who goes out in the Name's quest,
From the Guru Accomplished he does it get. (2)

He who abides by the Lord's wishes is accepted.
Because of Guru's *Shabad* and Name he is respected. (3)

One should serve the one who is Almighty.
Says Nanak, as guided by the Guru, one should be devoted to the Deity. (4) 9

Bhairon III

P-1130

In *Kaliyuga* performing many a ritual is infructious.
Neither time nor the ceremonial are found propitious. (1)

In *Kaliyug* the Lord's Name is true,
Which one imbibes as guided by the Guru. (1)

Refrain

Exploring the body and mind he finds it in his heart lodged.
The Guru-devoted in the Name gets absorbed. (2)

The collyrium of Name is obtaining with True Guru.
The Lord's Name is reflected in the Three Regions through. (3)

In *Kaliyuga*, the Lord God is the only reality
Says Nanak, guided by the Guru have in your heart lodged the Deity. (4) 10.

Bhairon III

Score 2

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

The self-possessed suffers from the malady of duality and burns with desire.

He is born and dies again and again finding no place,

Wasting life in this quagmire. (1)

My Beloved Lord! Pray, in Your grace, grant me the realisation.

The world is given to the ill of ego,

Without the Holy Word, the malady has no extermination. (1) *Refrain*

I've studied the *Smritis*, *Shastras* and several sages,

Without the Word Holy there is no realisation,

I have all the ills including the Three Qualities,

Attachment has deprived me of cognition. (2)

Some are saved by the Preceptor Himself,

And engaged to serve the Guru.

They are blessed with the treasure of Name Divine,

Truth making their heart its habitation. (3)

The devotee, gaining the Fourth Stage of poise,

Arrives at his destination.

The Guru Accomplished showers His grace

That helps his ego's elimination. (4)

He is the sole monarch of this world,

Who created Brahma, Vishnu and Shiva.

Says Nanak, He is immutable,

Neither He does nor He comes again to live. (5) 1.11

Bhairon III

The self-possessed is afflicted with duality—

A malady with which the entire world suffers.

The devotee whose realisation is free from this malady,

He contemplates on what the Guru utters. (1)

The Lord blesses with the company of the holy,
Says Nanak, he bestows glory to them,
Who are devoted to the Divine Entity. (1)

Refrain

Attachment is death and suffering maladies,
Which are Yama's regime.
Yama dare not come near the devotees,
Who have the Lord in their heart's seam. (2)

He who has not acquired Name from the Guru,
Why was he ever born?
He who has never served the Lord,
Waste his life has gone. (3)

Says Nanak, they are of great good fortune
Who are engaged in the service of the True Guru.
They get what they desire,
They are at peace with the Word True. (4) 2.12

Bhairon III

P-1131

In affliction is man born, in affliction he dies,
As long as he lives in affliction he remains involved.
He is never rid of the incarnation of womb,
In filth he is ever absorbed. (1)

Accursed is the egotist's life that he has wasted,
He has served not the Guru Accomplished,
The Lord's Name he has not cultivated. (1)

Refrain

The Guru's Word frees from all maladies,
He gets whom He grants.
From the Name comes every glory,
The Name in his heart who plants. (2)

He attains peace who serves the True Guru,
 The pursuit of truth is the essence of felicity.
 They are holy who are devoted to the Lord.
 And remain attached to the Name of the deity. (3)

Should the dust of their feet be obtaining, one should paste one's forehead,
 They who meditate on the True Guru.
 Says Nanak, it is with great good fortune that the dust of their feet is got.
 Who are absorbed in the Name True. (4) 3.13

Bhairon III

He who contemplates the Holy Word is holy,
 He has the Lord Holy in his heart.
 He meditates on the True day and night,
 His body knows no suffering at all. (1)
 Everyone talks about devotion,
 Devotion is not to be acquired without serving the True Guru.
 It is with great good fortune that He consummates the union. (1) *Refrain*

The self-possessed looking for profit loses the capital.
 How can the profit he gain?
 The threat of Yama is ever on his head,
 In duality his reputation he does stain. (2)

In various disguises they go about day and night,
 But they are not rid of ego, their malady.
 They study and get into arguments,
 Involved in Maya, their thinking is unsteady. (3)

Serving the Guru one attains the Supreme status,
 And the Name fetches glory.
 Says Nanak, those who are blessed with Name,
 They are exalted at the Portal of the Deity. (40) 4.14

Bhairon III

The self-possessed is never free from desires,
 Involved in duality he is slighted.
 His thirst like a stream, is never quenched,
 In the fire of desires, he is blighted. (1)
 They are ever in bliss who are devoted to Name.
 With Name in their heart, their duality is shed,
 With the Ambrosial Amrit they suppress their flame. (1)

Refrain

The Supreme Lord who created this universe,
 Himself He assigns tasks.
 Himself He creates the temptation for Maya,
 And also for duality asks. (2)

One would complain had there been someone else;
 Everyone under Him basks.
 The Guru-guided contemplates for the essence of reality.
 And his light in the light Divine is lost. (3)

The Lord is true, ever true,
 True is His Creation.
 Says Nanak, when the True Guru enlightens,
 The True Name obtains liberation. (4) 5.15

Bhairon III

In *Kaliyuga* they are goblins who meditate not on the Name.
 In *Satyuga* they were supremely impeccable who contemplated.
 In *Dwapar* and *Treta yugas* they were just human beings,
 A few of whom could have their ego abdicated. (1)
 In *Kaliyuga* the Name Divine gains glorification.
 The devotee realises the Lord to prevail in all the *yugas*,
 Without His Name there being no liberation. (1)

P-1132

Refrain

The true have the Name lodged in their heart,
Which they owe to their Guru.
They are liberated themselves and liberate their clan,
Who are devoted to the Name True. (2)

My Preceptor is the purveyor of virtue,
The *Shabad* undoes the faults.
Those who have the Lord enshrined in the heart are glorified,
They are ever in the Name absorbed. (3)

The True Guru imparts realisation of the Eternal Abode,
Portal and the Mansion,
Where one has bliss, a fine time.
Where whatever the Lord does is welcome,
Says Nanak, one remains absorbed in Divine. (4) 6.16

Bhairon III

Contemplating on the *Shabad* the desires are met in the mind.
Where the Guru Accomplished enlightens,
One doesn't have to die many a time. (1)
My self, let Name be Your anchor,
Blessed by the Guru one gains supreme status.
He is the fulfiller of every desire. (1)

Refrain

That the One is pervasive in all,
Unless through the True Guru,
One gains not this realisation.
Guided by the Guru, He manifests,
The Divine in one day and night gets engaged in laudation. (2)

The Lord alone is the Bestower of peace,
There is none other.

Those who have not served the True Guru, the Bestower,
Regret in the end, they must suffer. (3)

There is peace ever in the service of the True Guru,
No ill would to one occur.
Says Nanak, when one takes to devotion,
The light in the Divine light does enter. (4) 7.17

Bhairon III

Without Guru all men are crazy, in ignorance they suffer,
They are born and die and are ever in misery.
They have no knowledge of the Divine Door. (1)
My self, ever you be in the True Guru's shelter
With Lord's Name cherished in the heart ever,
And by dint of the Holy Word ferry across to the other shore. (1) *Refrain*

Given to guess, the mind wavers a lot,
With lust, wrath and ego in the heart,
Athirst and hungry from door to door it knocks. (2)

Those who die with the Guru's *Shabad*, they live for ever,
They attain the door of liberation.
They have peace at heart and are ever in poise,
With the Lord in their heart for meditation. (3)

It works the way He pleases,
No one has any say.
Says Nanak, guided by the Guru who take to *Shabad*,
The Lord's Name fetches glory if He may. (4) 8.18

Bhairon III

Lost in ego and attachment to Maya,
Man invites suffering and gets in it involved.
With the curse of rabid greed in the heart.
Without understanding, he goes astray and is lost. (1)

Accursed is the life of self-possessed in the world.
 Not in dream he meditates on the Lord,
 Nor does he cherish the Lord God. (1) *Refrain*

P-1133

He behaves like a beast without understanding,
 He indulges in falsehood, lives a life false.
 Meeting the True Guru, he distances himself from the world,
 And the mystery itself solves. (2)

With the Lord's Name in the heart,
 One finds the treasure of virtue.
 Blessed by the Guru one realises the Accomplished,
 And is free from ego blue. (3)

The Creator Himself does and makes us do,
 And puts on the right path.
 Himself He glorifies the Guru-guided,
 And Nanak, in the Name is cast. (4) 9.19

Bhairon III

My Lord, cherisher of the world! Pray, trace my tablet.
 Given to duality, I am caught in Yama's net.
 The True Guru alone does me protect.
 The Provider of peace ever is my contact. (1)
 Guided by the Guru Prahlad utters the Name of Lord,
 He is not afraid of chastisement of any sort. (1) *Refrain*

The mother advises – Prahlad, dear child!
 Son, give up Name and save your life.
 Says Prahlad – listen my mother!
 Lord's Name I cannot give up, bestowed by the Preceptor. (2)

Sandaand* Marka* went and complained:
 Prahlad is himself spoilt and has the rest stained.

* Prahlad's teachers

At this the evil company on *chastisement* resolved,
But Prahlad had his Protector in the Lord. (3)

With sword in his hand, he came in terrible pride,
Where is your Lord to save your hide?
In an instant the pillar split and a ferocious figure appeared
And Harnakashyap was torn with nails,
With Prahlad did He abide. (4)

The Lord attends to the tasks of his devotees.
Prahlad saved his twenty one generations.
The Holy Word kills ego, the evil minion.
Says Nanak, the Lord's Name gets the holy liberation. (5) 10.20

Bhairon III

Himself the Lord sets demons after His devotees,
Himself He is their Protector.
Those who come to His shelter,
Never in their mind do they suffer. (1)
From age to age by His devotees He does abide.
Prahlad, the son of demon, who knew not Gyatri nor the holy sprinkling,
With the Word Holy came to survive. (1) *Refrain*

Those who contemplate day and night,
The *Shabad* dispels their duality.
Those devoted to truth are ever immaculate
In their heart lodges the Deity. (2)

The stupid given to duality realise not the reality,
Their life they waste.
They slander the saints
And had the evil demon* agitate. (3)

* Hiranyakashyap

Prahlad given not to duality, would not give up Name,
None could him intimidate.

Of the holy the Lord took care,
The demon had his death in wait.

Himself He saves honour and exalts His devotees.

Says Nanak, Hiranyakashyap was torn with nails,

The purblind knew not what awaited him at the door of the Deity. (5) 11.21

Raga Bhairon IV Quartets Score 1

P-1134

There is but One God.

He is realised through the grace of the True Guru.

Should the holy be gracious, to their feet the devotee should himself dedicate,
Inspired by the *Shabad*, he should with his heart on the Lord meditate.

My self, the Lord God you should contemplate.

When the Preceptor, the Bestower of peace is gracious

The devotee by dint of Name does the ocean of life navigate. (1) *Refrain*

And in the company of the holy, Lord's greatness he relates.

Guided by the Guru Above, the essence of divinity he tastes. (2)

With the Guru, the holy in the pool of *Amrit* bathes,

And thereby all his sins and evils he mitigates. (3)

The Lord is Himself Creator of the universe and the anchorite

Says Nanak, the humble, let me with the slave of your slaves associate. (4) 1

Bhairon IV

Blessed is the hour when one utters Name of the Lord,

With the Guru's sermon all the sins depart. (1)

My self, the Lord Himself you should laud.

Graced by the Guru meet the Lord Accomplished,
In the company of the holy, the ocean of life you cross. (1) *Refrain*

Meditate on the Life-force in the niche of your heart,
Millions and more your misdeeds would abort. (2)

By touching with your lips the dust of feet of men of God,
It would be like the Holy Ganga bath.
We, the thoughtless, were blessed by the Lord,
Nanak, the humble, was granted liberation by the Divine Sea-guard. (4) 2

Bhairon IV

Doing good deeds is essentially like telling the beads.
Done in the mind; it accompanies when one proceeds. (1)

Meditate on the Lord of forest's flowers and weeds.

In His grace when the holy company He accedes,
From the deadly noise of Maya is one freed. (1) *Refrain*

The devotee, the divine service whose is creed,
His utterances in the mint of the holy are steeled. (2)

The Inaccessible, Unknowable by the Guru is revealed.
He finds Him in the township of body who follows His lead. (3)

We are Your children, the father does feed.
Says Nanak, the humble, pray save me in Your grace, I plead. (4) 3

Bhairon IV

All the beings are Yours, You are pervasive in all.

There is none beyond Your call. (1)

You are the Bestower of peace on whom I meditate.

I laud You, You are my mother, father and *mate*. (1) *Refrain*

Wherever I see, I find my Lord
Everything is under His control, there is none apart. (2)

He whom He wishes to save,
No one dare him brave. (3)

He prevails on earth and ocean, everywhere,
Nanak, the humble, meditating finds Him ever near. (4) 4

Bhairon IV Score 2

P-1135

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

The Lord's devotee with Lord's Name in his heart is in the image of Lord.

He who has it inscribed on his forehead
Guided by the Guru he has the Name in his heart lodged. (1)

We should have Madhusudan* enshrined in the heart
There are five robbers in the township of body
Whom with the Guru's *Shabad* can one thwart. (1)

Refrain

Those who are devoted to the Lord,
The Lord Himself attends to their tasks.
They don't have to look upto anyone else,
The Creator to His bosom keeps them clasped. (2)

One should entertain fear
Should anything be beyond His guard.
What He does is for good,
Day and night let us contemplate on God. (3)

What the Lord does is on His own,
He neither consults any one nor seeks accord.

* killer of Madhu - Vishnu

Says Nanak, such a Preceptor should ever be remembered
Who in His grace unites with the one who is True Guru called. (4) 5

Bhairon IV

Lord! Let me meet the holy, meeting whom I am liberated,
Seeing Whom one's heart blooms.
Every moment Who is hailed and celebrated, (1)
Every heart to the Lord should be dedicated.
Master of the Universe! Pray do me a favour,
Let me be the water-carrier of the slaves of slave of the Creator. (1) *Refrain*

Their understanding and reputation is worthy,
Who in their heart have the Banwari* habilitated.
Master, pray let us serve them.
Serving whom we are liberated. (2)

He who has not come across such a True Guru,
At the Lord's Portal he is disgraced and segregated.
They are slanderers who are respected not,
They are condemned by the One who had them created. (3)

Himself the Lord makes us utter, Himself utters Name,
Himself He is Immaculate, Formless and Recuperated.
Lord, he meets You whom You let come and meet You,
Nanak, the humble has much placated. (4) 2.6

Bhairon IV

It is a truly holy company where one has Lord's laudation.
He who listens the Name and is charmed,
I would ever have his feet for propitiation. (1)
One should meditate on the Life-force for liberation.

* Master of forests, God

Lord, Your Names are many, countless,
They are beyond my tongue's enumeration. (1)

Refrain

The devotee should utter and laud the Lord's Name,
Guided by the Guru he should take to meditation.
He who listens the Lord's sermon,
He has no end of felicitation. (2)

He who meditates on the Lord with every breath,
He has his abode in Heaven. (3)
Lord, Your Name is inaccessible,
To which the devotees alone have admission.

P-1136

Says Nanak, the humble, those who have been guided by the Guru,
By contemplation they gain liberation. (4) 3.7

Bhairon V

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

All other dates were set aside,
For the Lord's birth, eighth was reckoned right.
Deluded, they indulge in thinking without any worth as such,
The Lord God is beyond death and birth. (1)

Refrain

In confidence is He made the offerings and fed.
He is neither born nor is He ever dead,
What he should know the misbeliever, misled. (2)

Singing lullabies to the Lord is source of all misinformation.
Burn the mouth that says the Lord gets in transmigration. (3)

He is neither born nor dies, He comes not, nor He goes.
Nanak's Preceptor prevails all over the wondrous! (4) 1

Bhairon V

Standing I am happy,
I am happy sitting.
He who has realised God,
Afraid he is not. (1)

My only anchor is my Consort,
Primed of every heart.
I sleep without anxiety,
Without anxiety I wake. (2)

Finding God here and there,
Everywhere without mistake.
Peace at home,
Peace outside.
Says Nanak, it is my Guru's sake. (3)

Bhairon V

I observe no fast, nor any rituals of the *Ramzan* month.
I serve Him who comes to my rescue at length. (1)
For me Gosain* and Allah** are the same.
Away from them I remain. (1)

Refrain

I don't go to Kaaba for Haj⁺ nor to any temple for homage to offer.
I serve only One, none other. (2)

* Master of the universe according to Hindus ** God according to Muslims
+ pilgrimage according to Islam

I worship not nor offer prayer,
The Formless alone I adore. (3)

I am neither a Hindu nor a Musalman.
My body and breath are Allah and Rama. (4)

This is what Kabir has sermonised
Meeting the Guru and *Pir*[#] the Lord I've recognised. (5) 3

Bhairon V

Ten does have we easily caught,
And five bucks the arrows sought. (1)
I went for hunting in the company of the holy boss,
And captured a deer without weapon and horse. (1)

Refrain

Won't to hunting I would rush out,
Now I've found the game in the house. (2)

I captured many a deer and brought them home on return,
Which my companions carried in bits in turn. (3)

This is how has gone this game.
Nanak is left alone with Name. (4) 4

Bhairon V

What they cherished I fed them with it,
But the retrobates would heed not a bit. (1)
He who is guided by the godmen,
In the company of the holy he attains salvation. (1)

P-1137

Refrain

Muslim holyman

Should the stone be in water drenched,
Its dryness would never be quenched. (2)

Were the stupid to listen six *Shastras** in sermons,
It's like the wind blowing in ten directions. (3)

Like harvesting straw without grain,
The reprobate remains ever sans gain. (4)

As guided everyone takes direction,
Says Nanak, it is as per Lord's dispensation. (5) 5

Bhairon V

He who has created our life, breath and body,
He who has brought us about, we are his anxiety. (1)
It is the affair of my Beloved Master,
Here and hereafter who looks after. (1)

Refrain

Meditating on the Lord is a cherished practice.
In the company of holy one sheds what is offensive. (2)

Friends, associates, wealth are not one's anchor.
One should hail again and again one's Master. (3)

Nanak tells the ambrosial truth,
Other than the One there is none forsooth. (4) 6

Bhairon V

The Lord is in front, behind too is the Lord,
In between also is the Treasure of Word.

* six systems of Hindu philosophy

The Preceptor is my *Shastra* and happy omen,
Peace, poise, bliss of heaven. (1)

Refrain

My tongue utters the Name and ears on the Name are sustained,
Contemplating and meditating, I am ever maintained. (2)

My sufferings of many a life are ameliorated.
The unstruck melody in the *darbar*** is orchestrated. (3)

In His grace the Guru has brought about the union,
Nanak is with the Preceptor in communion. (4) 7

Bhairon V

A million objectives are achieved,
On Yama's path with a companion is one relieved. (1)
The Lord's Name is the holy Ganga water
He who bathes in it is liberated.
He doesn't have to be born hereafter. (1)

Refrain

He against, ritual repetition of Name, austerities and holy bath,
Meditating on Name proves of real worth. (2)

Compared to royalty, estate, mansions and court,
Meditating on Name is of real import. (3)

Nanak, the slave, has given it thought,
Without the Name everything is myth and of dust wrought. (4) 8

** heart

Bhairon V

Not a trace of poison worked,*
 The wicked Brahman with colic pain was struck. (1)
 The holy was by the Preceptor Himself saved,
 The sinner died as the Guru laid. (1)

Refrain

On his Master he meditated,
 And thereby the stupid sinner was annihilated. (2)

The Preceptor protects His devotee like father and mother,
 The calumniator has his face blackened here and hereafter. (3)

Of Nanak, the humble, the Lord paid heed to the entreaty. P-1138
 The evil-minded foe was defeated in his design and was struck with ignominy.
 (4) 9

Bhairon V

Superb indeed is Your Name,
 False is all the worldly fame.
 Your creation is charming,
 Your sight is warming.
 Without Your Name,
 The world is a bane. (1)

Your nature is bewildering,
 Your movements a marvel.
 The righteous serve You,
 Your virtues are unequalled. (2)

* it relates to Guru Arjan's foes attempting to poison his son Hargobind.

You are Shelter of the shelterless,
 A Protecting Lord.
 Sustainer of the poor,
 Day and night I remember You, O God! (3)

Says Nanak, the Master Himself took kindly to him,
 He forgot him not even in His dream. (4) 10

Bhairon V

Get the gift of truth from the Guru,
 And accept the Lord's will verily true. (1)
 Live ever and ever happily,
 Sip the elixir of Name daily,
 And with the tongue recite Name of the Deity. (1)

Refrain

In *Kaliyuga* the only anchor is devotion.
 Says Nanak after due reflection. (2) 11

Bhairon V

Serving the True Guru, I obtained all my wages,
 And shed my impurity of several ages. (1)
 Lord! Your Name is Redeemer of the fallen,
 As ordained I take to Your laudation. (1)

Refrain

The company of the holy bestows liberation
 At the Portal Divine one receives exaltation. (2)

At the feet of the Preceptor lies liberation,
 Of which the dust, seek ethereal, worldly and those with divination. (3)

Nanak has found the treasure of Name,
 Reciting which the whole world has liberation attained. (4) 12

Bhairon V

His devotees He clasps to His heart,
 The slanderer in fire He casts.
 From the evil-doer Lord God saves.
 The evil-doer is welcome nowhere,
 Committing evil, himself he depraves. (1)

Refrain

The slave has come to cherish Lord,
 The defiler is served with a different lot. (2)

The Preceptor has kept His word,
 The evil-doer in evil is hurled. (3)

He who neither comes nor goes, remains always pervasive,
 Nanak, the slave, is ever in His service. (4) 13

Raga Bhairon V
Quartets Score 2

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

Charming Sridhar,* Creator of all, Formless, Purveyor of joy!
 Giving up such a Master, you serve others,
 In what evil ways yourself you employ?
 My self, you should meditate on the Preceptor.
 I have tried many a measure,
 Following which it leads to failure. (1)

Refrain

Thoughtless, purblind, ignorant, egotist,
 Giving up the Master you are with handmaid** involved.

P-1139

* Vishnu, the spouse of Lakshmi, God ** Maya

You slander those who serve the Lord,
Without a guide, like those who are beasts called. (2)

Your self, your body and your riches, you owe to the Lord,
The misbelievers maintaining they are theirs.
Misled with foul thinking in the absence of the Guru
They return to the ocean they emanated from where. (3)

With fire offerings, sacrifices, recitations, austerities, disciplines,
And holy baths, He is not realised.
Effacing ego and seeking His shelter,
Says Nanak, the Guru-guided has the world survived. (4) 1.14

Bhairon V

In forests, grass blades, at home and in a spirit of renunciation
I have him sought.
Also as a staff-bearing recluse, a hermit with matted locks.
In disciplines and places of pilgrimage fasts. (1)
I have looked around for Him with the holy
And also in the niche of my heart.
He who prevails in the upper and nether regions
In gusto and bliss I would laud. (1)

Refrain

In the guise of *yogis*, anchorites, I searched,
As celibate, wandering minstrel and robed recluse I caught.
Again as ascetic in asceticism contemplating.
In unethical activity and dancing hard. (2)

I sought Him the Four*, Six** and the Eighteen,+
With *Smritis* all.
All of them in unison declare Him as One Alone,
Then whom to consider far? (3)

* four Vedas ** six Shastras +eighteen Puranas

Limitless, endless is He beyond value,
Nanak is sacrifice unto Him many a time,
In whose heart does manifest the Lord. (4) 2.15

Bhairon V

He who considers Him close, how can he do evil?
He who gathers vice, ever he fears devil.
He is close yet, His mystery is not disclosed,
Devoid of the True Guru, in Maya is one foreclosed. (1)
Everyone says — He is close.
Yet a rare, Guru-guided His truth knows. (1)

Refrain

Finding not Him close and going to others' doors,
Collecting riches and living on the vicious store,
Under the influence of drug# realising not the company of the Lord,
Devoid of the Guru, in illusions getting lost, (2)

Considering Him not close, indulging in falsehood,
In the attachment of Maya is lost the stupid.
He goes hunting all over with the boon in his heart,
Without the Guru in illusions is he lost. (3)

He who has it inscribed in his lot,
He serves the True Guru with an open heart.
Within and without He is ever close.
Says Nanak, the humble, He neither comes nor He goes. (4) 3.16

Bhairon V

He whom You protect, who can do harm?
The whole world in You alone does form.

Man contemplates a million means,
 It happens what Your Wondrous Self please. (1)
 Pray, save me with Your favour,
 I come to Your *Darbar* seeking Your care. (1)

Refrain

He who serves the Fearless, Bestower of felicity,
 His fears are dispelled by the Divinity.
 What You do must take place.
 None else can destroy or save. (2)

P-1140

What you contemplate as a man,
 The Omniscient does ever can.
 Let there be one prop and one anchor.
 Everything is known to the Creator. (3)

He whom the Creator views with favour,
 All his tasks He takes care.
 He whose Protector is the Lord,
 Says Nanak, to equal him is for anyone hard. (4) 4.17

Bhairon V

We should worry if beyond our approach He were.
 We should worry if we forget the Narhar.*
 We should worry if duality invades.
 Why worry when everywhere He pervades? (1)
 In an unsightly pursuit of Maya one is blasted.
 Roaming without Name in delusion is one exhausted. (1)

Refrain

We should worry if some one else tries.
 We should worry if uncalled for one dies.
 We should worry if He were not aware.
 Why worry when he is everywhere? (2)

* Narsing - God

We should worry when someone commits aggression.
 We should worry if it is a misconceived suppression.
 My Guru said that everything is done by the Lord.
 I quit worrying and slept, the sleep fast. (3)

Lord, You are the Master, its all Your outfit.
 Pray, do whatever You deem fit.
 There is none other, You are everywhere.
 Vindicate my honour, Nanak seeks Your care. (4) 5.18

Bhairon V

How can one dance without music of one's choice?
 How can one sing without a suitable voice?
 How can one play upon *rabab* without *jeel**?
 Devoid of Name, it is all a worthless deal. (1)
 Without Name who did swim across?
 Without the True Guru who could the ocean pass? (1)

Refrain

Without tongue how can one talk?
 Without ears hear one cannot.
 Without eyes how can one peer?
 Devoid of Name one is nowhere. (2)

How without learning can one be called a Scholar?
 Without authority, how can one rule with honour?
 How can mental steadfastness without realisation be had?
 Without the Name the world is mad. (3)

Without dispassion, how can one be a recluse?
 Without shedding ego, how can one the world refuse?
 How without controlling the five evils, mind can be subdued?
 Without the Name one is ever depressed and confused. (4)

* finer cord of string instrument producing seventh note of octave.

Without the Guru's guidance, how can one enlightenment gain?
 Without enlightenment, how can one the mind tame?
 Without the Lord's fear whatever one says is waste.
 What Nanak says is the truth of the Divine Gate. (4) 6.19

Bhairon V

Ego is a human vice,
 Lust of the elephant.
 The moth goes to light and dies,
 And sound nets the deer tight. (1)
 Whomsoever I see, suffers from some malady.
 Without suffering is my Guru, the Mighty.

The fish is caught for taste of the tongue,
 The bumble bee for the sense of smell.
 Attachment is the bane of us all,
 The Three Evils make living a hell. (2)

P-1141

You die in suffering,
 In suffering are you born.
 Condemned to suffering, the soul transforms,
 Afflicted with maladies, the man has no peace.
 Without the True Guru the malady won't cease. (3)

He to whom the Creator takes kindly,
 He pulls him out of the malady.
 Snapped are Nanak's bonds,
 Company of the Holy he has gained,
 And freedom from suffering he has obtained. (4) 7.20

Bhairon V

Remembering the Lord is bliss supreme.
 Remembering the Lord, all sufferings are a dream.
 Remembering the Lord, desire are met.
 Remembering the Lord, one is never in a state of regret. (1)
 When the Lord comes to be manifest in one's heart,
 The Guru Accomplished dyes one in the colour fast. (1) *Refrain*

Remembering the Lord, one rules over all
 Remembering the Lord, one's objectives are achieved, big or small.
 Remembering the Lord, one is dyed in red.
 Remembering the Lord, one is ever blessed. (2)

Remembering the Lord, one has an opulent clout.
 Remembering the Lord, one is ever free from doubt.
 Remembering the Lord, one enjoys all delights.
 Remembering the Lord, one lives under no fright. (3)

One is in a state of poise, remembering the Lord.
 Remembering the Lord, one is absorbed.
 Remembering the Lord, one does ever laud.
 Says Nanak, one is attuned to God. (4) 8.21

Bhairon V

My Father lives ever.
 My maker dies never.
 My friends are immortal.
 My family is ever hospitable.
 I am in peace, all others are excited.
 The Guru Accomplished has us with Lord united. (1) *Refrain*

My mansions are towering,
 My kingdom endless, sovereign.
 My rule is ever stable,
 My estates limitless and immutable. (2)

I am known the world over,
 My reputation is everywhere.
 I am praised in every home,
 As a devotee I am everywhere known. (3)

My Lord is in me manifest,
 The father and son have come to coalesce.
 Says Nanak, with the father as guide,
 The father and son are in the same dye dyed. (4) 9.22

Bhairon V

My True Guru, the Bestower, disdains none,
 We, the sinner, by Him are forgiven.
 The evil-doer who is given nowhere quarter,
 Coming to Him, he is turned pure. (1)
 It is peace propitiating the True,
 Ever gainful is meditating on the Guru. (1)

Refrain

I pay obeisance to the True Guru, my Lord.
 To Whom belongs my mind and body and all.
 As the veil was lifted it was revealed,
 He is the Master and seat of supreme appeal. (2)

Should Him it please, the dry wood gets green.
 Should Him it please, the waste lands are laid with streams. P-1142
 Should Him it please, all the objectives are achieved.
 Banished are anxieties at the True Guru's feet. (3)

To the ungrateful and worthless he is gracious,
 Their mind and body at peace with Amrit salacious.
 As the Preceptor, the master is Kind,
 Nanak himself in bliss does find. (4) 10.23

Bhairon V

My True Guru depends upon none.
 My True Guru is the instrument of holy resonance.
 My True Guru is everyone's Purveyor.
 My True Guru is the Grand Creator, (1)
 There is no deity like the True Guru.
 He who is destined serves the True. (1)

Refrain

My True Guru fosters everyone.
 My True Guru destroys and then undoes the undone.
 The glory of my True Guru
 Is manifest everywhere true. (2)

My True Guru is of the poor, an anchor.
 My True Guru redresses grievances.
 I am sacrifice unto my True Guru many a time,
 Who showed me the path sublime. (3)

He who serves the Guru, need have no fear.
 He who serves the Guru, no suffering does bear.
 Nanak has studied *Smritis* and *Vedas*,
 No difference between the Guru and Preceptor is laid. (4) 11.24

Bhairon V

Repeating the Name one is manifest
 Repeating the Name evil does the body detest.

Repeating the Name performed are rituals one sought.
 Repeating the Name is holy bath at sixty eight spots. (1)
 The Lord's Name is our place of pilgrimage.
 The Lord's sermon is the essence of knowledge. (1)

Refrain

Repeating the Name sufferings are ameliorated.
 Repeating the Name the stupid are educated.
 Repeating the Name one gains enlightenment.
 Repeating the Name one is free from entanglement. (2)

Repeating the Name Yama comes not near
 Repeating the Name at the Portal one is in cheer.
 Repeating the Name one gets Lord's approval.
 Repeating the Name is true capital. (3)

Of the Guru's sermon this is the essence—
 The Lord's laudation should be one's mission.
 Says Nanak, one is saved by Name as expiatory ritual,
 All the rest is for the world a misleading visual. (4) 12.25

Bhairon V

A million times to Him I supplicate,
 This self of mine to Him I dedicate.
 Meditating on Whom relieves affliction,
 Ever in bliss there is no oppression. (1)
 Such a jewel is the immaculate Name,
 Repeating which is fulfilment of tasks they claim. (1)

Refrain

A glance of whom and the wall of suffering does collapse,
 And the mind in cool does the Name Ambrosial grasp.
 Innumerable devotees Whose feet propitiate.
 Fulfilling all the objectives Who does satiate. (2)

In an instant the empty He fills to the extreme.
 In an instant the shrivelled are turned green.
 In an instant to one without shelter, He gives shelter.
 In an instant to one without honour, He gives honour. (3)

In everyone He alone pervades,
 He realises whom He persuades.
 The Lord's laudation is their anchor,
 Says Nanak, to whom the Lord does favour. (4) 1.26

Bhairon V

A cast-off, He took care,
 Blessed with Name which gave charm and figure.
 My suffering and affliction are no more,
 The Lord has become my mother and father
 Sister friend! There is bliss in my house,
 With His grace I have met my spouse. (1)

Refrain

No more tension, my desires are fulfilled,
 Darkness dispelled, with light I'm thrilled.
 Unstruck melody and wondrous ecstasy,
 It is due to the Guru Accomplished's empathy. (2)

He whom the Lord Himself reveals,
 A glimpse of him ever appeals.
 He is the treasure of virtues,
 Whom the Guru blesses with Name True. (3)

He who propitiates his Master,
 His mind and body in peace, he adores the Preceptor.
 Says Nanak, he who is cherished by the Lord,
 The dust of his feet is a rare reward. (4) 14.27

Bhairon V

Contemplating evil, he suffers no sloth,
 Rushing to the prostitute, no shame he hath,
 The day long in labour he involves,
 At the hour of meditation Bajar* over his head falls.
 Attached to Maya, the world is misled,
 The Lord who leads does it Himself,
 With wasteful dealings is one wed. (1)

Refrain

Imagining the pleasure of wealth he whiles away his time.
 In greed for cownie, he plays dishonest with dime.
 Given to false dealing, his mind goes astray
 From the thought of Creator, he remains away. (2)

Engaged in such dealings, he suffers a lot.
 Of his involvement with Maya, there is no stop.
 In lust, wrath, avarice and attachment his mind lost.
 He dies wreathing like a fish out of water cast. (3)

He who has the Lord as Protector,
 He does ever the Name utter.
 He who in the company of the holy lauds the True,
 Says Nanak, he realises the Accomplished Guru. (4) 15.28

Bhairon V

If He is gracious one attains,
 One comes to realise Lord's Name.
 With the Holy Word in the heart,
 Freedom from sins of many an age one gains. (1)
 The Lord's Name should be one's life's anchor.

* adamant stone

Blessed by the Guru, brother, you should meditate.
In the ocean of life, He is the Saviour. (1)

Refrain

He who has the treasure to him assigned,
At the Portal Divine he is lionised.
He who in peace and poise lauds the Preceptor,
Hereafter the shelterless finds shelter. (2)

P-1144

Of ages and eons it is the essence of truth,
Meditating on the Lord is the coarse smooth.
He whom He offers, he takes
Having slept for ages, he awakes. (3)

The devotees are Yours, You to the devotees belong,
You know best, how to sing Your song.
All the living creatures are at Your disposal,
Nanak is ever at the Divine Portal. (4) 16.29

Bhairon V

The Name* knows what is in my heart,
The Name comes to play my parts.
I have Name pervade every part of my body,
It is the True Guru's bounty. (1)
Of the jewels of Name I have a treasure,
Inaccessible, Invaluable, beyond measure. (1)

Refrain

The Name is my immutable Master,
The glory of Name is spread all over.
The Name is our endowed banker,
With the Name one can be carefree There. (2)

* Divine reality

The Name is our livelihood and love.
 The Name is our heart's trove.
 With the blessings of the holy, one forgets not the Name.
 The unstruck melody sounded when the Name came. (3)

Blessed by the Preceptor, the Nine Treasures I attained,
 With the Guru's grace the Name itself, I gained.
 They are wealthy and high peer,
 Says Nanak, who have Name in their treasure. (4) 17.30

Bhairon V

You are my father, You are my mother,
 You are my life-force and Peace Bestower.
 You are my Master, I am Your slave,
 Other than You, none else I have. (1)
 Pray, do me a favour in Your grace,
 Day and night I should chant Your praise. (1)

Refrain

I am Your musical instrument, You are the Player.
 I am a beggar asking for alms, You are the Bestower.
 The life I have enjoyed, it is by Your grace.
 In every heart I find You pervade. (2)

By Your grace, on You I meditate.
 I laud You in the company of the holy mate.
 If You are kind there is relief from pain.
 The lotus does blossom if You deign. (3)

I am sacrifice unto my Guru,
 Whose glimpse is bliss and whose service is true.
 My Master! Pray do be kind,
 Day and night Your praises should Nanak chime. (4) 18.31

Bhairon V

He whose *Darbar* is loftiest,
 I pay Him my obeisance best.
 He whose station is highest,
 Devoted to Him one's sins are swept. (1)
 There is peace ever in His shelter,
 He whom in His grace He gives quarter. (1)

Refrain

Whose ways can't be known,
 Whose confidence every one owns,
 He is realised in the company of the holy.
 Day and night the devotees laud their Deity. (2)

He bestows, there being no depletion in His store.
 In an instant He establishes, the Master of yore.
 He whose decree none can alter,
 He is King of the kings, True Master. (3)

P-1145

He who gives shelter, our desire too, He attends,
 Our weal and woe is for Him to tend.
 Pray do vindicate Your slave,
 Nanak does Your laudation crave. (4) 19.32

Bhairon V

The one given to wailing has made it a routine,
 The bitter realities of life make her scream.
 As far dispassion should one go for introspection,
 No more would one fear transmigration. (1)
 It is all the expanse of Maya, the wicked,
 Rare is one with an anchor, Name, the sacred. (1)

Refrain

Maya of Three Qualities all over pervades,
 Who take to it, with affliction she assails.
 There is no peace without meditation on Name,
 They are of great good fortune who to Name came. (2)

He who delights himself with disguised actors,
 When the guise is removed he feels dejected.
 The way shadow of a cloud is evanescent,
 The show of the world and its attachment is irrelevant. (3)

Should one a boon obtain,
 Fulfilment of his objectives he would gain.
 Those who have with the Guru's grace cultivated Name.
 Their birth is welcome, says Nanak, they can claim. (4) 20.33

Bhairon V

Slandering the holy is getting into transmigration.
 Slandering the holy is asking for maladies and affliction.
 Slandering the holy is inviting suffering.
 Yama does give the slanderer a hiding. (1)

He who nurses rancour for the holy,
 The slanderer never enjoys felicity. (1)

Refrain

Slandering the holy enervates the body.
 Slandering the holy, hell is the custody.
 Slandering the holy, in womb one is dissolved.
 Slandering the holy, from sovereignty one is barred. (2)

The slanderer has no one him to tow.
 The slanderer consumes what he sows.
 He is worse than thief, lecher and gambler.
 Others' loads the slanderer has to bear. (3)

Rancourless are the devotees of the Preceptor,
 He is liberated, their feet who reveres,
 The Primal Lord Himself the slanderer misleads.
 Unavoidable, says Nanak, is the recompense of one's deeds. (4) 21.34

Bhairon V

The Name for me is the *Vedas* and mystic strain,
 Fulfilment of my tasks the Name does claim.
 The Name is my revered deity,
 Repeating Name is serving the Divine Entity. (1)
 The Guru Accomplished has Name in me inculcated,
 Such an exercise is most exalted. (1)

Refrain

The Name for me is the holy bath at Puri.
 The Name for me is the act of charity.
 Repeating the Name to purity one lends.
 The Name is like my brothers and friends. (2)

The Name is our auspicious conjunctions.
 The Name is our entertainment functions.
 Repeating the Name is performing rituals perfect.
 The Name is our transparent conduct. (3)

He who has Name enshrined in his heart,
 The Lord's Name is of everyone's prop.
 Says Nanak, he lauds the Lord with body and heart,
 In the company of the holy whom Name He imparts. (4) 22.35

P-1146

Bhairon V

The poor You give riches.
 With heart immaculate and sins in stitches.

All his objectives are fulfilled, his task completed,
 As Your devotee with the Name is treated. (1)
 The Lord! Your service is ever a success
 You are Almighty, other then You there is no redress. (1) *Refrain*

Of the sick, his malady You ameliorate.
 He who suffers, his suffering You mitigate.
 The shelterless, You provide an abode to live
 Your devotees You grant Name in bliss. (2)

The humble, You bestow honour.
 The thoughtless stupid becomes suave and clever.
 One is free from all sources of fear.
 The devotee has Name in his heart to endear. (3)

The Preceptor is a treasure of felicity.
 The essence of enlightenment is the Ambrosial Name of Deity.
 In Your grace, You get the devotees to serve.
 Says Nanak, them in the holy Yourself you merge. (4) 23.36

Bhairon V

In company of the holy, Name Divine comes to lodge in heart.
 In company of the holy, from sins one suffers not.
 In company of the holy prevails purity.
 In company of the holy, one is devoted to the Deity. (1)
 That spot is called company of the holy
 Where they laud the Divine Entity. (1) *Refrain*

In company of the holy, one is free from transmigration
 In company of the holy, there is no Yama's intimidation.
 In company of the holy, what one says is immaculate.
 In company of the holy, on the Name they speculate. (2)

The company of holy is a permanent congregation.
 In company of the holy shattered are sins.
 In company of the holy there are sacred sermons
 In company of the holy the affliction of ego abandons. (3)

There is no liquidation of the company holy.
 The company of holy is a source of empathy.
 In company of the holy rests the Master,
 Says Nanak, it is the Lord here and hereafter. (4) 24.37

Bhairon V

There is no fear of a malady when His is the protection;
 One need suffer not pain or affliction.
 He who is in the Preceptor's favour,
 Death does avoid him ever. (1)
 The Divine Name is a constant friend,
 He who meditates, he is ever in peace,
 Yama comes not near him to offend. (1)

Refrain

When he was not there, who brought him about?
 What was the source from which he did sprout?
 Himself He destroys, Himself revives,
 By His devotees He ever abides. (2)

As it happens everything is in His hands.
 Ever by the side of helpless my Preceptor stands.
 Redeemer of pain is the Name of Lord.
 He enjoys peace when the Lord does laud. (3)

Master! Pray pay heed to the devotee's plea,
 His life and breath belong to Thee.
 This universe is Yours, on You everyone meditates,
 Says Nanak, if You are graceful, in peace one pulsates. (4) 2.38

Bhairon V

Your faith it is that in *Kaliyuga* sustains.
 Your faith it is that we laud You in Your strain.
 Your faith and death one needn't fear.
 Your faith and settled are ones' affairs. (1)
 The spiritual and material world to Your faith resort,
 The Lord prevails in every part. (1)

Refrain

Your faith and it is all fun.
 Your faith and one contemplates the Guru's sermon.
 Your faith and one swims across the ocean of fear,
 The Saviour being the treasure of peace to steer. (2)

Faith in You and one need have no fear.
 Knower of heart, You are the True Peer.
 Your faith is my mind's anchor.
 It's Your writ that rains here and hereafter. (3)

Your faith and the trust in You,
 Everyone contemplates the Treasure of Virtue.
 Your slaves meditate and are in bliss ever.
 Nanak contemplates of Virtue, the treasure. (4) 26.39

Bhairon V

As a first step, I quit slandering others,
 It relieved me of the anxiety-fever.
 From avarice and attachment myself I detached,
 And to the distinguished *Vaishnava** of the Lord I got latched. (1)
 Rare is such a hermit,
 Who on the Lord's Name does meditate. (1)

Refrain

* a devotee

As I get rid of egoistic mentality,
 Of lust and wrath I shed the dye.
 Meditating on the Divine I merged with the Lord,
 And in the company of the holy I sailed across. (2)

Friends and foes I gave the same accord,
 Pervasive everywhere I found the Lord.
 Accepting the Lord's will I have gained peace and honour,
 The Guru Accomplished has made me of the Name an offer. (3)

He whom in His favour he takes care,
 The devotee of the Lord engages in prayer.
 His mind is enlightened who is addressed by the Guru,
 Says Nanak, such a one finds the fulfilment true. (4) 27.40

Bhairon V

There is no pleasure earning much lucre.
 There is no pleasure witnessing dance performance and going to theatre.
 There is no pleasure visiting many a country.

Pleasure lies in lauding the Deity. (1)
 They are in peace, poise and bliss untold,
 Of great, good fortune who gain the holy company,
 Guided by the Guru, they are in the divine fold. (1)

Refrain

Attachment to mother, father son and wife is a bond.
 The ritual acts and devotional deeds done in ego
 Also belong to the same strand.
 When He who snaps such bonds comes to lodge in the heart,
 One is in peace and in poise finds resort. (2)

All are seekers, the Preceptor alone is the Bestower,
 Treasure of Virtue, without end and full of wonder.

He whom the Lord shows grace,
To meditation on the Lord Divine he takes. (3)

We make this supplication to the Guru,
Pray do be gracious, the Treasure of Virtue.
Says Nanak, I come seeking Your shelter
Pray, save me the way You would, my Master! (4) 28.41 P-1148

Bhairon V

Meeting the Guru I've rid myself of duality.
Guided by the Guru I meditate on the Deity.
Dyed in Name, my worries I have shed.
Asleep for ages, I have been awakened. (1)
In His grace He has me in His service engaged.
In the company of the holy every felicity I've been laid. (1) *Refrain*

Of my maladies and sufferings the Guru has relieved,
With the remedy of Name my heart to feed.
Propitiating the Guru I am in bliss,
All the treasures in the Name Divine exit. (2)

I am free from the fear of eternally menacing doom,
In the company of holy the upturned lotus is in bloom.
Peace constant I've attained lauding the Lord,
Attended to are all my tasks. 93

My rare human incarnation has been acceded,
Meditating on the Name I have succeeded.
Says Nanak, the Preceptor has been kind,
Every breath, every morsel, I have the Lord in my mind. (4) 29.42

Bhairon V

He Whose Name is above everyone else stated,
 I sing the Preceptor's praises ever unabated.
 Meditating on Whom all the sufferings depart,
 And every sort of peace comes to lodge in the heart. (1)
 My self, you should be devoted to the True,
 Here and hereafter who takes care of You. (1)

Refrain

Lord Immaculate is the Creator,
 Of every creature, He is the Provider.
 A million lapses He pardons,
 And loving devotion attains liberation. (2)

The Name is true wealth, true glorification,
 From the Guru Accomplished obtained as sacred sermon.
 He whom the saviour shows grace,
 All his misgivings he comes to efface. (3)

He who gets in the Preceptor absorbed,
 Finds the Divine in everything involved.
 His illusions dispelled, he realises the Lord.
 Says Nanak, he is verily graced by God. (4) 30.43

Bhairon V

He meditating on Whom one is enlightened,
 Annulled are sufferings, the mind is brightened.
 He attains whom He bestows,
 This he to his Guru Accomplished owes. (1)
 The source of every felicity is the Lord,
 Day and night Whom I laud. (1)

Refrain

He attains what he desires,
 Who has lodged in heart Name of the Sire.
 Meditating on the Name,
 Transmigration is no more a dire.
 In loving devotion does one the Lord admire. (2)

Lust, wrath and ego are shed,
 No more one is tied with Maya's thread.
 Day and night he has the Preceptor as prop,
 He whom the Lord comes to adopt. (3)

The Master is the mighty Doer,
 Of all the hearts he is the Knower.
 Pray, take me in as Your server,
 Nanak, the slave, seeks this favour. (4) 31.44

P-1149

Bhairav V

He should die in shame,
 He who does not recite His Name.
 Without the Name how can one rest in peace?
 Without the Name there is no release.
 Shoots will not sprout if the soil does not release. (1)

I must remember my Supreme Lord
 Who washes the filth of ages,
 Snaps the bonds, ties me to God. (1)

Refrain

Washed at a place of pilgrimage,
 How could a brimstone be clean?
 Like the mind smeared with ego,
 Remaining ever conceited and mean.
 Whatever he does, he remains bound,
 Without the Name, it is all waste, unsound. (2)

Without eating, one's hunger is not quenched,
 Until freed of malady, one continues to be wrenched.
 Given to lust, temper, avarice and attachment,
 One cares not for the Creator and the sacrament. (3)

Blessed are godmen, blessed is the Name,
 Blessed are the day and night in acclaim.
 Blessed is His devotion, blessed the Creator,
 Nanak has adopted a wondrous Master. (4) 32.45

Bhairon V

As the Guru was pleased, my fears are dispelled,
 And the Name Immaculate my heart I've held.
 The Compassionate Lord is ever kind,
 All my involvement I've come to wind. (1)
 I am in peace, poise and blissful ecstasy,
 My illusions and doubts are shed in the company holy.
 The tongue utters the Ambrosial Name of the Deity. (1)

Refrain

I have come to cherish the lotus feet,
 The dreadful devil* is on the fleet.
 Meditating on the Lord day and night,
 The Protector is Himself by my side. (2)

He fosters His server ever,
 Of His devotees weal He takes care.
 What to speak of the worldly faction,
 From Yama, too, he gives protection. (3)

One enjoys taintless reputation and immaculate Name,
 As the Divine comes to claim.

* ego

He grants boon in His pleasure,
This is how Nanak attained of the Name a treasure. (4) 33.46

Bhairon V

My Guru is almighty and endowed,
The life, breath and felicities who has bestowed.
Dispeller of fear is the Eternal Lord,
A glimpse of Him, and all ills depart. (1)
Whomsoever I see is under His shelter,
I am sacrifice unto the feet of the True Mentor. (1)

Refrain

Meeting the Eternal Guru, objectives are fulfilled,
Bestower of boons whose service is unequalled.
With His arm extended he saves His ward,
And His Name comes to be lodged in the heart. (2)

Ever in bliss, from sorrow free,
No affliction, no pain, nor any malady.
Everything is His, He is the Doer
The Preceptor is Inaccessible, a Wonder. (3)

His glory glistening, His sermons sacred,
The Preceptor is an image of perfection, ever cherished.
Prevailing on water and land,
Says Nanak, everything is in His hand. (4) 34.47

Bhairon V

P-1150

My mind and body are dyed in the dye of the Lord's feet,
All my objectives I find achieved.
Lauding the Lord day and night,
Is the *mantra** bestowed by Divine Light. (1)

*spell

He is of great good fortune who cherishes Name,
With him the universe does liberation claim. (1)

Refrain

He is enlightened who meditates on the One.
He is wealthy who takes to cogitation.
He is of high caste, his Master who eulogises
He is respectable himself who realises. (2)

Blessed by Guru, the Supreme Status one attains.
Lauding the Lord day and night contact with the Guru maintains
His bonds snapped, his desires are fulfilled.
At the feet of the Deity his mind is stilled. (3)

Says Nanak, he who is supremely blessed,
He comes to the divine shelter to be addressed.
Himself he is clean, others he reforms
His tongue the ecstasy of Name informs. (4) 35.48

Bhairon V

Contemplating Name no ill can dare.
Listening the Name Yama is scare.
Contemplating the Name sufferings are ameliorated.
Repeating the Name one is at the Lord's feet located. (1)
Utter the Lord's Name uninterrupted
Lauding in gusto as it is recited. (1)

Refrain

Contemplating Name no evil eye is cast,
No devil or demon dare blast.
He who contemplates is bound by no attachment or pride,
He who contemplates doesn't have in the womb to abide. (2)

Anytime is time for contemplation,
Amidst many he who contemplates is alone.

Of high and low caste whosoever contemplates,
He who contemplates, himself he liberates. (3)

The Lord's Name should be contemplated in company of the holy.
The dye of Name is perfect like that of Deity.
On Nanak, pray do be considerate,
With every breath he should the Name contemplate. (4) 36.49

Bhairon V

Himself He is *Shastra*, Himself the *veda*
In every heart, He is laid.
Whose every boon is flushed with light,
Doer and making others do with His might. (1)
My self, seek the support of Lord.
Contemplating on the Lotus Feet of the Seer,
No foe or fever ever comes near. (1)

Refrain

Himself He is at the root of forests, grass blades and three regions,
Whose thread the entire cosmos fastens.
Himself He is Shiva, Shakti* and the one who unites,
Himself He is unattached and in indulgence who delights. (2)

Wherever I see, it is He.
Besides Him none else I see.
One can go across the ocean of life dyed in the divine dye.
Nanak lauds the Lord along with holy. (3)

He has under His control liberation, exultation and deliberation,
Never is there any deterioration.
He whom He bestows in His pleasure,
Says Nanak, the humble, he is blessed beyond measure. (4) 37.50

* eternal and mutable powers

Bhairon V

In the heart of devotee there is bliss of Lord,
 He becomes steadfast, his anxieties depart.
 In an instant his fears and doubts he comes to dispel,
 The Preceptor comes in his heart to dwell. (1)
 The Lord God is ever a support of the devotee.
 In and outside his house he finds, the Preceptor by him abiding,
 Who is seen all over residing. (1)

Refrain

The Provider is the wealth, property, youth and skill.
 Day and night in his life and breath peace does He instill.
 Extending His arm with His devotee He abides.
 Abandoning him not for a moment, ever by his side. (2)

There is none beloved like the Preceptor,
 The True One ever takes care.
 The Lord is mother, father and progeny,
 At the Time Primal and before they lauded the Deity. (3)

He is my support, He is my anchor,
 Excepting Him I know not another.
 This assurance has Nanak's heart,
 That ever the Lord would attend to his tasks. (4) 38.51

Bhairon V

Meditating on Name, the fear itself gets afraid,
 The curse of the Three Qualities is mitigated.
 All that the devotee desires before him is laid. (1)
 The men of God laud the Lord ever,
 They find a permanent seat.
 He who seeks the Lord's glimpse day and night,
 To cleanse himself even Dharam Raja seeks him to meet. (1)

Refrain

Lust, wrath, inebriation of avarice, calumny and pride,
 Are shed in the holy retreat.
 Fortunate is the one who propitiates men of God,
 Nanak is sacrifice a hundred times unto his feet. (2) 39.52

Bhairon V

He who restraints not the five evils is compound of five sins,
 Every time his tongue something false spins.
 He who tattoos his body with circles and plays fraud,
 Dies pining like a widow distraught. (1)
 It is all false in the absence of Lord's Name.
 Without the Accomplished Guru, there is no liberation.
 The reprobate is robbed in solemn Heaven. (1)

Refrain

He is untidy who knows not the Divinity,
 By plastering with cowdung the spot acquires not purity.
 With filth inside who washes his body daily,
 At the Portal Divine, he is accorded no dignity. (2)

He who is hankering after wealth,
 Every step he takes is in stealth.
 He who created him, he remembers Him not,
 Ever from his tongue he utters rot. (3)

He on whom the Creator is kind,
 Blessed in the company holy he would find.
 He who is in the Name absorbed,
 Says Nanak, his path he never finds hard. (4) 40.53

Bhairon V

The slanderer everyone detests,
 False is the slanderer's quest.

Unclean is the slanderer at best,
 The Lord's devotee is ever blest.
 The slanderer dies with the companion slanderer.
 The Preceptor protects His devotee,
 Death on the slanderer's head does thunder. (1)

P-1152

Refrain

Nobody listens to the slanderer's request,
 The slanderer tells lies and regrets.
 He writhes his hands and strikes his head with earth hard,
 The slanderer is not spared by the Lord. (2)

Talking ill of others the man of God doesn't like.
 The slanderer suffers stabs of the spike.
 Like a heron his feathers he spreads,
 The moment he speaks on tender toes he treads. (3)

The Creator is the Knower of heart,
 What the man of God does is of immutable sort.
 The man of God is declared pure at the Divine Darbar,
 Nanak, the humble, says this after cogitation far. (4) 41.54

Bhairon V

With folded hands I supplicate,
 My self and body are His estate.
 He is my Master, the Doer Prime,
 I'm sacrifice unto Him a million times. (1)
 I have been cleansed by dust of the feet of holy.
 My mind is free from foul thinking in meditation,
 Of ages no more is left the impurity. (1)

Refrain

He who has every treasure,
 Whose service realises honour,
 He is fulfiller of all desires.
 And of life and breath the anchor. (2)

His refulgence provides every heart
 Who is the life-force of godmen like Ravi Das.
 Serving Whom never goes waste.
 With mind and heart on Him I meditate. (3)

The Guru's sermon is the source of compassion and patience.
 It is the treasure of Name Immaculate and Immense.
 Pray, attach me to Your apron kindly,
 Nanak meditates on Your Lotus Feet daily. (4) 42.55

Bhairon V

The True Guru my prayer heeded,
 As all my tasks were completed
 I meditated on the Preceptor in mind and heart,
 And from all fears I was absolved. (1)
 My Revered Guru is supremely endowed,
 They are in peace ever, in his service who are avowed. (1) *Refrain*

Whatever happens is by Him ordained.
 None may deny what in His Word is contained.
 Wondrous is the Preceptor, my Supreme Lord.
 An endowed figure, image of accord. (2)

He who has the Name in his heart lodged,
 Whatever he beholds is the reflection of Lord.
 He whose heart is fully enlightened,
 He finds himself with the Lord fastened. (3)

I offer my obeisance a hundred times to the Guru,
 A hundred times I am sacrifice unto the True.
 I drink* the wash of His feet,
 I live, says Nanak, as Him I entreat. (4) 43.56

* utter humility

Raga Bhairon V

Partal⁺ Score 3

P-1153

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

My Compassionate Provider, which of Your virtues I should narrate?
You have varied colours, varied moods,
Of everyone You are a mate. (1) *Refrain*

Infinite is Your enlightenment, endless meditation,
Many a way to repeat Name and undergo austerities. (1)

There is no end to sages,
Singing Your praises in trance and ecstasies.
Many are the melodies in varied musical instruments,
Changing the tunes every moment,
Listening which are shed varied afflictions and anxieties.
Says Nanak in the service of such a Wondrous Divine are gained merits.
Like worshipping at river banks,
Performing six rituals, fasting,
And going about places of pilgrimage like *yatris*.* (2) 1.57.8.21.7.57.93

Bhairon

Octets I Score 2

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

In self lodges the Lord, in Lord lodges the self,
Guided by the Guru it is realised.

+ in variable rhythms

* pilgrims

The Ambrosial text is revealed by the Guru's Word,
 From the malady of ego one is revived. (1)
 Says Nanak, ego is the malicious malady,
 Wherever I turn I see this ill
 Which the Lord Supreme alone can remedy. (1)

Refrain

After one has been tested by a tester,
 Any further probe one need not rue.
 He whom He takes kindly meets the Guru,
 And accepts the Lord's will as true. (2)

Sick with ego is the air, water and fire,
 Sick is the earth and its beneficiaries.
 The mother, father, Maya-afflicted human body is sick,
 Sick are those in and attached to the family.
 Sick are Brahma, Vishnu, Shive along with the world,
 They alone are free from the sickness who contemplate on the Holy Word. (4)

Sick with the malady of ego are the seven seas with their
 Continents and the nether regions.
 Free are men of God devoted to truth,
 Everywhere they enjoy His condescension. (5)

Sick with ego are followers of six monastic orders
 And many who practise austerities.
 What could the poor Vedas and Islamic holy texts do,
 They realise not the Divinity. (6)

Those enjoying sweet delicacies are afflicted with this malady.
 Nor is there any pleasure in eating wild vegetable and leaf.
 Devoid of Name they take to odd paths,
 And in the end come to grief. (7)

Going on pilgrimage one is not rid of this malady.
 All that one studies goes waste.
 Duality is a mere malicious malady
 One has to beg at the Maya's gate. (8)

Guided by the Guru one contemplates on the Holy Word.
 With the True in the heart the malady quits without trace.
 Says Nanak, the devotee is ever immaculate.
 Who is blessed with the Divine grace. (9) 1

Bhairon III

Score 2

P-1154

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

The Lord has produced a play.
 Employing His *Shabad*, His mystic message to convey.
 The self-possessed are misled
 While the devotees have a day.
 It is all in the Creator's way. (1)
 The Guru's Word is in my mind set.
 Let me never the Lord's Name forget. (1)

Refrain

His father sent Prahlad to learn, read and write.
 With his tablet he came to the teacher alright.
 Other than the Name no ritual I shall learn
 Only the Lord's Name on my tablet I'll discern. (2)

Said his mother to Prahlad, "Don't you do anything unworthy, I advise".
 "But the Fearless Lord is by my side,"
 Said Prahlad. "If I give up God, it would be ignominious for the tribe. (3)

All the boys by Prahlad were led astray,
 He wouldn't listen to anyone,
 And swept them all who came his way.
 In the entire township the Name Divine prevailed,
 The coterie of the wicked in their designs failed. (4)

Sanda and Marka complained,
 'Efforts' of all the giants haven't availed.'
 Of His devotees the Lord vindicates honour,
 Nobody in which may interfere. (5)

Because of his *karma* the giant came to rule,
 He recognised not the Lord and was misled, the fool.
 With his own son he entered into an argument,
 The purblind would understand not that close was his end. (6)

He shut Prahlad in a cell and put a lock.
 The fearless child was afraid not,
 He had the Saviour Guru in his heart.
 What had been done, the giant trying to share the credit for it,
 And claim undeserved fame.
 It happened what had been ordained from Above,
 With the holy he played a losing game. (7)

The father raised his mace for Prahlad,
 "Where is your Lord of the universe?", She said.
 "The Life-force of the world is a friend till the last
 I see Him where my gaze I cast." (8)

Splitting the pillar the Lord did Himself manifest.
 The arrogant giant was duly redressed.
 The men of God hailed.
 The Lord's devotee was regaled. (9)

Brother, death and attachment are brought about by the Lord.
 Transmigration is also devised by God.
 In Prahlad's affairs Himself He took part.
 What the devotee said proved a fact hard. (10)

The entire tribe of gods supplicated Lakshmi,
 Asking her to have Narsing manifest.
 Terror-struck Lakshmi dared not do so.
 He condescended when Prahlad had his head on Narsing's feet rest. (11)

P-1155

The True Guru inculcated meditation on Name.
 The authority and property are Maya's game,
 Those greedy remain to them attached.
 Devoid of Name from the Portal Divine they are sacked. (12)

Says Nanak, what happens is by Him motivated.
 They succeed who with the Lord are affiliated.
 With His devotees He remains associated.
 And the Creator in them in His true form reflected. (13) 1.2

Bhairon III

Serving the Guru, I earned *Amrit* as wages and the urge for ego was assuaged.
 The Lord's Name came to be lodged in my heart.
 The longings were back in the mind laid. (1)
 Lord Dear, pray do be kind,
 Day and night the humble in me asks —
 The Guru's Shabad should inspire my mind. (1)

Refrain

Let Yama not look at the holy,
 Not in a bit of harm should themselves they find.
 He is liberated himself and liberates his tribe,
 With You who comes to be aligned. (2)

You vindicate the honour of the holy,
 Ever and ever You are kind.
 You annul sins and suffering of ages,
 Duality of not a grain of mustard does them bind. (3)

We are thoughtless, stupid devoid of cogitation,
 Yourself You put Yourself in our mind.
 We do, what You would have us do,
 To nothing else are we inclined. (4)

You created the universe and set to task,
 Yet in evil it gets entwined;
 The boon of life is lost in gamble,
 Never to the Holy Word itself resigned. (5)

The self-possessed die in ignorance,
 Languishing in the darkness of foul-thinking.
 Never do they go cross the ocean,
 Without the Guru they are found headlong sinking. (6)

The truthful are absorbed in the True,
 The Lord Himself brings about their union.
 They realise essence of the Guru's Word,
 And are ever given to devotion. (7)

Lord, You are immaculate, Your devotees are immaculate,
 In the Word Holy they are absorbed
 Nanak is sacrifice unto them a hundred times,
 Who meditate on the Lord's Name in their heart. (8) 2.3

Bhairon V

Octets Score 2

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

He who bears the Name in his heart, he is a mighty king.
 He who bears the Name in his heart, perfect are his bearings.
 He who bears the Name in his heart receives untold wealth in weight.
 Devoid of Name the life goes waste. (1)

I adore him who has the Capital of Name in devotion.
 He is of great good fortune who has the Lord's hand on his forehead in
 benediction.

He who bears the Name in his heart, he has citadel and army.
 He who bears the Name in his heart, lives in poise and harmony.
 He who bears the Name in his heart, he is cool-headed.
 Devoid of Name, accursed is the life, one is as good as dead. (2) P-1156

He who bears the Name in his heart is liberated in life.
 He who bears the Name in his heart, he is adept in every exercise.
 He who bears the Name in his heart, the nine Treasures he attains.
 Devoid of Name one is in delusion, comes and goes and back he comes. (3)

He who bears the Name in his heart, he is beyond care.
 He who bears the Name in his heart, he has a hundred gains to share.
 He who bears Name in his heart, he is of a family high.
 Devoid of Name, he is self-possessed and petty. (4)

He who bears the Name in his heart, his seat is permanent.
 He who bears the Name in his heart, of the throne he is occupant.
 He who bears the Name in his heart is a man of credit.
 Devoid of Name, one has no respect, no merit. (5)

He who bears the Name in his heart, he is known all over.
 He who bears the Name in his heart is in the image of the Creator.
 He who bears the Name in his heart, he is above all,
 Devoid of Name, transmigration is the toll. (6)

Millions of places of pilgrimage are beneath His feet.
 Millions are purified meditating on His Name sweet.
 Millions of priests worship the Creator.
 Millions have expanded without caring for another. (5)

Millions of holy souls Whom laud.
 A million times Whom Brahma's progeny applaud.
 In an instant Who effects creation and destruction of millions.
 Whose merits are beyond count even in billions. (6)

Millions of the enlightened on His enlightenment discourse.
 Millions of hermits to meditation take recourse.
 Millions of ascetic in austerities stride.
 Millions of sages in a state of silence abide. (7)

Lord Eternal and Unknowable!
 In every heart is the Omniscient available.
 Wherever I turn, I find His Presence.
 Nanak has been blessed with His presence. (8) 2.5

P-1157

Bhairon V

To me the True Guru a boon has doled.
 Invaluable divine jewel of Name has bestowed.
 Poise, endless joy and wonder.
 Spontaneously has Nanak met the Preceptor. (1)
 Says Nanak, holy is the laudation of Lord.
 Because of which again and again the mind gets in the Name absorbed. (1)

Refrain

Spontaneously we love the Lord and eat.
 Spontaneously do the Lord God we entreat.
 It is spontaneously that *Shabad* has become our anchor,
 Of which we have a full treasure. (2)

Spontaneously are our tasks attended.
 Spontaneously are our sorrows shed.
 Spontaneously our foes have become friends.
 Spontaneously have we come the mind to find. (3)

Spontaneously the Lord our mind stilled
 Spontaneously were our hopes fulfilled.
 Spontaneously we realised the truth.
 Spontaneously were we unfolded the Guru's spell forsooth. (4)

Spontaneously was our rancour allayed.
 Spontaneously did the darkness fade.
 Spontaneously we took to laudation.
 Spontaneously in every heart we sighted divination. (5)

Spontaneously were we rid of illusion.
 Spontaneously was our mind in peace and seclusion.
 Spontaneously was the unstruck melody set.
 Spontaneously became the Lord manifest. (6)

Spontaneously was our mind reconciled.
 The Lord Immutable, free from anxiety was realised.
 Spontaneously have we become wiser.
 Spontaneously have we Lord as our anchor. (7)

Spontaneously has the Preceptor Above inscribed the order.
 Spontaneously did we meet the Master.
 Spontaneously have all our anxieties been shed.
 Lord and Nanak have met and merged. (5) 3.6

Bhairon
Compositions of Kabirji
Score 1

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

My wealth is the Name Divine.
 I can hoard it not, nor sell the sublime.
 The Name is my crop, the Name is the field.
 I am Your devotee, before You I kneel. (1)

The Name is my earning, the Name is the capital.
 If not You, my Lord, whom can I tell? (2)

The Name is my relation, the Name is my brother.
 The Name will abide in the end, none other. (3)

He whom He keeps unattached in abundance,
 Says Kabir, I remain His slave in attendance. (4) 1

Unclad you come and unclad depart,
 Neither any *raja* nor supremo would last.
 I have my Nine Treasures in the Lord God,
 You have luxuries of wealth, woman and odd. (1)

Refrain
 P-1158

They come not with you, nor would they go,
 Why have elephants tugged at Your door in a row? (2)

Sri Lanka was once a citadel of gold.
 In the end what did the foolish Ravana hold?

Says Kabir, you must some good deeds conceive.
 Lost like a gambler may be empty-handed you leave. (4) 2

Soiled is Brahma; Indra, too, is soiled.
 Soiled is the Sun, so is the Moon soiled.
 Soiled is the world, soiled and filthy.
 The One-of-Unknown-Extent is pure and healthy. (1)

Soiled are the planets with their monarchs of might.
 Soiled are the months, day and night (2)

Soiled is the diamond, soiled is the gem here.
 Soiled are the water, fire and air. (3)

Soiled is Shiva, Shankar and Mahesh supreme.
 Soiled are the *yoga*-practitioners, ascetics and their streams. (4)

Soiled are *yogis*, wandering divines with matted hair.
 Soiled is the body with swan of the self-enclosed there. (5)

Says Kabir, only those do find accord,
 They are unsoiled and realise their Lord. (6) 3

Make your mind Mecca and Kibla* your body.
 He who speaks in you is the Divine Identity.
 Thou Muezzin, Give call so that devotees pour
 In your mosque of body with ten doors.(1)

Refrain

Slaughter for sacrifice, dark designs and doubts with rancour spent.
 Your meal be the five evils, thus feel content.
 The Lord of the Hindu and Muslim is the same.
 Neither the *Mulla* nor the *Sheikh* can change. (3)

Says Kabir, I have gone mad
 But slowly and gradually I am in a poise pad. (4) 4

* Altar

A tiny stream comes to the Ganga,
 She becomes the Ganga Mother.
 Kabir pleaded and came to Rama,
 He became Truth, could go no further. (1)

Refrain

A plant came in touch with sandalwood.
 The common plant turned as good. (2)

As copper with *Paras** was mated
 The copper came to be gold-plaited. (3)

Kabir met the men of God,
 And Kabira became Rama, the Lord. (4) 5

With paste-mark on the forehead,
 And rosary in the hand as a stall,
 People have made God into a doll.
 If I am mad, yet I am yours, Lord!
 How would they know the secret of my heart? (1)

Refrain

I don't pluck leaves for my deity to propitiate.
 Without the Lord's Name all else is waste. (2)

I worship my True Guru and adore my Master,
 With the sort of service I earn peace hereafter. (3)

People say, Kabir has gone crazy,
 The Lord alone knows Kabir's malady. (4) 6

Caste and clan I no more perceive.
 In the void of poise I sit and weave.
 Now I am left problems no more.
 Both *Pandit* and *Mulla* I abjure. (1)

Refrain P-1159

* the philosopher's stone

I weave and I wear,
Rid of ego I sing there. (2)

What the *Pandit* and *Mulla* have scribed,
I have discarded, nothing have I imbibed. (3)

One beholds the Lord with loving devotion;
Searching within, Kabir struck the Union. (4) 7

None to the poor gives regard.
They bother not, he may try hard.
Should the poor to the rich ever go,
Sitting in front his back he would show. (1)

Should the rich to the poor visit,
He would give him regard
And have him respectfully sit. (2)

The rich and the poor are brothers;
None can change the Lord's order. (3)

Says Kabir, he is poor indeed,
The Name of Lord who would not heed. (4) 8

Serving the Guru, devotion to the Lord I gained,
Whereby the incarnation as a human being I attained.
For this incarnation even gods yearn.
In this incarnation towards the Master I turn.
Remember God, don't you forget,
Human incarnation only earns this return. (1)

Refrain

Till such time the age doesn't overtake,
Till such time the life doesn't forsake,

Till such time you aren't incoherent,
Remembering the Lord your time be spent. (2)

If not now when would you do it?
When the end comes, you won't be able to pursue it.
Whatever you do, suffer no loss,
Lest you regret and not
Swim across. (3)

He is the devotee whom devotion He accords,
He alone attains the Immaculate Lord.
Meeting the Guru he gains realisation,
No more he need fear reincarnation. (4)

This is an opportunity, this is your turn,
In your mind the Lord discern.
Says Kabir, you may lose or win,
I've been trying in your ear to din. (5) 1-9

In the realm of Shiva obtains realisation,
Let us get together there and try contemplation.
May we gain knowledge of this world and that,
Acquiring assets why must we exhaust.
I concentrate on the essence of self examination,
Remembering the Lord God is my Supreme realisation. (1) *Refrain*

I have tied myself with the primary door,
I have pleased the Moon on the Sun's core.
The Sun blazes in the westerly direction,
I am host to the Master of Perfection. (2)

A slab lies on the door in the West,
It has a window on its crest.

Above the window is the tenth door,
The extent of which Kabir is yet to explore. (3) 2-10

Mulla* is he who battles with his ego,
Blessed by the Guru, challenge to death he would throw.

He who humbles the Yama absolute,
To such a Mulla I offer my salute. (1)

He is here; He is not far,
Restrain your mind and enjoy the charm of the Star. (1)

P-1160

Refrain

He is *Kazi*** who in the mind contemplates,
The fire of the self with the Lord illuminates.
He who would not have even a wet dream,
Such a *Kazi* would neither age nor in death scream. (2)

He is *Sultan* who shoots both the arrows,
Controls the uncontrollable in his mind narrow.
He who manoeuvres in the high sky,
Such a *Sultan* would have his flag of royalty fly. (3)

The *Yogi* invokes Gorakh Nath,
The Hindu would leave not Rama's path.
The Muslims have only one God,
Kabir's Master is the All-over-pervasive Lord. (4) 3.11

(In conjunction with the Fifth Guru)

Those who adopt stone as their God,
Their endeavour must go without a reward.

Those who propitiate idols,
Of waste indeed they are models.

My Master speaks ever,
Denies largesse to anyone never. (1)

Refrain

* Muslim divine ** Muslim law -giver

The Lord within, the blind sees not,
Caught in delusion, his own noose he has sought.
The idol neither speaks nor grants any favour,
The rituals are hollow, waste is the endeavour. (2)

If the dead were to be applied sandalwood paste,
Who would profit by this utter waste?
If the dead were to be thrown in filthy gutter,
How would it to the dead body matter? (3)

Says Kabir, in loud voice,
Understand and behold the materialist your choice.
The duality would many a house destroy,
The Lord God's Name only makes for joy. (4) 4.12

Because of Maya, fish in water is caught.
Because of Maya, moth to the lamp is brought.
Maya in the form of lust does elephant assail.
Snake and humming bee Maya bewail.
Fellow traveller! Maya has such a charm,
It deludes everyone and does harm. (1)

Refrain

Birds and animals in Maya are involved,
The way a fly in sugar is dissolved.
Maya seems to haunt horses and camels.
Even the eighty-four *Siddhas* in Maya gamble (2)

The six Celibates are Maya's slaves,
So are the Nine Supreme *yogis*.
The Sun and Moon for Maya crave,
The ascetics and master-yogis Maya would bedevil.
Maya is the image of death and five minions of evil. (3)

Dogs and jackals are in Maya engrossed,
As apes, leopards and tigers are foxed.

So do cats, sheep and foxes all,
Even the roots of trees are in Maya's thrall. (4)

Gods, too, by Maya are inveigled,
Ocean, Indra and earth are assailed.
Says Kabir, he who has a stomach, Maya does Lord,
One is released from Maya when one realises God. (5) 5.13

As long as with possessiveness he is obsessed,
Not with a single achievement he is blessed.
The moment possessiveness he would eschew,
The Lord would everything for him do.
One should cultivate such an understanding,
Why not remember the Reliever of Suffering? (1)

P-1161

Refrain

As long as tiger* in the jungle lives,
The jungle bears not a single twig.
The moment jackal** spells his doom,
The entire vegetation is in bloom. (2)

The winner sinks, the defeated swims across,
With the blessing of the Guru, he wears nor the cross.
Says Kabir, the humble, for you to realise,
Remembering the Lord should be your only exercise. (3) 6.14

He who has seven thousand army chiefs,
A lakh and a quarter prophets to brief.
Of eighty-eight crore He is known to be Master,
Fifty-six crore special attendants to look-after.
Who would my humble petition to Him present?
Far is His Court, a rare one can His Mansion attempt. (1)

Refrain

Twenty-three crore run his errands,
Eighty-four lakh for Him go mad.

* ego ** humanity

To Father Adam He was kind,
He could the Heaven for ever find. (2)

Whose heart is perturbed and pale is face,
Forgetting scriptures who is in mischief race.
He finds faults with the world and blames mankind,
Whatever he does, its results he finds. (3)

You are the Provider, beggars we are,
Dare we question, must explain we for.
Kabir, the slave seeks your protection,
Lord God, keep me near-about heaven. (4) 7-15

Everyone wishes to go there,
But no one knows the heaven is where.
The secret of their own self they know not,
But about paradise they talk a lot (1)

Refrain

As long as for heaven you crave,
A place at His feet you will not have (2)

I know not the moat of the fort, nor the rampant around,
Neither I know where the portal of heaven is found. (3)

Says Kabir, what more can I say?
Heaven is in the company of the holy
Where we meet to pray. (4) 8.16

Fellow travellers! How do we conquer this mighty fort?
With layers of two ramparts* and three channels** of moat. (1) *Refrain*
Afflicted with five evils, twenty five addictions,
Like attachment and ego and formidable Maya as trench.
Poor me cannot help it at all, which gives my heart a wrench. (1)

* ignorance ** Three Qualities

Lust its *darban*, pain and pleasure its gatekeepers,
 Sin and deeds meritorious its gates.
 Impetuous wrath as chief commander,
 And the mind as king of the state. (2)

My armour being pleasure, attachment the helmet,
 And ill-thinking the bow I've pulled.
 With arrows of avarice rankling in heart,
 This fort can't be annulled. (3)

Then with detonator of love and rocket of devotion,
 The bomb of enlightenment I shot.
 The divine light was ignited by poise,
 With one stroke down the fort was brought. (4)

I fought with truth and contentment as armours,
 And both the gates collapsed.
 With the company of the holy and grace of the Guru
 The King of the fort was trapped. (5)

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With the force of devotees and the strength of devotion,
 Away the fear of death was driven.
 Kabir, the slave, then occupied the fort,
 And its rule eternal was given. (6) 9-17

Ganga, the goddess, is deep and profound,
 In which stood Kabir with chains bound. (1)

Refrain

When the heart fears not, why should the body be afraid?
 The mind ever remains at the Lotus Feet laid.
 The chains in the Ganga waters were snapped,
 Kabir was seen as if he on a deerskin sat.
 Says Kabir, none other is your companion or server,
 On the land and sea the Lord is your Preserver. (3) 10.18

Octet Score 2

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

Inaccessible, hard to reach is the mansion in which He resides.

It is there the Lord His refulgence provides.

With lightning flashes and joy abound,

It is there my charming, Young Beau is found.

It is there they are devoted to remembering Deity,

Shedding the fear of old age and death where doubts flee. (1) *Refrain*

He who is obsessed with high and low caste in mind,

Singing himself songs of ego and pride he finds,

There strikes the unstruck melody,

Where is seated the revered Divinity Deity (2)

He who has continents and spheres created,

The Three Worlds and the Three Qualities defeated,

Inaccessible, unknowable lives in devotees' hearts,

He who supports the earth, none knows His many parts. (3)

The fragrance of plantation, and the Sun with its blooming shower,

He who meditates is like the dust in the lotus flower.

He blossoms like the twelve-petalled lotus,

And Lakshmi's spouse remains in his focus. (4)

Here and there he casts not his sight.

In the cosmic void he finds the Divine light,

Where there is neither the Sun nor Moon,

Where the Primal, Immaculate Lord is in joyous tune. (5)

He who finds the Pervasive Lord in him,

In Manasarovar he seems to swim.

He who utters the *mantra*, “I am He”,
From good and bad he is free. (6)

High and low caste, sun and shade,
Excepting the Guru, none else he is afraid.
He remains attuned, never swerves,
In the poise of the void his Lord he serves. (7)

He who realises that the Lord lives in his heart,
Whatever he says, it must take part.
He who by the Divine *Mantra* steadies his mind,
Says Kabir, he indeed salvation finds. (8) - 1

Millions of Suns for Him their light provide.
Millions of Shivas and Kailashas by Him abide.
Millions of Durgas’ massage His feet.
Millions of Brahmas the *Vedas* repeat.
If I ask, I ask for my Guru,
With none else I’ve anything to do. (1) *Refrain* P-1163

Millions of Moons for Him their light shed.
Thirty-three crore deities at his house are fed.
Millions of new-satellites wait at His Court.
Millions of Dharmarajas serve at His Fort. (2)

Millions of winds sweep His room:
Millions of serpents His couch groom.
Millions of oceans serve Him with water there.
Millions of eighteen-fold-load-of-vegetation
Are His body’s hair. (3)

Millions of Kubers fill His treasures.
Millions of Lakshmis do up themselves for His pleasure.
Millions of good and bad deeds are at His command.
Millions of Indras His calls respond. (4)

Fifty-six crore cloud clusters are whose gatekeepers,
 From town to town their lightning flickers.
 At Whose gate demonic spirits with dishevelled hair report,
 And millions of Lord's prowess disport. (5)

At Whose court millions of yagnas are performed,
 At Whose gate hail the millions who are charmed,
 Millions of scholars of learning try to define,
 Yet His limit they cannot find. (6)

Fifty-two crores over Him their fly-whisk wave.
 He who had Ravana's armies rave,
 And a thousand Krishnas who is in the *Puranas* stated,
 He who had Daryodahan's ego deflated. (7)

Millions of cupids who compare not Him in charm,
 Who nurse in themselves longings in storm.
 Says Kabir, my Armoured Lord, do pay heed,
 Grant me fearlessness as a creed (8) 2-18-20

Bhairon **Compositions of Namdevji Score 1**

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

O tongue! I shall cut you into a hundred parts,
 Should you utter not the Name of my Beloved Lord. (1)
 I have dyed my tongue in the dye of Lord's Name,
 Multiple colours it chants in the divine strain. (1)

Refrain

Waste is the tongue uttering aught else frame,
 Immunising spell is the Lord's Name. (2)

A million and billion times I said other prayers
Not one with the Lord's Name compares. (3)

Supplicates Namdev to his Lord Rama,
Let him have His glimpse in endless forms. (4) 1

From others' wealth and others' wife who abstains,
Narhari* by his side remains.
Such as meditates not on the Lord,
I would see not his face nor have a word. (1)

Refrain

Those who have themselves distanced least.
Such human beings are like beasts. (2)

Says Namdev, without dignity,
No good are the thirty two features of beauty. (3) 2

With a bowlful of milk and potful of water,
Nama milked the *kapil*** cow and came to the altar.
Pray drink it my divine Lord,
Drink the milk to satisfy my heart.
Should you not drink, my father would be in wrath. (1)

Refrain

A golden cup with milk he filled
And placed before his god as Nama willed. (2)

God smiled at Nama and observed
My heart is ever for my devotees reserved. (3)

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Nama returned home after having the milk fed.
He had a glimpse of his Lord Beloved. (4) 3

* man-lion, a god

** brown spotted

I am crazy, the Lord is my love,
 With loving devotion for him I do the make up. (1)
 Let me by the people be calumniated,
 My body and mind to the Lord are dedicated. (1)

Refrain

Not in argument with anyone I enter,
 With my tongue I sip the Divine elixir. (2)

I have now reached a stage
 When with great pomp I can meet the Mate. (3)

Let people praise or deride.
 Nama with his Lord will abide. (4)

At times I relish not milk, sugar and *ghee*,
 At others for a crust of loaf from house to house I make a plea,
 And yet others I pick grain like bumble bee. (1)
 Brother! One should live as He ordains,
 The Lord's greatness cannot be explained. (1)

Refrain

At times one has horses and steeds to confer,
 At others one doesn't have for his feet the slipper. (2)

Sometime it is a bed with pleasant white sheets,
 At others one doesn't have earth spread with straw to sleep. (3)

Says Namdev, the Name alone obtains liberation,
 Meeting the Guru one is ferried to the yonder destination. (4) 5

Laughing and playing to Your shrine I arrived.
 As I was praying, Nama was thrown outside. (1)
 I am a low caste, you of Yadav pride!
 Why did you have me with the dyer's tied? (1)

Refrain

Picking up my blanket I came out
And sat at the back of the shrine. (2)

As Nama lauded the Lord,
Off the shrine revolved. (3) 6

Bhairon
Namdevji
Score 2

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

Yearns for food as the hungry.
Seeks only water, the thirsty.
As the stupid are attached to the family
Such is Nama's devotion to the Deity. (1)
As Nama came to the Lord attached,
Spontaneously he was from the world detached. (1)

Refrain

As a wanton woman goes to a stranger,
The greedy hankers after lucre,
The way philanderer longs for a woman,
Nama is to his Lord given. (2)

True love is that which He Himself evokes,
Blessed by the Guru duality revokes,
It dries never, one is in it ever soaked.
Nama's heart was by the True Name provoked. (3)

As is the affection between the child and mother,
Thus does my heart for the Lord flutter.
Says Nanak in humility - I am in love with the Lord,
The Protector is enshrined in my heart. (4) 1.7

P-1165

His own spouse the purblind deserts.,
 And with another's wife flirts.
 As a parrot seeing a *simbal* tree* is pleased,
 Albeit in the end he finds itself greased. (1)
 The home of a sinner is on fire.
 Ever it burns, never does it expire. (1)

Refrain

He doesn't relish the Lord's devotion.
 Giving up the right path,
 He is inclined to wrong notions.
 Forgetting his roots, he is lost in transmigration.
 Giving up *Amrit*, he opts for poison. (2)

The way there is a gathering, at the house of a harlot.
 She dresses and does her make-up and deck.
 Her breath remains with the melody in tune.
 She has Yama's noose around her neck very soon. (3)

He who has inscribed in his charter,
 He hurries to go into the Guru's shelter.
 Says Namdev after due consideration,
 This is how the devotees attain salvation. (4) 2.8

Sanda⁺ and Marka⁺ went to complain,
 He reads not, we have tried in vain.
 Uttering 'Ram' he claps his hands,
 All his class fellows have turned insane. (1)
 He repeats the Lord's Name
 And in the heart meditates on the same. (1)

Refrain

The supreme queen supplicates, "The king has conquered the entire world."
 But Prahlad, the son would not listen,
 He has something else in his heart. (2)

* a tree bearing cotton like flower + Prahlad's teachers.

The coterie of the wicked, then decided,
 “Let us put an end to his life.”
 From falling from the mountain, drowning in water and burning in fire,
 The Lord God abided by his side. (3)

Drawing his sword, then, the king frightened Prahlad with death,
 “Tell me, who will you protect?”
 “He who is yellow-robed, Lord of the three worlds
 And in this pillar who reflects.” (4)

The Lord’s love tore Hiranyakasyap apart with his claws.
 And protected gods and humanity.
 Says Namdev, I meditate on the Lord
 Fearlessness is Whose quality. (5) 3.9

The Sultan asked Nama,
 I wish to test your Rama.
 Nama was arrested by the Sultan,
 To verify the skill of his Bhagwan. (1)

Put life in the slaughtered cow,
 Otherwise I slaughter you here and now. (2)

Sir, how can this happen in life?
 “Who could ever the dead revive?” (3)

I have no skill to perform.
 Whatever happens is ordained by Rama. (4)

The King was in wrath.
 His elephant too was in froth. (5)

Nama’s mother came and wailed:
 Forget Sri Rama, let Allah be hailed! (6)

I am neither your son nor are you my mother.
Even if I die, my Rama I'll remember." (7)

With the elephant's trunk Nama is hit.
He is protected by the Divine wit. (8)

Qazi and *Mulla* pay me homage.
Here this Hindu has my honour ravaged! (9)

Your Majesty! We come to make a petition.
In exchange for gold of Nama's weight, he should be forgiven. (10) P-1166

If I accept wealth to hell I go.
Quitting my faith, to lucre I bow. (11)

Giving beat with his hands while his feet are in fetters,
Nama sings praises of his Master. (12)

Even if the Ganga and the Yamuna were to flow backward,
Nama would continue to adore his Lord revered. (13)

Thus passed seven long hours,
Yet there was no sign of the Master of Three Spheres. (14)

And then with the music of wings
Mounted on *Garud* arrived Nama's King. (15)

If you ask I turn the earth upside down.
If you ask, I lift it atop to crown." (16)

If you ask the dead cow will come to life.
The fact for everyone to verify." (17)

Prayerfully Nama had the cow entangled
And with the calf's help it was milked. (18)

When the pot was full upto the brink,
He took it to His Majesty the King. (19)

The King retired to his palace
A moment for the sovereign to feel embarrassed. (20)

Through his *qazi* and *mulla* the King decreed:
The Hindu's cow stands freed. (21)

Nama then asked for the King's audience,
Requesting him just for one assurance. (22)

The test of this assurance would be simple.
That the King would remain truthful and gentle. (23)

Nama became known all over.
The Hindus would come and around him hover. (24)

Had the cow not been revived,
Nama's credit would not have survived. (25)

Nama's glory spread the world over
Along with godmen he arrived on the shore. (26)

His slanderers rued and suffered hard.
There is no difference between Nama and the Lord. (27) 1.10

Score 2

Should the Guru be gracious, one meets the Destroyer of Moor.*
Should the Guru be gracious, one lands on the yonder shore.

* Lord Krishna

Should the Guru be gracious, one goes to heaven.
 Should the Guru be gracious, one dies while living. (1)
 True, truthful, Truly true is the Guru True.
 False, utterly false is serving anyone other than the Guru (1) *Refrain*

Should the Guru be gracious, one meditates on the Name.
 Should the Guru be gracious, the mind plays not the hide and seek game.
 Blessed by the Guru, one is free from the five evils.
 Blessed by the Guru, one loathes not the death's devil. (2)

Should the Guru be gracious, one's utterances are sweet.
 Should the Guru be gracious, it is a wondrous treat.
 Should the Guru be gracious, He bestows *Amrit*.
 Should the Guru be gracious, in meditation does one sit. (3)

Should the Guru be gracious, one visualises the Three Regions.
 Should the Guru be gracious, one attains liberation.
 Should the Guru be gracious, one's head is held high.
 Should the Guru be gracious, one is lauded to the sky. (4)

Should the Guru be gracious, one is a recluse ever.
 Should the Guru be gracious, one slanders not other. P-1167
 Should the Guru be gracious, the good and bad are alive
 Should the Guru be gracious, the lot on the forehead is bright. (5)

Should the Guru be gracious, the holy suffers no malady.
 Should the Guru be gracious, the shrine revolves toward the devotee.
 Should the Guru be gracious, the hut is roofed.⁺
 Should the Guru be gracious, the cat[#] is rescued. (6)

⁺refers to construction of Namdev's hut

[#] refers to the cat donated by the King and thrown by Namdev in river having been pulled out intact.

Should the Guru be gracious, one has holy bath
At sixty eight places of pilgrimage.

Should the Guru be gracious, one's body is inscribed with Shiva's image.

Should the Guru be gracious, one gains twelve fold service* to God.

Should the Guru be gracious, the poison is turned into fruit by the Lord. (7)

Should the Guru be gracious, the doubts one dispelled.

Should the Guru be gracious, one is not by Yama held.

Should the Guru be gracious, one swims across the ocean.

Should the Guru be gracious, one escapes transmigration. (8)

Should the Guru be gracious, one gains eighteen loads of vegetation.**

Should the Guru be gracious, of eighteen *Puranas* one acquires illumination.

Should the Guru be gracious, one finds no other quarter.

Should the Guru be gracious, Namdeva finds himself in his Master's shelter. (9)

1.2.11

Bhairon Compositions of Ravidasji Score 2

There is but One God.

He is realised through the grace of the True Guru.

Without seeing one acquires not conviction,
What one sees must end in destination.

He who meditates on the Name with cognition,

Is a *yogi* true without any reservation. (1)

He who meditates on the Lord as guided by the Deity,

Is like having been rubbed with Paras, suffers not from duality. (1) *Refrain*

* twelve fold service is service with hands, feet, eyes, nose and other organs of the body.

** It is believed that the entire vegetation on earth is 12 loads if a leaf is taken from every species.

The monk who sheds duality from his mind,
 Without a conduit with the Three Worlds is twined.
 Every one follows what one's mind dictates,
 He who follows the Creator remains unafraid. (2)

The vegetation flowers to bear fruit,
 When the fruit appear the flowers uproot.
 One does many a ritual for enlightenment,
 When one is enlightened, one needs not the ritual refinement. (3)

The wise woman churns milk to obtain *ghee*,
 He who dies while living is from death free.
 Says Ravidas in supreme detachment—
 The unfortunate! Why not pray in your heart for the sacrament? (4)

Namdev

Come my *Qalandar** of beautiful locks,
 Dressed in *Abdali* frock! (1)
 You have sky for your cap,
 And seven netherworlds for your footwear.
 The temple of your body is covered with skin,
 This is the type of Lord I endear. (1)

Refrain

Fifty-six crore folds has Your cloak and sixteen thousand Your underwear.
 Eighteen loads of vegetates are Your mortar,
 And Your plate the entire world here. (2)

Your body is the mosque, Your mind the priest,
 Who conducts the prayer in poise charm.
 With Lakshmi have Your tied Your knot,
 Though formless is Your form. (3)

* Muslim mystic

While I was performing worship my cymbals were snatched,
Whom should I go and complain?
Nama's Lord is the Knower of Heart,
Roaming about without any station main. (4) 1

Raga Basant I
Score I
Quartets, Duets

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.

Supremely blessed is the advent of Basant, the season of spring.
The mind blooms into blossom, meditating on the Divine King. (1)
O you simpleton! Your ego you should shed.
Shedding your ego, contemplate in the heart,
Your virtues let be towards the Virtuous led. (1)

Refrain

Your deeds are the tree, devotion its branches,
Righteousness the flowers and the fruit is enlightenment.
The leaves are the attachment
And thick shade of the pride annulment. (2)

Thereby does one behold the Divine, listen the Holy Word with ears,
And with the tongue utters Name of the Benevolent.
Thus does one gain glory,
And in poise his sentiments. (3)

Months and seasons come and go,
From one's experience can one find.
Says Nanak, the green never dry,
Guided by the Guru, if in the Lord is absorbed their mind. (4) 1

Basant I

In the season of Basant there comes joy divine.
 Those who relish remain absorbed in Your Name sublime.
 Whom should I worship and whose feet should I prime? (1)
 I'm slave of Your slaves my Lord Kind!
 There is no other device for you to find. (1)

Refrain

Your figure remains one though You have many manifestations.
 Whom should I worship and offer incense adoration?
 Nobody has known Your extent,
 Lord, though I am known servant of Your servant. (2)

Your sixty years* of bliss and places of pilgrimage,
 Your Name True and True Your image,
 No one knows Your Form, my Formless Lord!
 Without realising You, in Your Name are we absorbed. (3)

What can the poor Nanak say?
 Everyone, adores You as they may.
 Nanak's head is on the feet of the holy
 He is sacrifice unto the Name of the Deity. (4) 2

Basant I

P-1169

Your kitchen square may be all gold,
 Your vessels of golden bar.
 Your silver lines of the square
 May extend far.
 Your water maybe from the Ganga it came,
 And the fire of the Carrissa Carandas.
 You may feed yourself with
 Rice cooked in milk. (1)

* devoted twenty each to Brahma, Vishnu and Shiva

All this amounts to nothing,
If you have not imbibed the True Name. (1)

Refrain

Even if eighteen *Puranas*
Have been copied out by you,
Even if you know the four *Vedas* by heart,
And on festive days
Even if you bathe at holy resorts,
And give in charity to the needy in plight.
You observe fasts and are disciplined day and night. (2)

You may be a *qazi* or a *mulla*,
A *yogi*, a wandering seer,
Or one clad in ochre-coloured garments.
You may be a family man, following the religious lays;
But without realising the Lord God
You are caught and driven away. (3)

The mortals have their fate predetermined,
Decisions taken are based on one's deeds.
It is the ignorant and the foolish who listen not, nor pay heed.
Says Nanak, the True One has no end of those who follow His creed. (4) 3

Basant III

You discard dress and become Digambar*
What *yoga* is practised with matted hair?
With unclean mind, your breath is in the Tenth Door,**
Thoughtless, you only roam about, come and go every hour. (1)
Stupid! Were you to meditate on the One
In an instant would you go across the ocean. (1)

Refrain

* a Jain sect who remains unclad.

** the seat of super-conscious according to yoga

You study *Smritis*, *Shastras* and on them discourse.
Listen mystic music, read the *Vedas* and *Puranas* of course.

But all this is in a spirit of hypocrisy.
You are nowhere in the Lord's vicinity. (2)

Should there be a disciplined one,
Who offers prayer as per the defined rituals,
But with avarice and malice in heart,
How can he realise the Immaculate Lord? (3)

What can a creature do?
He does what he is driven to.
In His grace the illusions are shed
He who follows His will, to the Lord he is led. (4)

He whose heart is unclean,
He may go on pilgrimage and roam in ten directions,
Says Nanak, one realises only in the company of the holy
And then alone are snapped the bonds of captivity. (5) 4

Basant I

All the three worlds are caught in Maya's illusion,
Free from it I find none.
You are the Supreme Master, Supreme amongst gods.
Your Name is realised propitiating feet of the Lord. (1)
You are the Beauteous Beloved, deeply Profound Master.
Guided by Guru, the devotee lauds the Lord.
You remain Limitless, everyone's Provider. (1)

Refrain

Without guidance of the holy, gained is not the Divine.
Without the Guru the limbs are dirtied with slime.
Without the Name Divine they are not cleansed.
He who appreciates the Guru's *Shabad* is truthful and shines. (2)

He whom the Saviour saves,
 He meets the True Guru for whom he craves.
 Of evil of ego and attachment he is free,
 All his ills are annulled by the Deity. (3)

By adopting the Guru's virtues one is held high.
 The devotee is decorated with jewel of Name by the Divine Entity.
 Shedding duality one gets in the Divine absorbed.
 Says Nanak, bestow me a meeting with the Guru, my Lord. (4) 5 P-1170

Basant I

Dear my sister-friends! Pray pay heed.
 My Beloved spouse is by me like my creed,
 Yet the Inaccessible, I could never greet.
 The Guru brought us together to meet. (1)
 In company with the sister friends, I acquired virtues.
 The marriageable maids had sport with the Divine.
 Guided by the Guru they were able to find the True. (1)

Refrain

The deserted in her ego knows not the mystery,
 In everyone around, she finds her Deity.
 The Guru-guided remains ever in divine company,
 Blessed with the Name she remains in ecstasy. (2)

Without the Guru, neither devotion nor love is inspired.
 Without the Guru, company of the holy is not acquired.
 Without the Guru in darkness does one labour hard.
 Immaculate is the devotees' mind in *Shabad* absorbed. (3)

Bestowing realisation, the Guru disciplines the mind,
 Day and night is one absorbed in devotion of the Kind.
 In the company of the holy, rid of maladies one finds,
 Says Nanak, the humble, by Yoga of the poised mind is one with
 Lord entwined. (4) 6

Basant I

With His Potential Himself He creates.
 In His True Kingdom justice prevails.
 Guided by the Guru, one gets noble company,
 And with the alchemy of Name poise and ecstasy. (1)
 Myself, forget not, repeat the Name of Lord.
 He who is Beyond Limit; Inaccessible, Unknowable,
 Guided by Guru one realises the unclad Bard. (1)

Refrain

My self, you should serve feet of the Guru in tradition true.
 He who serves the Guru gains liberation,
 Discarding the difference between me and You.
 The slanderer is hard-hearted given to avarice too,
 Takes not to the service of the Guru, and does evil imbue. (2)

Blessed by the Guru, loving devotion is inspired.
 Blessed by the Guru, a seat in the Mansion is acquired.
 Quitting calumny one takes to devotion.
 Devotion is noble, attained by nobility of action. (3)

The Guru grants the union.
 Day and night the devotee is in communion.
 The Guru bestows the Name as reward.
 Says Nanak, rare are there who have this award. (4) 7

Basant III Couplets

If it pleases the Preceptor, the devotee serves the Lord,
 He dies while living and all his clan is absolved. (1)
 I shall not give up your devotion, let people laugh,
 The True Name in my heart would continue to lodge. (1) *Refrain*

The way the living in Maya are involved,
The holy remain in the Lord absorbed. (2)

On this stupid, thoughtless, pray do be kind,
I should ever myself under Your shelter find! (3)

Says Nanak, waste are the worldly claims,
Blessed are those who attain the Ambrosial Name. (4) 8

Basant I Hindol Score 2

P-1171

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

Your Lord should be *Shaligram** stone, good deeds your *Tulsi* rosary,**
And meditation on the Name should be your fleet.
Thus would be gracious to you the Divine Entity. (1)

Why waste life irrigating the saline soil?
Why plaster the mud-wall, it must fall? (1)

Refrain

Your hands should be the Persian wheel, its string and pots,
Your mind the *bulls* yoked thereafter.
You irrigate the crop with *Amrit*,
Only then would you be a good farmer. (2)

Let lust and wrath be spades with which you tend the field.
As you prod you'll feel pleased,
No labour ever goes without yield.
Should the Lord be gracious into swan may turn the heron.
Supplicates Nanak, the slave of Your slaves,
Pray do cast Your kind attention. (4) 1.9

* a stone found in a stream flowing by a village known as Shaligram

** niyobalam

Basant I Hindol

At the in-laws' everything is common; at the parents' it is divided.

She is ill-equipped herself, why blame others?

Knows not how to remain equipoised. (1)

Master mine! Myself I delude.

I sing according to the script, to none else, I can allude. (1) *Refrain*

Were she to do embroidery and wear bodice,
She would be considered mistress of the house.
Should she look after her home, do no wrong,
She would be the beloved of her spouse. (2)

Should you be a learned scholar with vision,
You would know that the two letters of Name are like two boats in core.
Supplicates Nanak, if you are committed to truth,
Even one would ferry you to the yonder shore. (3) 2.10

Basant Handal I

The ruler is immature, kingdom in its infancy,
And with foes he has made friend.
He is said to have two fathers and two mothers,
The Brahman should to this his mind lend. (1)
Master! Grant me the cognisance,
That with my Lord I cultivate acquaintance? (1) *Refrain*

The fire is said to be at the heart of vegetation,
And the ocean in discipline is retained.
How the Sun and Moon are located in the same sphere,
No one has this mystery explained. (2)

He is the true devotee of the Lord
 The Maya who makes his mistress.
 His characteristic being that he cherishes forgiveness. (3)

He who listens not what he is told, nor is grateful for what is given,
 With such I come in contact.
 Supplicates Nanak, the slave of slave,
 I know not how to react. (4) 3.11

**Basant
 Hindal I**

When Guru, the True Banker introduces the Lord, all the hungers are satisfied.
 In His grace He inculcates devotion,
 Day and night in laudation is one occupied. (1)
 My self! Forget not, on the Lord to meditate.
 Without the Guru, there is no liberation,
 Guided by the Guru one takes to devotion. (1)

Refrain

Devoid of devotion, there is no gaining the Guru.
 Without good fortune, there is no meditating on the True.
 Without good fortune there is no meeting the holy,
 Should He be gracious, one finds the Deity. (2)

The Creator is lodged in every heart,
 To the holy He is manifest.
 He who meditates on the Lord gets dyed in it.
 The Name in his heart like *Amrit* reflects. (3)

He is supreme who has been honoured with a seat on the throne.
 Coming in touch with *Paras* he becomes *Paras*,
 Says Nanak, dyed in the colour divine is his crown. (4) 4.12

Basant III

Score 1 Duets

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

In all the seasons Basant prevails,
It keeps every creature hearty and hale.
What may I say, a mere worm?
No one can Your outset and end retail. (1)
He who serves You Master,
He attains utmost peace
From the Divine quarter. (1)

Refrain

He who is shown favour takes to serving.
Blessed by the Guru, he dies while living.
Day and night he utters the Name True,
And thereby swims across the arduous ocean through. (2)

Vice and virtue both are created by the Lord,
The two fruits to the tree of universe in accord.
The Creator Himself does and makes us do,
He whom He pleases, He gives the Award. (3)

Says Nanak, whom He favours,
The *Amrit* of Name he savours.
Rids the mind of foul thoughts,
What He wishes is accordingly wrought. (4) 1

Basant III

Blessed are those absorbed in the Lord's Name True.
Lord Compassionate, show Your mercy to the Crew!
We have none other than You.

Do as You would please to do.
 To the Guru, Preserver, I am attached,
 I can live not without His glimpse.
 It would be a spontaneous meeting if the Guru hatched. (1) *Refrain*

The mind is greedy, in avarice lost.
 Forgetting the Name, regrets a lot.
 He unites the separated and in service they are dyed.
 The Lord blesses them with Name
 As in their forehead inscribed. (2)

The body is a construct of air and water.
 Ego is vicious malady, a virtual disaster.
 Guided by the Guru, as a remedy he lauded the Lord.
 In His grace, the Guru from the malady absolved. (3)

In the body there are four streams of fire.
 In which are aflame ego and desire.
 Saved by the Guru, those of great good fortune are sired.
 Says Nanak, they have the Lord in their heart's foyer. (4) 2

Basant III

He who serves the Lord is a man of God,
 Ever absorbed in Truth and poise, never at odd.
 The self-possessed, devoid of Name in the heart are dead,
 They die, are born to live but die instead. P-1173
 They live who have the Lord in their heart,
 They laud the True; in the True they are absorbed. (1) *Refrain*

He who doesn't serve the Preceptor is distanced from the Lord.
 He wanders in the ten directions with disgrace as reward.
 The Lord His devotees to Himself does append,
 They are ever in peace, on none other they depend. (2)

He whom He favours, is rid of ego,
 At the True Portal he is in glow.
 He who beholds Lord ever by his side,
 The Guru's *Shabad* must with him abide. (3)

All the living creatures He does foster.
 Blessed by the Guru He serves as an anchor.
 He goes to the Lord's Portal with honour
 Says Nanak, the Name on him does the glory shower. (4) 3

Basant III

He who worships with a sincere heart.
 He beholds One alone, none apart.
 In duality people suffer a lot.
 The True Guru Himself has shown me the Lord.
 My Preceptor is ever in bloom.
 My heart gets bloomed lauding the Groom. (1)

Refrain

Ask the Guru and meditate on the Lord.
 Only then would you grow to cherish God.
 Killing one's ego, should one adopt the way of a slave.
 It's only then that the Life of the Universe in one's heart one have. (2)

In devotion should one His Presence realise.
 My Preceptor with such a one does ever abide.
 He who is primed of the secret of devotion,
 He finds my Lord all over in action. (3)

The True Guru Himself brings about the union,
 Himself with the Life Force effects the fusion.
 Spontaneously does the mind get into bloom,
 Says Nanak, and the maid is absorbed in the Groom. (4) 4

Basant III

The Lord, beloved of devotees comes to lodge in the heart.
It is with the Guru's grace; He does it on His own accord.

He who, discarding ego, takes to devotion,
He does come to enjoy the true union. (1)

The devotee is in glory at the Lord's Portal.

His devotion to the Guru, he cherishes the Eternal. (1)

Refrain

He who takes to devotion, his heart is immaculate.

With the Word Holy of Guru its ego he vacates.

The Lord Himself comes to be enshrined in his heart.

One is ever in peace and in poise absorbed. (2)

For those devoted to truth, it is spring ever,

Their mind and body are in bloom, the Lord they endear.

Devoid of Name the world is dry.

In the fire of desire it burns and comes to fry. (3)

One should do what pleases the Lord.

Ever in peace as per His will absorbed,

Serve the Lord in a state of poise.

Says Nanak, this is how Name comes to lodge in the heart. (4) 5

Basant III

Attachment with Maya is by *Shabad* mitigated,

The mind and body are in bloom, to the True Guru dedicated.

The tree of life bears fruit at the Portal of Lord,

One takes to truth inspired by the love of God. (1)

P-1174

Spontaneously does the self flower,

Bearing fruits of truth which the True Guru does admire. (1)

Refrain

Himself He is close and Himself far away,
 In the form of Guru's *Shabad* with devotee He comes to stay.
 It is deep shade, the entire nature is in bloom,
 The devotee gets into a state of blossom on his own. (2)

Day and night he lauds the Lord ever,
 The True Guru lets him suffer any illusion never.
 Witnessing the Nature's wonder he goes into ecstasy,
 The devotee is blessed with name by the Deity. (3)

The Creator Himself enjoys every pleasure,
 What He desires must come to pass here.
 He is the Supreme Bestower without a grain of self-interest,
 Says Nanak, one realises Him when with *Shabad* is one blessed. (4) 6

Basant III

He is of great good fortune to truth who takes.
 He is devoted to the One,
 No more has he to transmigrate.
 His coming to this world is fruitful,
 He lapses into the state of poise, being truthful. (1)
 Guided by the Guru, one should act with devotion,
 Meditate on the Name with ego's purgation. (1)

Refrain

What such one says is true,
 The world accepts it supported by the Word of Guru.
 In all the four *yugas* spreads his honour,
 Devoted to the Name, one is known all over. (2)

There are some who remain absorbed in the Word Holy.
 They are truthful and are cherished by the True Entity.
 They meditate on the True considering Him ever present.
 And treat themselves as the dust of the Lotus Feet of the penitent. (3)

He is the One Sole Supreme, there being none other,
 The Guru's *Shabad* brings about realisation of the Preceptor.
 He who takes to truth, acquires ecstasy,
 Says Nanak in a state of poise he merges into the Divinity. (4) 7

Basant III

He who meditates on Him, finding Him ever by his side,
 Considering himself dust of the lotus feet of the holy guide,
 Remains ever absorbed in the Lord.

The Accomplished True Guru gives him accord. (1)
 Rare are those who treat themselves as slaves of the slaves,
 The supreme status such devotees have. (1)

Refrain

They serve the One, none other,
 Serving Whom they are in peace ever.
 He neither dies, nor is He subject to transmigration.
 Mother mine! Other than Him whom should I offer my propitiation? (2)

They are true who have realised the True,
 Curbing their ego, the Name on their own they imbue.
 The Guru guided gains Name,
 His mind is immaculate, true can claim his fame. (3)

He who enlightened you, know Him as your Lord,
 In the Word Holy you find your God.
 He who tastes the essence of divinity he is pure,
 Says Nanak, those devoted to Name are true sure. (4) 8

Basant III

He who is dyed in Name saves his several generations.
 His utterances are true, he is fond of meditation.

Why the misled, self possessed had to be born?
 Devoid of Name they have their life shorn. (1)
 He who dies while living, in death does his life exhalt.
 With the Word Holy, he has truth lodged in his heart. (1)

Refrain
 P-1175

For the devotee truth is the sustenance and the self holy,
 His mind is immaculate, of virtues a virtual treasury.
 He is neither born nor he dies, from transmigration he is free,
 Blessed by the Guru he remains merged in the Deity. (2)

He who serves the True, comes to realise truth,
 At the Guru's Portal is he lionised forsooth.
 With true glory at the Portal of the Guru,
 He comes to recognise his identity true. (3)

Truly infallible is the True,
 All others are misled and in ignominy rue.
 One should serve the True contemplating the Holy Word,
 Says Nanak, with the Name one gets in the True absorbed. (4) 9

Basant III

Without good deeds to their credit, into illusions they stray.
 Attached with Maya, they suffer many a malady.
 The purblind self-possessed find no bay.
 Worms of filth, in filth they stay. (1)
 He who abides by His will is recognised.
 With the help of the Word Holy he is glorified. (1)

Refrain

They are dyed in truth who from the Above have it inscribed,
 Ever with the Name they are apprised.
 The True Guru's Word ever bestows peace,
 And one's light in the Divine light comes to cease. (2)

The Name alone the world liberates,
 Blessed by the Guru the Name one contemplates.
 Without Name, nobody has found liberation,
 It comes with the Accomplished Guru's fascination. (3)

He realises whom He Himself blesses,
 The True Guru's Service the Name impresses.
 He who realises the One, he is recognised,
 Says Nanak, dyed in Name at the Portal he is lionised. (4) 10

Basant III

Should He be gracious, He brings about union with the True Guru,
 Himself comes to lodge in the heart the True.
 The mind becomes steadfast and forbearing,
 The Treasure of Virtues one starts adoring. (1)
 Devoid of Name, one eats poison and dies
 Wasted life one is born, dies, is born again to face demise. (1) *Refrain*

They try many a guise without peace in the mind,
 With much too much ego; in ignominy themselves they find.
 He is of great good fortune who on the *Shabad* has a hold,
 His straying mind he comes to control. (2)

There are inaccessible and wondrous boons within,
 Guided by the Guru, one can find them in contemplation.
 The Nine Treasures of Name are obtaining in man
 Those dyed in the divine dye, in truth may scan. (3)

He does everything himself, no one may interfere.
 Should He so desire one has union with the seer.
 No one is close to Him; to none He is evasive.
 Says Nanak, the Lord is all over pervasive. (4) 11

Basant III

Guided by the Guru's Word, I cherish meditation,
And with the essence of Name Divine I remain drenched in divination.

My sins of many a life find divination,
I die while living and get in the Name emersion. (1)

The Lord's secret, Lord alone knows.
With the Guru's *Shabad* the mind blossoms,
And Lord, Purveyor of Virtue, the Name bestows. (1)

Refrain
P-1176

With ochre garbs one is not free from illusion,
Too much discipline gives not relief from tension.
Guided by the Guru, one is introduced to divination,
For which the one with great good fortune has the provision. (2)

In *Kaliyuga* Lord's Name is the glory true,
Which is obtainable from the Accomplished Guru.
Those dyed in Name are in a sober hue,
Devoid of Name, in ego they burn and rue. (3)

Greatly fortunate is he who on the Name meditates,
All the suffering Lord's Name ameliorates.
Whom He who pervades all over in the heart inhabitates,
Says Nanak, He is primed of all who creates. (4) 12

**Basant III
(Couplets)**

I am a mere worm which You did create,
Pray, let me on You meditate.
Mother mine! His virtues I identify and contemplate.
Uttering His Name at His feet I prostrate. (1)

Refrain

Blessed by the Guru, one cherishes Name,
Why waste one's life apportioning blame? (2)

As the Guru was gracious my ego I shed,
And in due course with Name I was wed. (3)

Supreme amongst tasks is meditation on Name,
Nanak does this truth proclaim. (4) 1.13

Basant III

It is the advent of Spring, the vegetation is in bloom
In the company of the Guru True, my mind is in zoom. (1)
My stupid mind! Contemplate the True,
And thereby would you the peace pursue. (1)

Refrain

When the mind is in blossom one is in bliss
One gains *Amrit* as fruit and the Name along with this. (2)

Everyone speaks of Him as Exclusive,
He who abides by His ordinance realises His Missive. (3)

Says Nanak, one need not be vain.
Utterances and insight the Lord alone can claim. (4) 2.14

Basant III

All the *yugas** are Your creation.
Meeting the True Guru lends illumination and realisation.
The Lord Himself consummates the union.
With the Guru's *Shabad* in the Name True one finds the fusion. (1) *Refrain*

* ages, there are four.

Spring in the mind, it is green all over,
Flowering and flourishing with the Name in peaceful cover. (2)

He who contemplates Name is in perpetual *Basant*,*
The Lord's Name is his heart's content. (3)

With *Basant* in the heart, the mind and body are in flowers
Says Nanak, the body is a tree with Name as fruit in its bower. (4) 3.15

Basant III

It is Spring for them who laud the Lord,
Greatly fortunate is the one who is devoted to God. (1)
The mind burnt with duality,
Of Spring doesn't appreciate reality. (1)

Refrain

The mind after worldly affairs ever trailing,
Deluded by Maya is found ever found wailing. (2)

When it meets the True Guru, the mind is liberated,
No more is it by Yama ever baited. (3)

P-1177

The mind is freed if the Guru frees.
Says Nanak, from the attachment of Maya the Guru's *Shabad* gets released. (4) 4.16

Basant III

With advent of *Basant*,* in bloom gets the vegetation,
All the living creatures are joyous in Lord's meditation.
The heart blossoms, day and night is one in contemplation,
And guided by Guru effects the ego's evacuation. (1)

Refrain

He recites verses from the Scriptures of the Guru,
The world gets verdant as ordained by the True. (2)

* Spring

It bears flowers and fruits if He were to please,
One gathers the roots, should the True Guru release. (3)

Himself He is Spring; the universe His orchard,
Says Nanak, it is with great good fortune that one gains the Holy Word. (4) 5.17

Basant Hindol III

Score 2

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

I am sacrifice unto the Guru's Word; the Guru's *Shabad* I hail.

Brother! I laud my Guru ever;
And in my mind at the Guru's feet entail. (1)
Myself! Better yourself to the Guru both you bind.
Your mind and body would be verdant.
And the Lord's Name as a gift you will find. (1)

Refrain

Those protected by the Guru are saved, brother!
They have the essence of divinity as *Amrit* to partake.
They are rid of the malady of ego,
Peace comes their way to overtake. (2)

Those pardoned by Him Above, brother!
They get into the *Shabad's* wake.
The dust of their feet liberates,
With the holy company who make. (3)

He does Himself and makes us do, brother!
Who has blossomed everything around.
Says Nanak, his body and mind are in peace,
Who in the *Shabad* the Lord has found. (4) 1.18.12.18.30

Raga Basant IV
Score 1
Couplets

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

The way light of the Sun pervades,
The Preceptor in every heart pulsates.
The Lord by Himself alone is all over spread,
Mother mine! In the Guru's *Shabad* He is read. (1)

Refrain

He is enshrined in every heart,
Meeting the Guru this mystery is solved. (2)

The Sole Lord is all over pervasive,
The greedy reprobates find Him evasive.
He alone is prevalent everywhere,
Says Nanak, it is ordained by Him what happens here. (4) 1

Basant IV

Day and night come as calls,
Ever who rescues in the end.
My self! Meditate on the Lord. (1)
My self! The Lord you should ever contemplate.
Shaking off sloth the Preceptor is found,
Guided by the Guru, His virtues you should relate. (1)

P-1178
Refrain

The self-possessed roam in ego and depart,
They are handed over to Yama who does them assault. (2)

The devotees to the Lord remain attuned,
From the pain of birth and death they are immuned (3)

The Lord takes kindly on the holy
Guru Nanak was gracious and we realised the Deity. (4) 2

Basant Hindol IV Score 2

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

In the citadel of heart there is hidden a jewellery chamber of the Lord's Name.
It can be traced in concert with the Guru,
And then one's light merges in the Divine Flame. (1)
Master! Let me meet the holy company,
Seeing Whom the sins are shed.
And one qualifies for the Supreme Entity. (1) *Refrain*

The five thieves are robbing the city and the Name Divine they have devoured,
Guided by the Guru, if sought and they are caught,
The entire capital is recovered. (2)

Fed up with hypocritical and delusive measures,
My mind remained absorbed in Maya lucre.
I came across an enlightened godmen
Who pulled me out of the dark quarter. (3)

When the Creator and Provider of the World,
In His grace brings about union,
Then comes peace in mind, says Nanak,
In one' heart one lauds the Divine Scion. (4) 1.3

Basant IV
Hindol

You are the Supreme Lord, Inaccessible Master,
I am Your petty worm.

O Compassionate Lord! Do be gracious,
For a seat at the feet of the True Guru I yearn. (1)
Dear Lord! Pray grant me the fellowship of the Holy.
I am soiled with misdeeds of many a life,
Cleanse me up with the company of the devotee. (1)

Refrain

Distinguishing not between the higher and lower caste,
I meditated on the Holier of the Holy.
The Lord elevated me above the rest,
And blessed me with all the glory. (2)

High caste or low; whoever remembers You Lord,
You fulfil his desire.
They are blessed, highly blessed indeed,
The devotees who for the Lord aspire. (3)

I am mean, a heavy lump of clay,
The Lord took pity and brought about the union.
Nanak, the humble, imbibed the Master in His mercy,
Who sanctified the one who had fallen. (4) 2.4

Basant Hindol IV

My mind has peace not for a moment,
With the Lord's Name I've come myself to tie,
The way a baby is fond of his mother's breast,
Until the breast is not bare, he would cry. (1)

Lord! Pierced with Name my mind and body lie,
 With great good fortune I've found the True Guru.
 In the city of my body He seemed to lie. (1) *Refrain* P-1179

Every breath that I breathe,
 Separated from the Preceptor, is a mere sigh.
 The way lotus and water are tied in love,
 Without water the lotus would die. (2)

I meditate on the Name Immaculate of the Lord,
 As provided by the great Guy.
 Washed is the dirt of ego accumulated for ages,
 With ambrosial waters of the sea high. (3)

Master! Pray reckon not my deeds,
 Vindicate the honour of your devotee.
 Should it please the Lord He would listen his supplication,
 Nanak, the humble, has come in His shelter to lie. (4) 3.5

Basant Hindol IV

Every moment my mind strays away in illusions
 Not for an instant at home it stays.
 I've used the Guru's *Shabad* as goad and corrective
 And brought it back to the bay. (1)
 Lord! Let me meditate in the company of the holy, if I may!
 Ridding myself of the malady of ego, I am in peace,
 Let me in a state of poise pray. (1) *Refrain*

There are many jewels, rubies and pearls in the home,
 The strayed one his hand cannot on them lay.
 The way a water-divine can locate water for well in a moment,
 For the divine boons the True Guru may show the way. (2)

Those who have not encountered such a holy Preceptor,
 Many a time accursed is their life, they say.
 The gift of human incarnation gained due good deeds
 For a *cowrie* they waste away. (3)

Madhusudan,* Lord do be gracious,
 In Your grace grant union with the Guru I pray!
 Nanak, the humble, lauding the Lord in the company of the holy
 Attained freedom from many a fray. (4) 4.6

Basant Hindol IV

Tortured in transmigration,
 The self-possessed's life is desolate.
 He has meditated not on the Lord's Name for a moment,
 When he dies holding him by hair, Yama would isolate. (1)
 Lord! The vice of ego and attachment I should hate,
 I should cherish the company holy,
 With the holy myself should I sate. (1)

Refrain

Pray, bless me with company of the holy,
 In their shelter I could wait.
 The sinking stone pray save us, Lord!
 You are Compassionate, the sufferings You ameliorate. (2)

I laud You in my heart, Master!
 In the company of the holy, my mind I cultivate.
 I am deeply in love with the Lord,
 I am sacrifice unto the Divine Mate. (3)

Pray, do fulfil my desires, my Preceptor!
 With Your Name my mind illuminate.

* killer of Madhu, God

Nanak, the humble, is in a state of bliss,
The Guru has blessed him with the *Mantra* to rotate. (4) 5.7.12.18.7.37

Basant V Score 1
(Double Couplets)

P-1180

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

Let us salute the Guru and serve Him.
It is an occasion of rejoicing,
There is supreme bliss around.
Anxieties allayed at Guru's offering.
It is spring time at our house, today;
To the Limitless Lord we get to pray. (1)

Refrain

We play *Holi* with the Lord.
Our *Holi* is to serve the Holy,
Dyed in the deep hues of Divinity. (2)

The mind and body are blooming like a meadow,
Unaffected by sunshine and shade.
Remaining green all the time
It is ever spring in the company of the Sublime. (3)

The miracle tree Parjat has sprouted,
Its flowers are like precious stones.
Singing the Lord's praises we are content,
Nanak, the slave, lauds the Lord he has known. (4) 1

Basant V

As the shopkeeper for gain runs a shop,
The gambler in the game has his heart.

The drug-addict lives on his addiction,
The devotee survives with meditation. (1)

All are dyed in his colour,
They do as dictated by the Preceptor. (1)

Refrain

During the rainy season the peacock dances,
Beholding the Moon, the lotus blossoms.
Seeing her baby, the way mother is excited.
The devotee meditating on the Lord is delighted. (2)

The lion is happy with fish for food,
The hero in the battlefield feels good.
The way a miser is with wealth attached,
The man of God with Lord is latched. (3)

All colours make one colour,
All pleasures are in the Name of the Preceptor.
To him is obtaining this treasure,
Says Nanak, whom the Guru makes this offer. (4) 2

Basant V

He enjoys Basant on whom the Lord is kind.
He enjoys Basant towards whom the Guru is inclined.
He who is singularly happy,
In his heart is enshrined Name of the Divine Entity. (1)

In the home of such *Basant* blooms.
Where is heard the Lord's laudation in tune. (1)

Refrain

My self! You should bloom cherishing the Preceptor,
Gain enlightenment in the company of holy benefactor.
He is an ascetic who enjoys the holy company,
He is a recluse who is dyed in the Guru's dye. (2)

He is fearless who lives in the divine fear.
 He is happy no illusions who would rear.
 He is a penitent whose heart is composed.
 He is steadfast in truth who is reposed. (3)

He who longs for One and with the One he is attached,
 Meeting and enjoying, endearing and getting latched,
 He remains in poise in every state
 Nanak, the slave, is sacrifice unto such a mate. (4) 3

Basant V

P-1181

Life, breath and body You granted,
 The stupid were made worthy with the spark You planted.
 All are beggars; You are the Bestower.
 Meditating on the Name they receive your favour. (1)
 My beloved Lord, Almighty!
 Everything I obtain from You in bulk quantity. (1)

Refrain

Meditating on the Name one is saved,
 Meditating on the Name one gets peace and poise craved.
 Meditating on the Name one is exalted,
 Meditating on the Name one is never faulted. (2)

Lord! Grant me the Words,
 Which have this hard to obtain body unfurled.
 In the holy company I should relax,
 Uttering the Name my heart should wax. (3)

There is none other than You.
 All in sport, you alone they pursue.
 Pray, save me the way you may!
 Meeting the Guru Accomplished bestows peace, does Nanak say. (4) 4

Basant V

My Beloved Lord, the Ruler by me abides.
 Beholding Him I exist, mother mine!
 Seeing Whom my sufferings end,
 Pray let me with my Beloved blend. (1)
 My Master is the prop of my body and mind,
 My breath and life belong to the Kind. (1)

Refrain

He for Whom divines and deities are in quest,
 Whose mystery the monks and Shesh* can't wrest,
 Whose state and extent cannot be told,
 In every home Who has His abode. (2)

Whose devotees are ever in bliss,
 Whose devotees never find anything amiss.
 Of success Whose devotees have always a kiss.†(3)

How do we sing His glory?
 Bestower of Peace, He figures in every story.
 Nanak seeks just one alm,
 Pray grant me the Divine Name. (4) 5

Basant V

The way irrigated with water the plants get green,
 Of ego in the holy company is one clean.
 The way the master is of his slave's power,
 On their devotees the *gurus* and *pirs*** their bliss shower. (1)
 Lord! You are the Provider of boons, the Purveyor,
 Every instant to You we offer prayer. (1)

Refrain

* Sheshnag, the legendary serpent with thousand heads with which he utters Lord's Name

** Muslim holy

He who finds company of the holy,
 He gets dyed in the dye of the Deity.
 They are free from bonds.
 The devotees who laud and of the Lord are fond. (2)

They close their eyes and have a glimpse,
 With their tongue His glories they sing.
 Blessed by the Guru, their desires are fulfilled,
 Their heart satiated with essence of divinity distilled. (3)

They get to serve their feet,
 Of the Primal Being and the rest of holy fleet.
 For all His Name is the Saviour,
 Nanak has found this treasure. (4) 6

Basant V

You are the great Provider, ever bestowing,
 In self and breath ever living.
 You give varieties of delicacies for consumption,
 Ungrateful, I admit not a single benefaction. (1)
 I know not Your truth at all
 Pray, take care of me, the Compassionate Lord! (1)

P-1182
Refrain

I have neither repetition of Name, asceticism nor good deeds to my credit,
 Of ritual performance I have no asset.
 I entertain only one hope,
 Of Your Name alone I have the support. (2)

Lord! You are proficient in every respect,
 A fish in water on you can't reflect.
 Inaccessible among the inaccessible and Higher than highest,
 We are small, You are the Greatest. (3)

Those who meditate on You are beyond need,
 Those who have realised You are wealthy indeed.
 Those who serve You enjoy felicity,
 Says Nanak, they are in the shelter of the deity. (4) 7

Basant V

You should serve Him who created you,
 Meditate on Him who does the life imbue.
 In His service You pay no penalty,
 In His service there is no adversity. (1)
 He who is of great good fortune;
 He is from the death immune. (1)

Refrain

Life goes waste serving other than God,
 Fulfilment of no objective is wrought.
 Serving a man entails pain,
 Serving a sage ever gets gain. (2)

Brother! If you seek perennial felicity,
 The Guru has advised company of the holy.
 Ever should you meditate on Name of the One,
 The company of holy attains liberation. (3)

It is the essence of divination,
 Of all meditation the most meaningful meditation.
 In Lord's laudation, best is the phrase,
 In which one sings the Master's praise. (4) 8

Basant V

Uttering Whose Name the tongue is sanctified,
 Meditating on Whom one is glorified,
 Contemplating Whom Yama is ostracised,

Serving Whom one gets anything visualised, (1)
 One should recite the Name of Lord.
 Shedding all the foulness of heart. (1)

Refrain

He who has created the earth and sky,
 In every heart is enshrined the Deity.
 Meditating on Whom those fallen are redeemed,
 In the end they don't have to plead. (2)

Of all the creeds it is the best creed,
 Above the ritual practices which considers deeds.
 That which is sought by godmen and devotees,
 One should serve the holy company. (3)

He who has been gifted by the Primal Preceptor,
 He realises the Divine Treasure.
 He whose status and extent cannot be stated,
 Nanak, the humble, has Him propitiated. (4) 9

Basant V

My mind and body were thirsty,
 I was quenched by Guru in His mercy.
 My sins were annulled in the holy company,
 I meditated on Name in divine ecstasy. (1)
 Blessed by the Guru, it is Spring.
 With the Lotus Feet enshrined in my heart
 Ever and ever His laudation I sing. (1)

Refrain P-1183

He is the Master Accomplished, Almighty!
 Helpless, I am His property.
 All the living creatures He felicitates,
 In His grace, He liberates. (2)

Lord, Reliever from the worldly ties and Redeemer from suffering,
 Godmen and sages pay Him offering.
 Earth and sky are in whose discipline,
 All the creatures eat what by Him is given. (3)

Killer of hearts, the Compassionate Preceptor,
 Of His devotees He is ever a Benefactor.
 In His grace He bestows boons ever,
 Nanak lives on the Name of the Preceptor. (4) 10.

Basant V

Dyed in the Lord's dye all the sins are effaced,
 Meditating on the Name from suffering is one saved.
 Contemplating the Lord, darkness is dispelled
 Devotion to the Divine, transmigration is quelled. (1)
 It is Spring and Divine festivity,
 Ever are we in the holy company. (1)

Refrain

The holy have bestowed this homily.
 Where dwell the Lord's devotees, it is a blessed country.
 Without the Name of Lord it is a deserted space.
 Blessed by the Guru, one should behold Lord in every face. (2)

In Lord's laudation lies joy, delight and ecstasy,
 My self! Ever should you avoid committing a folly.
 Consider the Lord Almighty by your side,
 Here and hereafter who does provide. (3)

Of devotees, you should seek dust of their feet.
 Ever by Your side Nanak, the Master You treat. (4) 11

Basant V

My True Lord is ever new.

I meditate on Him, blessed by the Guru.

The Lord is a Saviour like mother and father,
Contemplating Whom there is no disaster. (1)

I meditate on the Master with single-minded devotion in the heart.

Ever in the case of the Accomplished Guru,
The True One had me to His bosom clasped. (1)

Refrain

Of His devotees the Lord Himself takes care,
Foes and their minions are deluded in despair.

There is no peace without the True Guru,
All over they suffer and rue. (2)

Their deeds they can not sweep,

What they have sown they must reap.

He Himself is of His devotees' the Saviour,
No one dare with him compare. (3)

His devotees the Lord looks after with utmost care,
Whose glory shines with matchless glare.

Lauding the Lord with his tongue day and night,
Nanak lives meditating on the feet of the Divine Knight. (4) 12

Basant V

Serving the Guru's feet, my sufferings are behind,
The Preceptor has been kind.

All my objectives are fulfilled, task achieved,
I live on the Name which is my feed. (1)

Pleasant is the season when one meditates on the Deity.

In the absence of the Guru they wail,
The retrobates are born, die and regret their destiny.

P-1184

They are truly wealthy who have Lord as their wherewithal.
 Their lust and wrath with the Guru's *Shabad* are stalled.
 Free from fear, they attain the state of fearlessness.
 Meeting his Guru, Nanak meditated on His graciousness. (2)

The Lord introduced me to company of the men of God,
 Meditating on the Name, what I longed, I got.
 On earth and ocean the Lord pervades,
 In consort with the Guru, on Him Nanak meditates. (3)

It is eight *siddhis** and nine *nidhis*** indeed,
 Who because of his past deed a holy life leads.
 Lord! Your slaves live on meditating on Your Name.
 Meeting the Guru, says Nanak, the lotus blossoms in flame. (4) 13

Basant V
Score 1
(Couplets)

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

Meditating on the Lord fulfilled all my desires,
 I have met my long-separated Sire. (1)
 I contemplate the Lord, worthy of contemplation,
 Serving Whom it is peace, poise with occupation. (1)

Refrain

In His grace He takes kindly,
 His devotees He cherishes fondly. (2)

The bed is elegantly done.
 Where my Master of Joy is going to come. (3)

* miraculous powers ** clairvoyance

He has not taken notice of my good and bad deeds,
Nanak meditates on His feet. (4) 14

Basant V

Lauding Him the sins are allayed,
Day and night a melody of poise is played. (1)
The heart gets attached to His feet.
In His grace are the holy propitiated,
Day and night is the divine treat. (1)

Refrain

As a token of His favour the Lord is manifest.
He has tagged unto His apron the Lord Compassionate. (2)

My mind has become dust of the feet of the holy,
Day and night I behold in person the Divine Entity. (3)

My thirst for lust and wrath is dead,
Nanak is by Lord's grace fed. (4) 2.15

Basant V

The Preceptor Himself remedied the malady,
And saved the child in His mercy. (1)
In our home, it is peace, poise and festivity of Spring,
As we came under the care of the Guru Accomplished.
Freedom-incarnate we find, as we did his *Mantra** sing. (1)

Refrain

The Preceptor Himself allayed our sorrow and sufferings,
As of my Guru's *Shabad* I make daily readings. (2)

He who meditates on His Name,
He achieves all the fruits in the laudation chain. (3)

* spell

Says Nanak, the holy have a noble way,
They meditate on the Lord night and day. (4) 3.16

Basant V

His decree and we were endowed,
To His devotee, His favour He showed. (1)
The Guru Accomplished completed the task to perfection,
The Name Ambrosial He bestowed for delectation. (1)

Refrain
P-1185

He reckoned not my good and bad actions,
Holding my arm He took me across the ocean. (2)

Casting off my impurity, the Preceptor has made me immaculate,
At His feet I come to prostrate. (3)

All He does the Almighty,
In His grace, says Nanak, liberates the Deity. (4) 4.17

Basant V

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

Behold! The flowers are in full bloom.
Forsaking conceit,
Stick to the Lord's feet:
Get to the tender bosom,
Contemplating on the Creator.
The tender shoots are fragrant,
While others are dry and hard.
At the time of *Basant*,
Everything is exuberant. (1)

It is *Kaliyug* now.
 The seed of Name you must sow.
 No other time is opportune,
 Lest you make a mistake.
 It is the Guru who gets to God,
 He who has it written in his fate.
 It is time to remember the Lord,
 Nanak is smitten with the Name of God. (2) 5. 18

Basant V Score 2

Hindol

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

Brethren! Get together in a spirit of unity, casting off duality.
 Take the devotee as Your companion and sit in the square of the holy. (1)

Brother! You should take your turn in a way
 That guided by the Guru you meditate on the Name day and night,
 And in the end you don't have to pay. (1) *Refrain*

Let your *karma* and *dharma* be your chess,
 And truth your dice.
 Defeat lust, wrath, avarice and attachment,
 Such a game does Lord prize. (2)

Get up early to take bath and before you sleep meditate on the Lord.
 My True Guru takes care of the wrong moves,
 Peace and poise are His award. (3)

Himself the Lord plays, Himself He watches,
 Himself He organises the game.
 Says Nanak, he plays as guided by the Guru,
 He wins the game and gains fame. (4) 1.19

Basant V Hindol

Of Your creativity You alone are aware, none other of it is wise.

He whom You favour, my Love,

He alone does You realise. (1)

I am sacrifice unto Your devotees.

Your abode is ever beautiful,

And wondrous are Your activities. (1)

Refrain

Yourself You inspire to serve You,

No one else can do.

He alone is Your cherished one,

In whom Yourself You imbue. (2)

P-1186

You are the Supreme Bestower, supremely wise, none other.

You are my Accomplished Master,

I know not how my devotion to You I offer. (3)

Your Mansion is beyond my knowledge, Love!

Difficult to carry out Your ordination.

Says Nanak, I have opted for Your Portal,

Pray, take care of the stupid one. (4) 2.20

Basant Hindol V

I know not my roots, nor my source, I am in delusion and pride lost. (1)

Father! You are the Supreme Lord,

Pray, save me I am a meritless ward. (1)

Refrain

That creation and destination is ordained by Lord,

Everyone seems to have this got. (2)

Those who are dyed in the Divine dye,
 In *Kaliyug* they are a happy lot.
 There is no other way contemplated,
 Says Nanak, liberation with the Guru's Words alone is sought. (4) 3.31.

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

Raga Basant Hindol IX

Godmen! Treat this body as myth,
 The Lord who is enshrined in it is the only truth. (1) *Refrain*
 This world is a dream-substance,
 Watching which you are vain forsooth.
 Nothing is going to accompany you,
 Why cling to it uncouth? (1)

Shedding praise and calumny of others,
 Lord's laudation should be in Your heart's booth.
 Says Nanak, the humble, the One Preceptor is pervasive all over to soothe (2) 1

Basant IX

With lust in the sinning soul,
 The restless mind remains out of control. (1) *Refrain*
 The *yogi*, wandering monks and recluse,
 All are amenable to the noose. (1)

Those who meditate on the Name,
 They swim across the life's main. (2)

Says Nanak, I have come to the Lord's care,
 Pray, bless with Name; that I am ever in prayer. (3) 2

Basant IX

Mother! I'm blessed with the riches of Name,
 Free from wavering, I'm settled in the mind's frame. (1) *Refrain*
 I have forsaken the lure of Maya and find myself awakened,
 No more I'm given to avarice and attachment.
 I've taken to contemplation of the Enlightened. (1)

My doubts of ages are allayed,
 The moment I gained the jewel of the Name.
 All my thirst was quenched,
 And to the peace of mind I came. (2)

He whom in His grace He takes kindly,
 He alone sings praises of the Lord.
 Says Nanak, it is a gift of the Master,
 A rare Guru-conscious is blessed with the Word. (3) 3

Basant IX

My self! How is it that you have forgotten Lord's Name?
 The moment your body expires.
 You will be bound with Yama's chain. (1) *Refrain* P-1187

This world is a mountain of smoke.
 What made you think it is a joke?
 Your wealth, property, house and wife,
 Nothing will accompany you,
 Of this be wise. (2)

The Lord's devotion alone will be your company.
 Says Nanak, dedicate yourself ever to the Deity. (3) 4

Basant IX

Why are you misled in false greed?
 Nothing is lost, should you even now pay heed. (1) *Refrain*
 Consider this world like a dream,
 In an instant it is destroyed, this truth you should glean. (1)

Day and night Who abides by you.
 Ever you should be devoted to the True.
 He who in the end comes to Your aid.
 Says Nanak, Him do I ever praise. (3) 5

Basant I Octets
Score 1 Quatrains (Datukiyan)

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

The world is like a crow with Name not imbued,
 Devoid of Name it pounces for its feed.
 Its mind is fouled in many a misdeed,
 This has made me snap my attachments indiscrete. (1)
 Lust and wrath are mighty evil passions,
 Devoid of Name how can one have noble inspiration? (1) *Refrain*

It is a house of sand caught in a whirlpool.
 Or a bubble of rain formed in a water pool.
 From mere drop was created man like a vessel on the potter's tool.*
 The entire creation owes itself to Name as a rule. (2)

You are the Creator of all, the Supreme Guru.
 Falling at Your feet, I adore You.

* wheel

Absorbed in Your Name, Yourself I imbue.
Those who ignore Name are thieves true. (3)

Having lost respect, you have garnered vice.
Devoted to the Name True you return home with prize.
Whatever happens is as per His advice.
Mother mine! He who imbibes His fear becomes fearless and wise. (4)

She asks for delicacies to eat,
Betel, flowers and many a sweet which are a malady indeed.
The more she indulges in playfulness,
The more herself with sorrow she feeds.
In the Lord's care it is nothing but His creed. (5)

She dresses and decks herself in many a form.
It is adorning clay, waste is her charm.
Desires and longings do a great harm.
Devoid of Name deserted are both home and farm. (6)

Go, my princess of a daughter,
Meditate on the Nama day dawn, decking yourself with truth.
Serve the Beloved with love forsooth,
With Word of the Guru assuage the vicious thirst uncouth. (7)

My charming Lord! You have my heart captivated,
With Word of the Guru I have you located.
Nanak standing at the Portal for You has waited,
Pray, do be gracious that with Your Name I'm satiated. (8) 1

Basant I

My misled mind suffers transmigration,
Given to much greed of vicious Maya, it has fascination.
Never it appears to be in deep devotion,
It is like fish grabbing hook in deception. (1)

My misled mind by dint of Name gets to the truth,
 And contemplates on the Guru's *Shabad* in poise forsooth. (1) *Refrain*
 P-1188

My misled mind roams about like humming bee,
 And gets into the wrong hole, despite many other there maybe.
 Like elephant caught in a lusty spree,
 Bound tight and given blows on his head free. (2)

My thoughtless mind, like a frog, devoid of devotion of the Lord,
 Is accursed and castigated at the Divine Portal without Name of God.
 Without caste, clan or name and accord.
 Sans merit, sufferings remain my only companion in the life hard. (3)

The mind wavers; it should be kept in accord.
 Devoid of devotion to the Lord, there is no respect, no regard,
 You know it all, you should guard.
 The Creator takes care of the earth and serves as its prop. (4)

Should He Himself mislead, whom to complain?
 Mother mine, were I to meet the Guru, to Him I would explain.
 Discarding evil, doing good should be one's aim.
 He who is devoted to the Guru's *Shabad*, truth is his gain. (5)

Meeting the True Guru the mind is refined,
 The immaculate mind to ego is blind.
 It is ever free, no one may it bind,
 Discarding duality with Name it is entwined. (6)

As ordained by Lord Himself, the mind goes astray,
 The Lord abides in all, nothing else can one say.
 Everyone must do as ordained and in ordinance stay,
 Weal and woe come, assigns them as He may. (7)

You are infallible never You go wrong,
 You enlighten the mind with Guru's holy song.
 You are the Supreme Master to whom the Word Holy belongs,
 Says Nanak, by realising truth the fruit gets strong. (8) 2

Basant I

He who longs for a glimpse of the Guru,
 Discarding duality with the One himself he imbues.
 Free from sufferings, he quaffs the distilled *Amrit*,
 Guided by the Guru, he realises and to the One submits. (1)
 Many a devotee yearn for you.
 A rare one succeeds; the Guru's *Shabad* helps him true. (1) *Refrain*

The *Vedas* expound Him as One alone,
 He is without limit, Limitless Known.
 He alone is the Creator, the world who has created,
 Without any device, the sky who has elevated. (2)

The recitation of scriptures is enlightenment and meditation,
 He is free from attachment,
 His discourse is beyond narration,
 The *Shabad* alone is true identification,
 Of which the Guru Accomplished is personification. (3)

Truth is the only *dharma*,
 Which the Accomplished Gurus from times immemorial confirm.
 He who is absorbed in the unstruck melody,
 Guided by the Guru he realises the Inaccessible Wondrous Deity. (4)

There is only one throne and one ruler,
 Care-the-less is found everywhere.
 In all the Three Worlds He is the star.
 The Inaccessible, Unknowable *Ik Oankar**. (5)

* There is but One God.

You are One and the Sole Entity, Your Name is True,
 It is just whatever is done by You.
 With the holy deeds comes honour and glory
 And one is admitted on the Portal of the Deity. (6)

Devotion to One, and to One alone loving,
 Fearless in devotion coming and going,
 Guided by the Guru, who lives like a wayfarer,
 He is absorbed in the Lord, and himself does endear. (7)

P-1189

I find Him all over and in poise on Him I meditate,
 Other than the Master, none else do I propitiate.
 With the *Shabad* has Nanak his ego shed,
 With a glimpse of True Guru he is blessed. (8) 3

Basant I

The restless mind finds not extent of the Lord,
 One is born and dies, born again and dies again in transmigration involved.
 Creator! We die suffering many an agony,
 Without the Lord Beloved there is no one to take pity. (1)
 Everyone is suave, who should I call low?
 Devoted to the Lord, truth is my tow. (1)

Refrain

I have tried many a remedy,
 Without my Guru who can relieve me from agony?
 Devoid of devotion one suffers many a woe,
 Weal and woe to my Master I owe. (2)

In such severe agony, how do I feel at rest?
 He who knows the malady, he alone can suffering arrest.
 My bad deeds are in my mind and body like pests,
 I look for the Guru who can treat me best. (3)

The Guru's Shabad and the Lord's Name are the remedy.
 I live as ordained by the Divine Entity.
 All the world is in the grip of suffering,
 Whom should I show my malady?
 The Lord is Immaculate,
 Pure is the Name of the Holy. (4)

He who finds his destination manifest in his abode,
 The Mansion of Guru to which he does other goad.
 The divine consciousness in his mind and enlightenment in the heart,
 Such are the devotees who the worldliness do discard. (5)

He is above the weal and woe.
 Having tasted *Amrit*, the Name is his tow.
 He realises his identity and remains absorbed.
 His life a success and, guided by the Guru, his sufferings abhorred. (6)

Granting by the Guru he quaffs the *Amrit* of truth,
 Absorbed in *Sahj* for ever he lives in this booth.
 Graced by the Guru, He does own,
 He who is His in Him does drown. (7)

He who indulges in pleasures suffers.
 The one who by the grace of the Guru is above weal and woe,
 He finds the Lord in every heart figure.
 And in his heart, says Nanak, to the Lord adheres. (8) 4

Basant I

Don't you get misled
 By the pride of having smeared your body with ash.
 Yoga doesn't consist in roaming about naked. (1)
 Stupid! Why have you forgotten the Lord's Name?
 It's the only thing that will come to your rescue in the end; (1) *Refrain*

Ask your Guru and reflect on it.
Wherever you look, you will find the Master of the universe. (2)

What do I say, when there is none else?
The high caste and honour
Are the blessings of His Name. (3)

Why should you feel elated with riches and property?
And the time of your departure nothing will accompany you. (4)

Annihilate the five evils
And concentrate on Him;
This is the secret of the yogic way of living. (5)

Your mind is swollen with pride;
Oh stupid one! You remember not God. (6)

Who can ordain your emancipation,
Don't you forget the Lord,
Lest you fall into the clutches of death,
Misled! You will suffer in the end; (7)

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Meditating on the Divine Word will kill your ego
And true Yoga will be your guide. (8)

You remember not Him who has blessed you with life.
Stupid! Yoga is not to be found at the graveyard or
cremation ground. (9)

Guru Nanak tells the truth,
Open your eyes and embrace it forsooth. (10) 5

Basant I

Duality and foul thinking are fighting in darkness.
 The self-possessed is deluded in this mess. (1)
 The purblind is misled, gets in evil ways lost.
 Without the Guru's blessings, doubts are not dissolved. (1) *Refrain*

The self-possessed is purblind, listens not the Guru's Word.
 Like a beast, his ego he cannot discord. (2)

There are four and eighty lac creatures.
 They are all my Master's pleasure features. (3)

The entire world is deluded without the wisdom of Guru's Word.
 He realises it who is by the Guru inspired. (4)

The Guru's devotees are by the Guru cherished,
 They are pardoned and not by Yama harassed. (5)

Those who have the One imbued in their heart,
 They are united, their delusions they discard. (6)

Above Need, Beyond Limit and Wondrous Lord,
 He is pleased with truth, the Almighty God. (7)

Says Nanak, the misled is guided by the Guru,
 Granted the holy vision and united with the True. (8) 6

Basant I

Himself is He the humming bee, flower and creeper.
 Himself in the holy company united with the Peer. (1)
 O humming bee! You should have fragrance of the server.
 That the trees get in bloom and the forests are in vendure. (1) *Refrain*

Himself He is Maya and Himself her spouse.
Himself with His *Shabad* the universe He brought about. (2)

Himself He is calf, cow and milk fine.
Himself the pillar of the body's shrine. (3)

Himself He is deed and Himself the doer.
Himself the devotee and Himself the Seer. (4)

He does and watches as the Doer.
With His light sustains millions of the poor. (5)

An ocean of virtues, He is a deep pool.
Unborn, Immaculate, a Precious Jewel. (6)

He is Himself the Almighty Doer.
A sovereign monarch in a peaceful rule. (7)

With the joy of Name Divine Nanak is satiate.
Without the Beloved Guru the life is waste. (8) 7

Basant Hindol I

Score 2

Having established nine planets, seven seas, fourteen continents,
Three spheres and four ages as *brands*,
God seated the four species of Creation in His mansion,
Giving four lamps in their hands,
One lamp in each hand. (1)
O my Merciful, Madhusudan, Madho,
Such is Your passion grand! (1)

Refrain

The light in every home is Your physical force,
While your righteousness the ruler.

The earth is an all-time cooking cauldron
And destiny Your storekeeper. (2)

The discontented asks for more and more,
The eclectic humiliation meet.
Avarice is the dark dungeon,
Evil deeds with fetters on the feet. (3)

The love of riches is like the blows of a mallet;
The sins acting as watchmen,
Good or bad, are what You make them. (4)

The Primal Lord is called Allah these days;
It is the age of Sheikh's hold.
The Hindu temples and their gods are taxed,
Such is the way of the world. (5)

The ablution pot, the call to prayer and the prayer-mat,
God has taken to garments blue.
'Mian' is how they address each other in every home,
Their language is altogether new. (6)

If You have become a Muslim,
What about us?
You will be *salaamed* from all the four quarters,
Your praises will be sung in every tenement. (7)

Going on pilgrimages, reading the *Smritis* and giving alms,
May earn us something like a day's wages.
Nanak was bestowed honour,
Remembering the Lord God just for a moment. (8) 1.8

Basant Hindol IV

Score 2

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

In the township of body lives a child who would not for a moment rest.

I am tired trying measures after measures,
Deluded again and again in the quest. (1)
Master! Pray get the child back in tune.
Meeting the True Guru is one endowed,
And lauds the Lord, the Supreme Groom. (1)

Refrain

The body, a prototype of the world, is as good as dead,
Should it be devoid of the Lord's devotion.
The Guru feeds it with the water of Name,
It gets green and joyous as with a potion. (2)

In my quest I have searched around.
The Guru showed me a miracle.
The Misbeliever look for Him all over,
Guided by the Guru, I found Him in my heart trickle. (3)

The Compassionate Lord has been gracious,
Like Krishan visiting Bidur,
Or Sudama with his devotion,
Undoing his poverty and hunger. (4)

Great is the glory of the Lord's Name,
Which my Master Himself does replenish.
Let the retrobates show their malice,
Not a bit of it would vanish. (5)

Man's real glory is Lord's Name,
Which gets him known all over.
The slanderers and reprobates bear it not a bit,
Their own home they apply cinder. (6)

When a devotee meets a devotee they add to their lustre,
The virtue for virtue craves.
My Lord is delighted with them,
When His slaves cherish His slaves. (7)

The Lord Supreme is like water,
He brings about union.
Says Nanak, the devotees meet in poise,
The way water in water gets immersion. (8) 1.9

Basant V Score 1 (Quatrains)

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

Listening to the tales of the Holy,
Remember the Lord with devotion.
Ajamal* was liberated by just one utterance,
Balmik** was blessed in the company of the saintly.
Dhruv, no doubt, imbibed Divinity. (1)
I seek dust of the feet of Your devotee
To plaster my forehead, pray, do be kind to me. (1)

Refrain

Ganka⁺ gained salvation because her parrot remembered God.
Gajinder, the elephant, was granted deliverance for praying to the Lord.

* a Brahmin who lived with a prostitute. His sons's name was Narain. By calling Narain, one of the names of God, he was saved.

** a robber who turned holy.

+ a prostitute.

Sudama, the Brahmin, remained no more poor.
Man, you must meditate on such a Doer. (2)

Saved was the hunter who shot the arrow.
Kubja* was blessed by the Lord's foot on her toe.
Vidur** was free of his complex of servility.
O Man! You must also adore the Deity. (3)

God Himself vindicated Prahlad,
And robe he sent to Draupadi when His help she sought.
All of them remembered the Lord in peril.
Man! You must also serve Him
Who dwells across the channel. (4)

Dhanna served Him like a child.
Trilochan was enlightened by his Guru.
So did Beni.
O Man! You must also serve Him true. (5)

Jaidev got rid of his ego.
Sain, the barber, served and was spared.
O Man! Don't you waver and go astray.
You, too, can be saved if you follow His way. (6)

Saved are the devotees to whom the Master takes kindly,
Their deeds good and bad are reckoned not.
Seeing this I come to Your care,
And have Your shelter sought. (7)

Kabir meditated on Him devotedly.
Namdev remained in the presence of God.
Ravidas remembered the Master Incomparable.
Guru Nanak is truly the image of God. (8)

* a deformed woman cured by Krishna

** a low-caste devotee of Krishna

Basant V

Many an incarnation I've transmigrated.
Devoid of meditation on the Lord into the hell was fated.
Sans devotion I was cut to bits.
Without realisation Yama splits. (1)
Friend! You must ever meditate on God.
The Holy Word you should learn to laud. (1)

Refrain

One feels contented on no account.
The entire spectacle of Maya to the cloud of smoke amount.
You've no reservation committing sin.
Involved in evil, you are committed to evil. (2)

In pursuit of possessiveness you add to your misdeeds.
In greed and attachment drowns the universe indeed.
You have taken to lust and wrath.
Not in dream you meditate on the Nath*. (3)

At times you are a *raja*, at others a beggar.
Weal and woe in the world are fetters.
Man knows not how to attain liberation.
In the bonds of misdeeds he gets woven. (4)

He has no friend and no associates.
With what he sows, himself he satiates.
Those for whom he committed wrong.
In an instant to the stupid no more they belong. (5)

Atached to Maya he is much deluded.
For what he is fated, he is recruited.
The Lord Almighty remains unattached.
He is not involved in good or bad. (6)

* Master

Gracious Lord! Pray save me!
 I come seeking Your protection, the Lord of utmost mercy!
 Other than Yours no anchor I can claim.
 In Your grace pray grant me Name. (7)

You are the Creator Almighty.
 Lofty and Wondrous Deity.
 Pray, attach me to Your apron.
 Nanak, the humble has come seeking Your protection. (8) 2

Var Basant V

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

Borther! Meditating on Name, one gets rejuvenated.
 One gets such a pleasant season if in one's lot it is stated.
 All the Three regions, their forests and green blades are in bloom
 With the Ambrosial *Amrit* sated.
 Meeting the holy is peaceful,
 There is no more filth generated.
 Nanak is devoted to Name alone.
 No more has he to be transmigrated. (1)

Those who are gifted with truth, have the Mighty Five* captivated.
 The Lord with His refulgence comes and has Himself propitiated.
 All the sufferings and sorrows are mitigated,
 One is rejuvenated.
 He who meditates on the Lord day and night,
 No more has he to be transmigrated.
 Says Nanak, he merges into the One.
 From whom he was generated. (2)

* five evils - lust, wrath, etc.

Whence born? Where abided?
 To whom do they return?
 All the living creatures owe themselves to the Master,
 Who can evaluate the sovereign?
 Who utter, contemplate and listen the Name daily,
 Sublime is their devotion.
 Inaccessible, Unknowable is the Lord
 Whom can approach none.
 It is the truth that the Guru Accomplished expounded.
 That is Nanak's narration. (3)

Basant
Compositions of *Bhaktas*
Kabirji Score 1

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

The earth is in bloom; in bloom is the sky.
 Every heart is in the spiritual high. (1)
 The Divine Monarch has blossomed in many a form.
 Wherever I turn I find His charm. (1)

Refrain

All the four *Vedas* are in bloom.
 The Smritis are in bloom, and the Koran of the Muslin (2)

Abloom is Shiva in *yoga*-meditation
 Kabir's Master pervades in every direction. (3) (1)

The *pandits* take pride in their *Purana*'s recitation.
Yogis are intoxicated in *yoga* meditation.
 The renunciates are intoxicated with ego,
 The ascetics in the secret of their credo. (1)

All are intoxicated, none is sober.
The next door their house is exposed to a robber. (1) *Refrain*

Awake are Sukdev and Akrur
Awake is Hanuman, the langoor.
Shiva is awake in the service Divine,
Namdeva and Jaidev in *Kaliyuga* chime. (2)

There are many forms of sleep and remaining awake.
The devotee remains awake for the Lord's sake.
Many are the tasks this body has to do.
Says Kabir, God's Name alone the man should pursue. (3) 2

The wife has her husband given birth,
The son makes for his father's mirth.
Milk is sucked without the udders .
Behold, ye people, a marvel of *Kaliyug*,
The son has taken in wedlock his mother. (1) *Refrain*

Without feet he capers about.
Without mouth he laughs aloud.
Without the urge for sleep he would snore.
Churning milk without a churn is his chore (2)

Milk without udders the cow would yield.
Without distance far is the field.
Without the True Guru one finds not the way —
This is what Kabir has to say. (3) 3

Prahlad is put in the school,
Along with a children's pool.
'Why teach me irrelevances?
'Write on the tablet the Name of my Deity. (1)

I'll never give up my Lord's Name.
I have little to do with my other game.' (1)

Refrain

Sanda and Marka* make a complaint,
Prahlad is summoned in all haste.
'You must give up remembering the Name.
If you listen to me, you'll not be framed.' (2)

“Why torture me again and again?
God has created the ocean, the earth and the mountain.
I'll not give up Name; its like abusing my Guru.
You may set me on fire or kill me the way you do?' (3)

In frightful wrath he pulled out his sword;
'Where is your saviour? I may be told.'
The Creator came forth from the pillar and in His awe
Hirannyakashyapu was destroyed with the claw. (4)

He is the Lord Supreme, the Divine Entity.
He became Narasingh** for his devotee.
Says Kabir, None can realise his extent:
Prahlad was saved in one such event. (5)

Inside my body and mind lurks Cupid like a thief.
Of the jewel of enlightenment he has me relieved.
Lord! helpless, before whom shall I go and cry;
Many has he ruined; I am a small fry. (1)
Lord! The pain is excruciating, I can bear it no more.
I am at a loss at his clever lore. (1)

Refrain

Sanak, Sunanda and Sukdev, sons of Brahma
And Brahma himself,
Born out of the navel of the lotus by Karma.

* Prahlad's teachers ** the lion-man

Poets and *yogis* with matted locks,
All have, somehow, managed to avoid the rocks. (2)

You are Limitless, I know not Your limit.
Protector of the poor, whom shall I my petition submit?
In the cycle of birth and death, Lord do me sustain.
So that a devotee of the ocean of joy Kabir may remain. (3) 5

There is one trader with five dealers here,
And twenty-five bullocks somehow to carry the ware.
The caravan has nine bamboo-poles** and ten sacks,
With seventy two strings to tie the packs. (1)

I have little to do with such accounts
Where capital shrinks and interest mounts. (1)

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Refrain

Taking seven threads they entered the trade,
With their physical labour as additional aid.
The tax collectors then kicked up row,
The poor trader had to empty-handed go. (2)

Lost was the capital, the business shattered,
All over there the goods lay scattered.
Says Kabir, your problem will timely be solved,
Once you attain poise with your doubts resolved. (3) 6

Basant Handol Score 2

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

Impure is mother, also the father.
Their offsprings, too, are impure.

** used for making packages

Impure they come, they go impure.
 Accursed, in impunity they die there. (1)
 Say *pandit*, what spot is pure
 Where I sit and have my fare. (1)

Refrain

Impure is the tongue, its speech foul.
 Impure are ears and eyes.
 No one is rid of the impunity of lust.
 Proud of Brahminic lore, one dies. (2)

Impure is the fire, also water,
 The cooks are impure I assume.
 Impure is he who serves with ladle,
 Impure are those who sit and consume. (3)

Impure is the cow-dung, impure the cooking-square.
 Impure are the lines drawn.
 Says Kabir, such alone are pure,
 Who are deep in contemplation gone. (4) 1-7

Basant Ramanand

Why go elsewhere when at home it is pleasant?
 My mind wanders no more, maimed it remains vacant. (1)

Refrain

One day I had an inspiration as it were.
 Rubbing sandalwood, incense and other fragrant ingredients,
 I left for temple for the deity to revere,
 The Guru, however, showed Him in my heart just here. (1)

Wherever one goes one finds water and stones.
 It is He who is pervasive, He alone.
 I have studied the *Vedas* and the *Puranas* a lot.
 One should go to them if one finds Him not in one's heart. (2)

I am sacrifice unto my Guru True.
 Who has rid me of my doubts and my moods blue.
 Ramanand, the recluse, meditates on the Lord,
 The Guru's Word obtains the reward. (3) 1

Basant Namdev

If in the hour of trial the servant runs away,
 He lasts not long and brings shame to the array.
 I'll not give up adoring You,
 Let people make fun and yell.
 Your lotus feet alone in my heart should dwell. (1)

The way one gives life for lucre,
 The devotee would not disown his Maker. (2)

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I went to Ganga, Gaya and Godavari
 In the worldly pursuits.
 The Lord got pleased
 And Nama enlisted as a recruit. (3)

The din of avarice is ever sounding.
 My Lord of Log Hair I am drowning. (1)
 Save in the ocean of the world from sinking.
 Save me Father, my Lord King. (1)

Refrain

A storm rages and I know not how to row,
 Nor do I Your extent know. (2)

Do be merciful Lord and effect the union.
 Pray, ferry me across the ocean. (3)

Says Nama, I know not how to swim across.
 Give me a hand, give me a hand, my Divine Boss. (4) 2

A cart laden with muck drives slowly,
 Being goaded from behind lest it might toss,
 With all sorts of the coachman's gesticulations.
 A pampered belle goes for a hair wash. (1)

Refrain

Like a washerman washing in passion sweet,
 My mind is attached to the Lotus Feet. (2)

Says Nama, the Lord pervades all over.
 He must take kindly to His followers. (3) 3

Basant Ravidasji

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

You have no discrimination.
 You are carried away by Your constitution.
 The egotist has no place to go.
 Over his head crows the cow*.
 Stupid! What for are you proud?
 Like a mushroom in Bhadon**
 Or even quicker you will wear the shroud (1)

Refrain

The way a dear has not the secret found.
 With musk in his body, he goes looking for it around.
 He who about his own body is proud.
 The Yama's minions take him to task, no doubt. (2)

He who is vain because of his spouse and progeny,
 His reckoning is asked for by the Deity.
 He has to suffer for his misdeeds,
 In the end in vain does he plead. (3)

* death ** rainy season

Should he seek shelter of the holy,
Millions of his sins annulled shall be.

Says Ravidas, he who contemplates,
He is free from the curse of his birth and caste. (4) 1

Basant Kabir

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

You walk like a cow,
The hair on your tail do glow.
You may eat after search whatever is obtaining in the house,
Elsewhere you may not browse. (1)

Refrain

You lick the quern and eat flour,
With the rag of the quern where do you hover?
You have your eyes on the hanging butter pot,
Lest a stick or a baton on the back you got. (3)

Says Kabir, you had a dainty fare,
Someone may hit you with brick or stone beware. (4)-1

Raga Sarang I (Quartets) Score 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.

I am a handmaid of my Master,
 As I've held the feet of my Lord, the life-force of the world,
 I'm free from ego's disaster. (1)

Refrain

Perfection-incarnate, Primary Effulgence, Preceptor
 Beloved, breath of my life!
 The Charmer, You have my heart captivated.
 By contemplating the Word Holy
 I have this truth assimilated. (1)

Egotist, petty, shallow of poor understanding,
 Suffering agony in body and mind.
 Ever since I am dyed in the divine dye,
 Meditating on Name my mind is steady, I find. (2)

Discarding ego when I became a renunciate,
 I came to realise the truth.
 I cultivated the Unattached, Immaculate Lord
 And cared not for the conventional restraints uncouth. (3)

My Beloved, support of my life!
 There was none in the past, in future
 there is going to be none the like of You
 She who is dyed in the Name Divine,
 Says Nanak, she has the Lord as her spouse prime. (4) 1

Sarang I

How to live without the Lord? Life is a constant pain.
 Without the Divine Elixir the tongue is tasteless,
 In the absence of Preceptor,
 The thought of death is verily a strain. (1) *Refrain*
 As long as I don't have a glimpse of my Beloved, I am hungry and thirsty.
 A sight of Him and my mind blossoms,
 The way lotus with water gets cheery. (1)

When the clouds gather low, thunder and it rains.
 Kokil and peacock get excited.
 Happy are trees, beasts, birds and serpents
 And at home the happily wedded with her spouse is delighted. (2)

The one filthy, foul, fallen philander,
 She knows not the mood of her Lord.
 Never dyed herself in the dye of the Lord's Name to satisfaction,
 Misled she suffers hard. (3)

Free from transmigration and its torture,
 Without any pain or malady in her body.
 Says Nanak, she is in peace and poise in devotion
 Whose heart is delighted at the sight of the Deity. (4) 2

Sarang V

My Beloved Preceptor is not far from me.
 As I came to be devoted to the True Guru,

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The support of life, I have realised the Divine Entity. (1)

This is exactly how the wedded meets her spouse.

Her conjugal life is blessed.

Ended are the considerations of caste and creed

Guided by the Guru, with Shabad is she obsessed. (1)

She who has faith in Lord, she discards pride,

She forgets violence and avarice.

The wedded lives in peace with her Love,

Guided by the Guru, she has a brighter face. (2)

She who has such a love for her family, relatives and ochre,

Who has no adoration for the Divine in her heart,

She is lost in duality and does a wasteful life suffer. (3)

She who has the jewel of love in her heart,

It cannot remain hidden.

Says Nanak, Name is beyond value,

For ages with it one remains smitten. (4) 3

Sarang IV

Score 1

There is but One God.

He is realised through the grace of the True Guru.

I am dust of the feet of the men of God.

In the company of holy I attained the supreme status,

In my mind pervades the Lord. (1)

Meeting the True Guru gives peace,

The sufferings of sins abort.

The light of the self gets brightened,

The Lord Immaculate I sight in heart. (1)

Refrain

Refrain

With great good fortune I gained company of the holy!
 All over it is with the Lord's Name replete.
 It is holy bath at sixty and eight places of pilgrimage,
 Covering oneself with the dust of holy feet. (2)

He is misled, wasteful, foul, of shallow thinking,
 His heart does him cheat.
 The holy company is not to be had without good Karma,
 Involved in ego he is effete. (3)

Lord! Do be gracious and grant,
 I beg for the dust of the holy feet.
 Says Nanak, meeting the holy is realising the Lord,
 Propitiating the Lord, the Divine is revealed. (4) 1

Sarang IV

I am sacrifice unto the feet of my Beloved,
 The ocean of life difficult to swim across,
 Meditating on the Lord, it is covered. (1)
 With the heart cherishing the Lord,
 The mind in Divine service is involved.
 Day and night I meditate on the Name,
 Which has all my problems solved. (1)

Refrain

The Inaccessible, Unknowable Lord pervades all over,
 In mind, body and heart.
 He is realised when the Guru is gracious,
 In one's heart is lodged the unrecognised God. (2)

Name, support of the earth, is ever in the heart,
 The misbeliever, egotist considers Him far apart.
 Those born with desires are never assuaged,
 They gamble away their precious lot. (3)

He lauds the Lord sitting and standing,
 Who has a grain of Lord's grace in accord.
 Says Nanak, those who have been blessed,
 Vindicated is their honour by God. (4) 2

Sarang IV

Beloved Lord! Pray grant me Name.
 The devotees on whom You are gracious
 Achieved is every one of their aim. (1)
 Helpless who come to their Guru,
 Freedom from all their maladies gain.
 Day and night they remain devoted to God,
 To the Guru's Word they owe their name. (1)

Refrain

They have Name in the heart, its elixir on their tongue.
 Its joy they laud and rotate in the brain.
 Blessed by the Guru, who acquire the elixir of *Amrit*,
 They attain the liberation dame. (2)

The True Guru is ever steady, steadfast in cognition,
 With Name as His anchor, He is ever in poise frame.
 I am sacrifice unto the True Guru and ever dedicated remain. (3)

Deluded the self-possessed are lost in duality,
 In the darkness of ignorance they sustain.
 They see not the True Guru, the Bestower
 Neither on this nor on that shore of the main. (4)

The Master lodges in every heart,
 Master of all faculties is His claim.
 Says Nanak, the slaves of slaves,
 Pray, save me, the Saviour being Your Name. (5) 3

Sarang IV

Serve the Lord in the way
 That whatever He does you accept it may
 And guided by the Guru remain carried in its sway. (1)
 When one starts cherishing devotion to the Lord,
 All other infatuations one forgets.
 Given to faith, one is in bliss day and night.
 One's light the Divine spark begets. (1)

Refrain

As one lauds the mind is assuaged,
 The heart with peace is blest.
 When the Guru is gracious one gets
 One's heart at the Guru's feet set. (2)

Meditating the Lord one is enlightened
 And in the essence of truth let.
 With the Divine spark enlightened in the heart,
 The mind conforms and in a state of poise set. (3)

He who is wicked at heart, practises wickedness day and night.
 Albeit with tongue the Name Divine does vet,
 With darkness of greed within, its life flailing chaff, suffering to beget. (4)

As the Preceptor is pleased
 The devotee has no more regret.
 Nanak attained the Name Immaculate
 Contemplating Name the Peaceful he met. (5) 4

Sarang IV

My mind is in the Lord's Name absorbed.
 My heart is lost with the True Guru's love.
 The Divine discourse delights my heart. (1)

Refrain

Lord Compassionate! Do be gracious on Your devotee.
 The Untold Tale* to him impart.
 I relish laudation in company of the holy.
 It feels sweet in mind and heart. (1)

Dyed in the dye of Name are renunciates,
 Who are with the Guru's wisdom in accord.
 When the divine meets the Divine it is peace,
 There is no more coming and going hard. (2)

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One beholds the Master with wistful eyes,
 And the tongue expounds Name of Lord.
 The ears listen His chants day and night,
 With the heart in love engrossed. (3)

When the five evils came to be controlled.
 In the Name is one lost.
 The Lord was gracious to Nanak, the humble,
 In his lot the Name was cast. (4) 5

Sarang IV

My self! Meditate on Name and on its essence contemplate.
 Other than the Name nothing lives,
 The entire paraphernalia is waste. (1)
 What would you carry and what to quit?
 It would all be worthless when you vacate.
 Maya that you try to possess for yourself,
 You will have in the end to forfeit. (1)

Refrain

That your life shortens every moment, every instant,
 The stupid fails to realise this state.

* Spiritual secret

You do what is not going to abide by you.
This is the manner of the retrobate. (2)

Mad! You should seek the company of holy,
So that you can yourself liberate.
Without the holy company nobody has found peace,
The *Vedas* you may study and deliberate. (3)

Monarch and ministers all must pass,
They must leave behind the state.
Says Nanak, the holy are ever immutable,
Who have the Lord's Name as their mate. (4) 6

Sarang IV Score 3

Duos

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

Son! Why must you wrangle with Your kin?
He who gave you birth and brought you up.
Quarrelling with him is sin. (1)

Refrain

The riches for which you are vain,
No one can retain.
In an instant the vicious Maya deserts
And you regret in pain. (1)

He Who is your Master,
You should contemplate His Name.
Nanak, the humble, has a sermon for you,
Should you heed, you'll suffer no bane. (2) 7

Sarang IV Score 5

Duos in Variable rhythm

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

Myself! Meditate on the Lord of the World-Provider,
With the Heart Charmer I am infatuated.
Day and night He alone is my Anchor. (1) *Refrain*
Lord's laudation is sung by many and many more.
Suk, Narad and many a deity like Brahma chant His praises,
Which are beyond any count or score.
He is beyond limit, Boundless Master
He alone knows those of His core. (1)

They are ever close, very close to the Preceptor,
The men of God, the holy and those the Lord who adore. P-1201
The godmen meet their God,
Says Nanak, the way water get merged with water when you pour. (2) 1.8

Sarang IV

My self! Contemplate Narhar,* the Master of all deities, the chief,
Who is also known as Sri Rama by name, my Beloved Lord. (1) *Refrain*
Where they sing laudations.
Chant hymns of God.
Of Rama recite praises.
There sounds the symphony of five musical instruments.
They have great good fortune on their forehead on record.
Annulled are their sins, sufferings, maladies,
Their lust, wrath, avarice, attachment and ego are effaced.
And their five evils are driven away by the Lord. (1)

* Narsingh, Lord

Godmen! Utter the Name in the name of God.

Meditate on the Creator
With mind, word and deed.

Do meditate,

You, the men devoted to Lord!

Recite and repeat the Name.

All your sins will thereby abort.

In the night sittings of laudation

Enjoy the bliss of meditation on the Creator of the world.

You reap reward, desire of your heart,

All that you regard,

The four boons - righteousness, riches, success and liberation,

This is how, Nanak, your devotee, realised his Bard. (2) 2.9

Sarang IV

My self! Meditate on Madho,* Madhusudan⁺, the Lord Sri Rang,[#]
Preceptor, the True, Knower of Heart.

He who is Annuller of Suffering, Purveyor of Peace,

Let's chant praises of the Beloved Bard. (1)

Refrain

He who lodges in every heart, ocean and earth, here and there.

I long to meet my God!

Come there a sage, a godman, devotee of my Beloved

Who can show me the path to the Lord!

I shall wash his feet again and again with regard. (1)

The Lord met His devotee because of his devotion, guided by the Guru,

My heart is in bliss, I have met my Lord.

Nanak, the humble, has been graced, blessed by the Master, the Creator.

Day and night many a time, ever and ever;

He meditated on his God. (2) 3.10

* Spouse of Maya - God, + Killer of Madhu, God, # Vishnu

Sarang IV

My self! Contemplate the One without Fear.
 Who is True, ever True,
 Disdains none, Image Eternal,
 Beyond Incarnation, and Self-existent, dear.
 My self! Day and night contemplate on the Formless.
 Who needs eat not. (1)

Refrain

For whose glimpse, just a sight,
 Thirty-three crore ascetics, celibates and *yogis*
 Go about on riverbanks, places of pilgrimage without any aught.
 His service alone is recognised
 Who is graced by the Lord. (1)

They are good, the Lord's devotees, they are noble,
 Who are cherished by the Bard.
 He by whom my Master abides.
 Says Nanak, the Lord does him exalt. (2) 4.11

P-1202

Sarang IV Padtal (Variable Rhythm)

My self! Meditate on Lord, the Lord God,
 Treasure of Virtue, Master of the universe.
 My self utter His Name.
 He Who is Immaculate and Immortal. (1)
 The Lord's Name is *Amrit*.
Har, Har, Hare,
 He sips it who thirsts for the Lord.
 He is Compassionate; in His grace, he brings about the union with the
 True Guru.
 And bestows the Ambrosial Name as reward. (1)

Refrain

He who serves my Lord ever and ever,
His sufferings, illusions and fears abort.

Nanak, the humble, lives on Name,
The way *chatrik* in a drop of rain finds accord. (2) 5.12

Sarang IV

My self! Meditate on the Lord.

Remain in the Lord absorbed.

True, ever True is God.

Brother! Utter the Name of Lord ever and ever,

He who is All-Aware. (1)

The Lord is Himself the Doer

Himself He is prevalent everywhere.

He whom does favour, my Master,

He does the ecstasy divine savour. (1)

Refrain

Godmen! Imagine the glory of the Lord's Name.

Of the devotee He vindicates in *Kali yuga* ever.

He abided by Nanak, the humble,

His foes and evil-agents became sacare. (2) 6.13

Sarang V

Quartets Score 1

There is but One God.

He is realised through the grace of the True Guru.

I am sacrifice unto a glimpse of the True Guru.

My heart is thirsty like *chatrik* for a drop of water.

When do I succeed in having a sight of the True? (1)

Helper of the helpless, Cherisher of the creation,

Of the holy He is the Beau.

Refrain

He whom none gives protection.
Him He shows the path through. (1)

Of supportless He is the support, of the low elevation,
Of the shelterless, He is the shelter too.
Wherever I go, He abides by me,
His laudation is my due. (2)

Single He is like millions, and in millions, He is alone,
His extent and measure to me would not accrue.
He is endless, His limit is not known,
It's all His game of a make-do. (3)

I am in company of the holy, discourse with holy,
With them I meditate on the True.
Nanak, the humble has been guided by the Guru.
I long for a glimpse which I yearn to imbue. (4) 1

Sarang V

Of the heart the Lord is Knower.
You do evil and conceal it from people,
What about the witness of past and future? (1)
You may be *vaishnava* by name performing six ritual deeds,*
But inside from avarice you suffer.
In ignorance you will drown,
The company of holy as you slander.

Refrain

P-1203

You eat self-cooked food** and yet misappropriate others' goods,
In false pride it does occur.
You have no knowledge of *Shastras* and *Vedas*,
Remaining in the grip of imaginary honour. (2)

* these are : study, teaching, receiving and giving charity, performing and arranging sacrifices

** for purity

At the evening hour you keep fast,
Which is a mere trick of the juggler.
Should the Lord mislead and misdirect,
All the rituals are failure. (3)

He is enlightened and truly educated,
On whom the Lord has shown a favour.
By serving the True Guru they attain the Supreme Status,
Saved with them is the world entire. (4)

What shall I say? I know not how to speak,
The way you please, the word I utter.
I seek dust of the feet of holy congregation,
Nanak, the humble, has come seeking shelter. (5) 2

Sarang V

No more my mind goes astray.
I have realised my colourful Lord,
With the Word of True Guru as my stay. (1) *Refrain*
Like a maid who with her sister friend talks about her love in make-belief,
But when the love comes home,
She covers her face in modesty and goes away. (1)

Like gold is restless in crucible,
The moment it is conformed to twelve-carat,
On its spot it comes to stay. (2)

It strokes day and night, hours, periods and moments,
But when the gong man departs,
No more, sound it may. (3)

Like water poured in a vessel can be distinguished,
Says Nanak, when water is poured in water,
Water mixes with water and does like water stay. (4) 3

Sarang V

Now if I'm asked what shall I say?
 I was sent to earn the elixir of *Amrit*,
 With vice I went astray. (1)
 I got the precious incarnation after ages.
 For a cowrie-shell it has gone away.
 I came to purchase musk,
 But have loaded alkine dust in the day. (1)

Refrain

I wished to earn profit,
 I got involved in Maya's deluding fray.
 I have lost the jewel for glass,
 When shall I get this opportunity, if at all I may? (2)

I am ever foul sans virtue.
 Ignomring the Master, to the handmaid I pray.
 At the hour final one goes in coma,
 Like a thief caught while making hay. (3)

I can think of no other remedy,
 Le me fall at the feet of holy if I may.
 Says Nanak, liberation comes only then,
 When from the misdeeds one stays away. (4) 4

Sarang V

Mother mine! I have exhausted my patience, I long to meet my Lord.
 I have no interest in any pastime.
 No more do they please my heart. (1)
 Day and night I utter my Lord's Name.
 My sleep I have lost.

Refrain

Decking myself with necklace, collyrium and varied dresses, P-1204
 Appear like poison without the bard. (1)

In utter humility I keep on asking
Which country can my Love be sought.
I would offer my heart, dedicate my mind and body,
My head on his feet would be cast, (2)

I would propitiate the feet, would be a slave without wages,
Offer prayers in the holy mosque.
Who can kindly have me meet my Preceptor,
For the moment's sight I ask. (3)

A glimpse and the Lord entered my heart,
Day and night my mind was aloft.
Says Nanak, I sung the songs of felicity,
Struck was unstruck melody at last. (4) 5

Sarang V

Mother mine! True is the Lord; true is His devotee.
What my Accomplished Guru has uttered,
I treasure it safe as my bounty. (1) *Refrain*
Day and night, stars in the sky vanish, so would the Sun and Moon.
Mountains and earth, water and air would vanish.
The Word Holy will live until eternity. (1)

Those born of egg, placenta, atmosphere and sweat would vanish.
The Four* would vanish, the Eight** would vanish,
Immutable alone is the Word Holy. (2)

Vanish would the Three Qualities,
The retrobate would also be a casualty.
What is visible shall all vanish,
Immutable alone is the Word Holy. (3)

* four Vedas ** eight Shastras

He Himself prevails, Himself alone,
Himself He playacts His identity.
He is attained not by any device.

Says Nanak, meeting the Guru is meeting the Deity. (4) 6

Sarang V

In my heart is enshrined my Beloved Guru.

Where the Master is meditated,
That township is in bliss true. (1)

Where the Beloved Master is forgotten,
There is suffering and hue.

When His praises are chanted, it is bliss and felicity,
There is ever peace and plenty, nothing to rue. (1)

Refrain

Where His discourse is not listened,
It is a dreadful jungle true.

Where congregate the holy and chant hymns,
There is plenty of fragrance and fruits not a few. (2)

Devoid of meditation one may live a million years,
One's life would be waste and in misery too.
He who lauds the Beloved for a moment,
He lives for ever and ever to pursue. (3)

Attaining the Lord's cosy and kind shelter,
In the company of the holy it is due.
Says Nanak, He prevails amidst all,
The Lord Possessor of all the virtue. (4) 7

Sarang V

I have attained Lord as my anchor.
He who comes in the core of the Kind,

He is ferried across to the shore yonder. (1)
 He sleeps in peace, stays in poise,
 His doubts are dispelled by the Master.
 Whatever he desires the Lord provides,
 He attains his heart's desire. (1)

Refrain

Meditates in the heart, his eyes closed in contemplation,
 The Lord's discourse with his ear he hears.
 He treats the path shown by the Master
 With tongue the Lord's virtues he utters. (2)

P-1205

He beholds peace and pleasure all over,
 The holy having modified his aperture.
 He attains the precious jewel of Name.
 That knows no departure. (3)

What praise, what glorification, what honorific,
 Which His heart would aspire!
 Says Nanak, whomsoever the Lord Kind is gracious,
 He becomes a slave of the slaves of the Preceptor. (4) 8

Sarang V

To whom do I describe the fling,
 The bliss and exhilaration I experienced beholding the Preceptor.
 And the joyous songs I happened to sing? (1)
 Beholding the Wondrous, I was in trance,
 In His grace Who pervades everything.
 I sipped *Amrit* with the invaluable Name,
 And smiled the way a dumb would blink. (1)

Refrain

The way breath is disciplined in body,
 On its own it keeps its swing.

Or those who are enlightened.
Of their state of mind, no one has an inkling. (2)

All other devices that are there I tried,
All of a sudden the jewel in my house came to manifest
Inaccessible as if came on wings. (3)

The Unattributed, Formless, Eternal Lord,
The Measureless who is beyond computing,
Says Nanak, he who has borne the unbearable,
He alone can himself to the Lord bring. (4) 9

Sarang V

This is how the evil-minded passes his day and night.
Given to ego he meditates not on the Lord,
Thereby he gambles away his life. (1)
The invaluable Name he cultivates not,
In uttering slanders he delights.
With straws collected he sets up a hut,
And at the door fire he alights. (1)

Refrain

A load of alkaline sand he carries on his head,
And *Amrit* from his mind he strikes.
With clothes on he has fallen in collyrium,
Which again and again he tries to wipe. (2)

He is felling a tree sitting on a branch,
Eating its fruit he smiles.
When he falls he goes into the lowest region
Every branch a load on his hide. (3)

He enters into rancour with the rancourless,
The stupid cannot match his height.
Says Nanak, of the holy the Preceptor is the Saviour of Might. (4) 10

Sarang V

All others are misled in illusions, of realisation deprived,
 He who has the Holy Word lodged in his heart,
 The essence of *Vedas* he has imbibed. (1)

Refrain

Everything done in the worldly way is to please people;
 As long as the heart is not enlightened,
 It is all a pitch dark night.
 The soil may be ploughed and dressed in many a way,
 Unless the seed is sown, nothing grows.
 Devoid of the Lord's Name there is no liberation,
 Shattered is not pride that mows. (2)

One may churn water, take pains
 But how can butter one acquire?
 Unless one propitiates the True Guru, there is no liberation.
 One meets not the Sire. (3)

P-1206

After repeated search, it is surmised
 All joys lie in the Name Divine.
 Says Nanak, he alone gains,
 Inscribed in his forehead who does find. (4) 11

Sarang V

Day and night laud the Lord.
 You get all the boons, peace, perfection,
 Whatever is desired by your heart. (1)

Come godmen! Let us meditate on the Purveyor of Joy, the Eternal Lord.
 Helper of the helpless, Redeemer of sufferings of the humble,
 Who is lodged in every heart. (1)

Refrain

They are of great good fortune,
 Who sing, listen, discourse with devotion and sip the divine saké.
 Their afflictions and contentions are dissolved.
 Meditating on the Name they remain awake. (2)

Discarding lust, wrath, falsehood, calumny,
 And meditating on the Name is liberation gained.
 Involved in attachment, blind ego and avarice,
 With the Guru's grace is one unchained. (3)

He is the Accomplished Master ever gracing,
 I am a slave mere.
 He is pervasive in all,
 Says Nanak, He is ever near. (4) 12

Sarang V

I am sacrifice unto my Revered Guru's feet.
 In whose company on the Preceptor I meditate
 And whose discourse would me liberate. (1) *Refrain*
 His sufferings, sickness and fears are dissolved
 He who comes to sit at the holy feet.
 He who contemplates and makes others do so.
 He is the Accomplished Commander of the fleet. (1)

Whose sermon dispels doubts
 And the incomplete he does fully complete.
 He who abides by what the Lord's devotee says.
 He would never his ego repeat. (2)

He who serves the Lord's devotees and does laudation,
 No more suffering transmigration does he need.
 He on whom is the Lord kind,
 The unbeatable he may beat. (3)

Satiated with the Divine joy and absorbed in poise,
 He cares not for caste or creed.
 Blessed by the Guru, Nanak is content,
 Meditating on the Name is he freed. (4) 13

Sarang V

Sister friend! I have lauded the Treasure of Virtue.
 It is a pleasant happenstance day and occasion
 That I have pleased my Guru. (1)

Refrain

My forehead on the holy feet rests,
 And the holy hand is on my forehead to bless.
 My mind has accepted the homily of the holy,
 Thereby I am free from the Three Qualities. (2)

A glimpse of the holy and my eyes are in ecstasy,
 I am rid of greed, attachment and doubt's company. (3)

Says Nanak, I am in peace, poise and bliss.
 Dismantling the wall, the Lord has come to kiss. (4) 14

Sarang V Score 2

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

How do I describe the plight of my heart?
 It thirsts for a glimpse of my cherished love,
 Can be controlled not the distraught. (1)
 Lovelorn, I keep on musing,
 When would I have a glimpse of the Lord?
 I try but it has no patience,
 Is there a godman who could restrain my heart? (1)

Refrain
 P-1207

Recitations, austerities, discipline, charities and rituals,
 I would dedicate to Him everything on my heart.
 For a moment who can obtain me my Lord's glimpse,
 I would be sacrifice unto the man of God. (2)

I would entreat, make supplication,
 Serve Him day and night.
 Shed my ego and pride all,
 Who would bring me tidings of my Lord.
 Beholding His glory I was in trance,
 My True Guru had me meet the Bard.
 I found my joyous Bestower in my own home,
 Thus was assuaged the thirst of Nanak, a slave of God. (4) 1.15

Sarang V

Stupid! Why don't you contemplate God now.
 Suspended upside down in the hellish den of womb you meditated,
 Every instant in laudation would you bow. (1) *Refrain*
 You have roamed about in many a life,
 A rare human incarnation you have to row.
 Emerging from the womb as you came out,
 You got involved in odd show. (1)

Day and night you are given to misdeeds and treachery,
 For wasteful activities you go.
 Without grain you are harvesting husk,
 Tortuous is your rushing to and fro. (2)

Lost in myth and falsehood,
 The Kasumbh* is in your tow.
 When Dharmaraja comes to capture you, stupid!
 With a black face you will have to go. (3)

* symbol of frailty

He meets whose meeting by the Guru is facilitated,
 Who has it inscribed on his brow.
 Says Nanak, I am sacrifice unto the One,
 Who remains undefiled in his mind somehow. (4) 2.16

Sarang V

Mother mine! How do I live without my Lord?
 Distanced from Whom one dies,
 Overstaying for a moment in the house becomes hard. (1) *Refrain*
 The Bestower of breath, heart and life,
 He is my Pleasant Guard.
 Godmen! Pray do me a favour,
 I should ever my Preceptor laud. (1)

The feet of the holy should be on my forehead,
 And their dust my eyes should sort.
 With whose grace one meets the Preceptor,
 Nanak would dedicate to him his heart. (2) 3.17

Sarand V

I am sacrifice unto the occasion
 When I meditate on the Lord day and night.
 Which only those of great good fortune may envision. (1) *Refrain*
 Worthy is Kabir, slave of the slaves,
 Noble is Sain, barber by profession.
 To his Master, Ravidas was ever in devotion. (1)

My self! My body and what I have belong to the holy,
 And dust of their feet is my mind's potion.
 Blessed by the holy my doubts are dispelled,
 With his Master Nanak has attained union. (2) 18

P-1208

Sarang V

The Lord Himself fulfilled my desires,
 Invoking Him I got everything.
 I remembered Him round the clock. (1)
 Master! Your Name is like Amrit.
 He who sips it his thirst is quenched,
 His sins of ages are washed.
 And in the end he is liberated. (1)

Refrain

You are Supreme, Perfection Incarnate and Immortal Lord!
 I come to seek Your shelter, my Creator.
 Pray, let me propitiate at Your feet.
 Nanak's mind and body long for a glimpse of the Master. (2) 5.19

Sarang V Score 3

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

Why get the mind attached to any other?
 Here and hereafter He abides by you,
 Ever is He your helper. (1)
 The Ambrosial Name and loving devotion of the Charmer
 Assuage any drunkard.
 The company of holy is the best spot
 To meditate on the Eternal Lord's figure. (1)

Refrain

The utterances of the men of vision
 Of ego the mind clear.
 Nanak has found the hideout of peace
 Whose Name Divine is a cheer. (2) 1.20

Sarang V

My self! Ever you sing songs of felicity of the Lord.
 All your maladies, sorrows and sins would be effaced,
 If for a moment in your heart you remember God. (1)
 Quitting clever and shrewd devices
 Seek you shelter of the holy guard.
 Should Redeemer of suffering of the Poor take kindly,
 With Dharmaraja would Yama change his part. (1)

Refrain

There is none other than the One,
 None can ever be His counterpart.
 Says Nanak, you may have mother, father and brother
 But peace of mind, He alone does impart. (2) 2.21

Sarang V

The holy is Saviour of all his associates.
 They become pure and pious,
 Their sufferings of ages he mitigates. (1)
 Those who tread his path are in peace,
 With whom he discourses, he navigates.
 Those drowned in deep dark den
 Along with him the holy does crate. (1)

Refrain

They are of great good fortune, brother!
 Who with the holy have tête-à-tête.
 Says Nanak, I seek dust of their feet,
 My Preceptor may please give me this treat. (2) 3.22

Sarang V

The men of God ever meditate on the Lord.
 A moment in the quiet company of the holy,

A million heavens are their resort. (1)
 Meditation makes the body uniquely pure,
 Which dispels the fear of Yama.
 Sins of the worst sinners are washed,
 Who take to the Lord's Name. (1)

P-1209

He who listens the Lord's sacred laudation.
 He is free from the agony of transmigration
 Says Nanak, the fortunate realises
 His mind and body are in florescence. (2) 4.23

Sarang V Duos Score 4

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

My charming Beau! Pray do come home, I crave.
 I am proud and talk loud;
 Mistaken and misled and yet I am Your slave. (1)

Refrain

I hear You are close;
 Suffering from duality I see You not.
 Do be kind and remove the curtain,
 Yearning for You is my longing heart. (1)

If I were to forget You for an instant,
 It appears millions of years have passed.
 When he found the company of the Holy
 Nanak met in them his God. (2) 1.24

Sarang V

How I contemplate? Contemplate I cannot.
 What I had to do, I have done.

Pray bestow me with Name.

Unto which I am sacrifice. (1)

In all the four directions is spread Maya like poison,
The Word of Guru alone on the tongue can save from vice.

Pray, give Your hand and save me as Your own.

The way water does the lotus entice. (1)

Refrain

I am nothing, who can I be?

It is all Your exercise.

Nanak chased the Lord to implore,

Pray, save me with the holy advice. (2) 2.25

Sarang V

All other ways I've come to discard.

My Accomplished Lord is Almighty,

You alone are my trump card. (1)

I have known many a colourful being,

None is like You my Lord.

Master! Give Your support all over,

The life and breath and peace You award. (1)

Refrain

Having gone around, exhausted I come to You.

Guided by the Guru, Your feet I regard,

Says Nanak, I have attained every facility.

In peace now my nights pass. (2) 3.26

Sarang V

In the Lord I have now found my anchor.

The Compassionate Guru has been gracious,

The purblind has come across a jeweller. (1)

Flushing darkness of ignorance I've become immaculate

With wit, bloom and valour.

Refrain

The way wave and the foam become the same,
They are one and the same, the Master and Server. (1)

You get merged from Whom you arise.
He alone is everywhere, the Maker.
Nanak beholds Him all over.
Who is the life-force of one and the other. (2) 4.27

Sarang V

My heart yearns for my Lord charming.
I have gone all over,
There is none to match even his hair. (1)
I am served many a delicacy,
Not for any of them I care.
I ask for the ecstasy of the Divine Name,
Uttering Name, the way humming bee does lotus cheer. (1)

Refrain
P-1210

Treasure of Virtues, my Bewitching Beloved,
Seeking everyone's welfare.
Guru Nanak lies at Your feet.
Pray, clasp and take the devotee in Your care. (2) 5.28

Sarang V

My heart now with the Master is attached.
The Compassionate Lord has been kind,
From the curse of duality, I am detached. (1)
He is elegant, wise, accomplished and enlightened.
Despite all the *yogas*, learning and divinity.
Not a bit of His greatness they have smacked. (1)

He is the Hero, Sovereign and the Supreme Lord,
I gained His boon for my service to the holy,
A million times Nanak is sacrifice unto the Unmatched. (2) 6.28

Refrain

Sarang V

My mind contemplates enjoying the Lord's colourful company.

I have snapped the bonds of Maya,
The night through I keep on fighting this fray. (1)

Refrain

Meditating on Lord, lodging Him in the heart,
I have gained company of the holy.

Thereby I realised my Charming Beau,
And gained all the pleasure for which I pray. (1)

The Guru has endeared my Master to me,
I now enjoy His company.

Shedding every fear, I have become fearless,
Nanak has gained the Shabad's divinity. (2) 7.30

Sarang V

I am sacrifice unto the Lord's sight.

I listen the music of His Words with ears,
And my body is in his clasp tight. (1)

Refrain

A deserted, the Guru has blessed me with conjugal bliss,

I have realised my Lord Accomplished and Bright.

The home where I had not a sitting place,
I now live the way I like. (1)

I have come seeking shelter of the friend of the holy,

Who has ever vindicated the devotee's plight.

Says Nanak, as I came to be associated with Lord,
I ceased to depend upon anyone I might. (2) 8.31

Sarang V

I have snapped my ties with the Five*,

* Five evils

A glimpse and I am in bliss,
 With the Guru's grace I survive. (1)
 A formidable destination, guided by mighty knights,
 Arduous to arrive.
 A difficult ditch where hand cannot reach,
 With the aid of the holy I could strive. (1)

Refrain

I have many a treasures in my possession,
 With invaluable diamonds of every size.
 When Nanak, the humble, was graced by God,
 The elixir divine was his heart's prize. (2) 9.32

Sarang V

I am in tune with my Master.
 The Guru Accomplished has blessed me with life-force,
 And entangled me the way fish is with water. (1)

P-1211

Discarding lust, wrath, greed and avarice,
 I have given away in charity the disaster.
 When the Lord bestowed His Mantra* as remedy,
 I realised the All-wise Preceptor.
 This house is yours, You are the Master.
 The Guru-guided when I shed ego, as blessed by the Creator,
 Says Nanak, I acquired poise living at home,
 Of devotion, a veritable treasure. (2) 10.33

Maru V

Mohan⁺! All the creatures belong to You, You are their Saviour.
 A bit of You grace, and they are saved from tyranny,
 Of millions of planets You are the Protector. (1)

Refrain

* Spell

We offer our prayers and make supplication,
 Every moment You we remember.
 Pray do be gracious, Redeemer of the sufferings of the poor!
 Your extended hand is their liberation. (1)

What are these poor creatures called kings!
 If You protect, of whom can they be killer?
 Save, pray do save the Conferrer of Peace!
 Says Nanak, You are the world's Creator. (2) 11.34

Sarang V

I have now received riches of the Name Divine.
 My thirst assuaged, I am free from anxiety,
 It has been inscribed on my forehead in the Time Prime. (1) *Refrain*
 In my search I had turned a recluse,
 I have now returned to the township of body mine.
 The Guru gracious has clinched this bargain,
 I have got a jewel beyond dime. (1)

All the rest of trade that I have entered into,
 Has caused me suffering in time.
 They are fearless traders who meditate on the Lord,
 Says Nanak, their capital is the Name sublime. (2) 12.35

Sarang V

Sweet to my mind are the utterances of my Lord.
 The Preceptor held me by arm and put me on guard.
 Ever gracious is my Lord God. (1) *Refrain*
 My Master is the Cherisher of all.
 I with my family serve the Bard
 He is my honour and power,
 His Name alone is the shelter of all. (1)

Should He offer me a throne I remain His slave.
 And if asked to hoe grass,
 I protest not at all.
 He is the Lord Creator of Nanak, the humble,
 My Master Beyond measure and call. (2) 13.36

Sarang V

The tongue chanting divine glory is sweet.
 In an instant He creates and destroys;
 Watching His ways is a treat. (1)
 Listening what the mind is delighted,
 And the sufferings and ego of the heart retreat.
 One finds peace and pains redeemed.
 The Lord God one meets. (1)

Refrain

The sins washed, one becomes immaculate.
 Of Maya delusion, the Guru helps beat.
 Says Nanak, thus I realised the Preceptor,
 Almighty Accomplished, sweet. (2) 14.37

Sarang V

With my eyes I behold His wonder game.
 Far from all, close to everyone,
 Inaccessible and yet found in every frame. (1)
 Infallible, He forgets not, issues no writs,
 Nor He gets into storming of brain.
 In an instant He creates, modifies and destroys,
 Friend of the holy and repository of virtue Who can claim. (1)

P-1212

Refrain

It is like lighting a candle in the dark wild,
 The way He has enlightened my brain.

Says Nanak, beholding Him is attaining peace,
All that one wants one gains. (20) 15.38

Sarang V

For the feet is welcome treading the Beloved's path,
Other paths they travel, entail suffering and wrath. (1) *Refrain*
Beholding Him the eyes get sanctified, and hands in His service sought,
The heart is purified in which He dwells,
And the forehead by the dust of the feet of men of God. (1)

All the treasure lie in the Lord's Name,
He gets who has it inscribed in his lot.
Nanak, the humble, meditated on the Accomplished Guru,
He attained peace, poise and bliss of the Lord. (2) 16.39

Sarang V

Dear Friend! I meditated on the Name at the last hour.
Where mother, father progeny and brother cant help,
In You I found a saviour. (1) *Refrain*

They meditate on You in the abysmal depth of family life,
Who have it inscribed at the Primal Hour.
Their bonds are snapped, they are liberated by their Guru,
And find You prevailing all over.
Having sipped *Amrit* of Name their mind is satiated,
Their tongue, too, has tried all tastes; sweet and sour.
Says Nanak, I attained peace and poise,
The Guru has fulfilled my every desire. (2) 17.40

Sarang V

In the company of the Guru I have meditated on the Lord in a way.
That the Redeemer of suffering has been gracious;

Not a whiff of hot air I have been a prey. (1)
 Every breath that I take I laud and pray.
 We part not for an instant, not a moment,
 Wherever I go, He is my companion of the way. (1)

Refrain

I am sacrifice unto His Lotus Feet many a time,
 Who obtained for me the Divine glimpse on a blessed day.
 Says Nanak, I come not for anyone else,
 As long as with ocean of peace I stay. (2) 18.41

Sarang V

Sweet is the *Shabad* of my Guru.
 By a stroke of good luck I have been enlightened,
 In every heart I behold my Beau. (1)
 Lord God, Beyond Incarnation, Self-existent,
 Prevailing everywhere, anywhere one can pursue.
 Having obtained the Ambrosial Name,
 I hail the feet of my Guru. (1)

Refrain

I have touched my lips with dust of the feet of the holy,
 It is like bathing at holy spots true.
 Says Nanak, I am dyed in deep red dye,
 The fast dye seldom does subdue. (1) 18.42

Sarang V

The Guru has blessed me with Name as my fellow-traveller.
 As for an instant the Holy Word comes to be lodged in my heart, P-1213
 I am free from every hunger. (1) *Refrain*
 Lord Compassionate, Treasure of Virtue, All-embracing, of peace the Master,
 I have faith in Him alone.
 From all other anchors myself I Severe. (1)

My eyes longed for a glimpse of the Lord,
The Guru put His hand on my head as a gesture of favour.
And from the fear of transmigration I got over. (2) 20.43

Sarang V

Stupid! Why do you go to others?
You have with you the Ambrosial *Amrit*.
Misled, it is the poison you savour. (1)
The Charming, Accomplished and Wondrous Creator,
Never to Him yourself you offer.
Your heart enamoured with Maya,
You relish the potion of falsehood sour. (1)

Refrain

When the Redeemer of suffering gets gracious and kind,
He puts you in touch with the holy of the house.
And you find all the treasures at home,
Says Nanak, the light gets merged with the lighthouse. (2) 21.44

Sarang V

My fondness for the charming Master goes back to the Primal Time.
The sermon that You bestowed me with, my True Guru!
It is a precious adornment of Thine. (1)
I falter, You are ever faultless,
I am a sinner, of the sinners You are the Saviour Sublime.
I am a mean tree, You are a *malyagiri** plant.
Pray, protect my honour, I am Your old chime. (1)

Refrain

You are profound, poised and benevolent,
I am a poor creature of Thine.
Says Nanak when the Guru Compassionate brought about my union,
I had a peaceful bed of mine. (2) 22.45

* sandalwood

Sarang V

My self! Welcome is the blessed day,
 Fruitful is the hour and fortunate happenstance,
 When I have discourse with the Guru, I pray. (1)
 Blessed is the opportunity, blessed the conjugal bliss,
 Blessed are those honour He may.
 This body is His, the house and its assets are His,
 My heart I sacrifice to Him, if I may. (1)

Refrain

A moment of His glimpse is like bliss,
 Like that of joy of a millions of sovereignty display.
 Should He offer me a seat to sit,
 Nanak knows not the pleasure of such a day. (2) 23.46

Sarang V

Dispelled are my doubts and my sufferings redeemed,
 I have set aside all other measures,
 And sought the shelter of my True Guru esteemed. (1)
 All my tasks are fully fulfilled,
 From the malady of ego I am entirely healed.
 As I chanted the Name with the Guru,
 Of millions of sins I was freed. (1)

Refrain

The Guru helped me discipline the Five Evils.
 My mind become steady and released.
 There is no rise and fall of His State.
 Says Nanak, love is ever His creed. (2) 24.47

Sarang V

My Lord is ever a Saviour here and hereafter.
 How do I adore and laud Him

P-1214

My Beloved, of my heart the charmer. (1)
 He plays games and fondles,
 Does ever and ever the bliss confer.
 Fosters like a baby as do mother and father. (1)

Refrain

I can live not for a moment without Him
 And forget not the succourer.
 Says Nanak, when I gained the company of holy,
 I remained ever absorbed in the Master. (2) 25.48

Sarang V

Let us adore our Master and Mate.
 Look upon none other than Him,
 The Purveyor of Peace should we contemplate. (1)
 In Whose House one finds peace, poise and bliss,
 His shelter should we celebrate.
 He who seeks some one other than Him,
 Like salt in shame he would disintegrate. (1)

Refrain

I have found my anchor in the Master alone,
 Meeting the Guru I have gained faculty to cogitate.
 Nanak, has realised the Treasure of Virtue.
 No more has any one else on him to dictate. (2) 26.49

Sarang V

Firm is my faith in the Guru True,
 I take none else into consideration.
 His is my honour, my exaltation is the Guru. (1)
 As the Preceptor permitted me into His own,
 He took me off the vicious brew.
 He blessed me with the remedy of Ambrosial *Amrit*,
 I am settled on the feet of the Accomplished Guru. (1)

Refrain

How should I laud Him with just one tongue?
 Snapping my bonds, He cherished me,
 Nanak was led the peace to pursue. (2) 27.50

Sarang V

From suffering is one saved as one meditates on the Esteemed.
 As the Purveyor of Peace is gracious,
 From the transmigration one is freed. (1) *Refrain*
 Whom should one go to, other than the Lord,
 None else there ever seemed.
 Pray, save me the way You may, Master!
 From You alone is everything gleaned. (1)

The Preceptor extended His hold and rescued,
 Conferring life eternal, away from transmigration weened.
 Says Nanak, my mind is in bliss,
 From Yama's noose I'm redeemed. (2) 28.51

Sarang V

Here, there, everywhere, You I contemplate.
 We are helpless children of the Father in You, my Preceptor!
 The way You please, pray across the ocean do us navigate. (1) *Refrain*
 When hungry You serve with food,
 When fed with joy You surfeit.
 When I'm in Your company, I am free from every malady,
 Separated, my self I degrade. (1)

Where can the slave of Your slaves find shelter?
 You alone make and unmake.
 May I forget not the Name and be blessed with life,
 Nanak does for this proipitiate. (2) 29.52

Sarang V

Fear and frown from my mind I have come to discard,
 As my cherished jewel of the Charming Lord I did come to laud. (1) *Refrain*
 Blessed, I contemplated on the Guru's Word, P-1215
 No more straying here and there I have to resort.
 Freed from maladies, I am in a state of poise,
 The Friend of the devotee in my heart is lodged. (1)

There is singing and rejoicing in endless bliss,
 Spontaneously am I in poise absorbed.
 He is the Doer, He does Himself.
 Says Nanak, He has taken over to Whom he belonged. (2) 30.53

Sarang V

The Ambrosial Name is the anchor of my heart.
 I am sacrifice unto Him who bestowed it,
 I pay my obeisance to the Lord. (1) *Refrain*
 My desires fulfilled, I am in a state of perfect poise,
 Lust, wrath and the evil of viciousness I discard.
 No more I come and go,
 I am settled, where my Lord is lodged. (1)

He is manifest, He is unmanifest,
 He is in the abysmal darkness cast.
 He was there in the Primal Time, in the Middle, he would be there at the end,
 Says Nanak, after careful thought. (2) 31.54

Sarang V

I can live not for a moment without the Lord.
 They have all the joys of life
 Their source of pleasure who have their God. (1) *Refrain*

They are an image of bliss, breath and force of life,
 In meditation they find endless pleasure.
 They have the Supremely Endowed ever in their company,
 Who is beyond any laudation measure. (1)

Holy is the spot, holy are the devotees,
 Holy are those who listen and chant.
 Says Nanak, their edifices are holy,
 Where the godmen haunt. (2) 32.55

Sarang V

My tongue utters just Your Name.
 You who fostered me in my mother's womb,
 In the land of death would do the same. (1)
 You are the father, You are also the mother,
 You are the loving friend and brother.
 You are the family, You are the base,
 You have given me life and breath in grace. (1)

Refrain

You are the treasure rich with funds,
 You are all the gems, jewels and diamonds.
 You are the *Parjat* obtained from the Guru.
 Nanak, the blessed, is grateful to You. (2) 33.56

Sarang V

Wheresoever one is reminded of one's own in need,
 He who is employed by someone,
 He does think of his master, his prayer to heed. (1)
 With one's own people one shares one's weal and woe.
 And reveals one's heart,
 With one's own people one displays one's honour and might,
 And one's own people one tells what one sought. (1)

Refrain

Some have royalty, youth, riches and estates,
 Others their father and mother to lean.
 Nanak realised everything from his Guru,
 To fulfil everyone of his desires Who was keen. (2) 34.57

Sarang V

False is Maya, intoxication and its pride.
 Stupid! Shed conceit and attachment,
 Consider the Lord ever by your side. (1)

Refrain

False are royalty, beauty and status,
 Countless, chiefs and elites.
 False are costumes, scents and elixir device,
 False are dainty dishes and drinking nights.
 Helper of the helpless! I'm slave of Your slave,
 With the holy I abide.

To relieve me of worries I seek a boon,
 Pray, grant this to Nanak of whom You are a Guide. (2) 35.58

P-1216

Sarang V

For myself not a bit I have been able to do,
 I've been running various errands,
 And involved in several objectives to pursue. (1)
 My companions of four days,
 When in trouble, nowhere did I see not their clue.
 My heart is involved in them inextricably.
 But in the hour of need there are few. (1)

Refrain

I am nobody, nothing that I can do.
 Nothing from me does accrue.
 Nanak's Preceptor is Almighty.
 The company of the holy is the Saviour True. (2) 36.59

Sarang V

Maya, the temptress is not by anyone contained.
 She is cherished by ascetics, Siddhas, and others,
 Not by anyone she is restrained. (1) *Refrain*
 Reciting the six *Shastras* from memory,
 And holy baths at places of pilgrimage have not her disciplined.
 Worship, ritual markings, fasts, vows and austerities,
 And yet her hold she has ever maintained. (1)

I am getting lost in the abysmal well of the world,
 Godmen, pray in your grace have my honour sustained!
 Nanak, was liberated in the company holy.
 With infinitesimal glimpse that he gained. (2) 37.60

Sarang V

What for do you earn?
 Your body is blown with air,
 And utterly feeble is your clay urn. (1) *Refrain*
 From here you snatch and there you store,
 Like hawk a piece of flesh does churn.
 Purblind! You have forgotten, He who gives you,
 Like a wayfairer filling his stomach at a wayside inn. (1)

Lost in misdeeds and false pleasures,
 Where you have to go is a narrow cavern.
 Says Nanak, pay heed, you thoughtless!
 One of these days the knot untied, you'll return. (2) 38.61

Sarang V

Revered Guru! In your company I have realised.
 No one cares for millions of biggies,

You have me at the Divine Portal apprised. (1)
 What are the elements I am made of,
 And of those what have you devised?
 My clay figure is illumined,
 It has become coveted and prized. (1)

Refrain

You put me in service, led to meditate and undergo austerities,
 And had for me the essence surmised.
 Putting Your hand on my forehead, You snapped my bonds,
 And Nanak, Your slave came to be known far and wide. (2) 39.62

Sarang V

Lord God has to His devotee bestowed Name.
 Man, the poor, is nobody,
 His guardian is Lord Rama. (1)
 Himself He is the Elder, Himself the Chief,
 Of His devotees Himself He runs errands.
 Himself He ameliorates sufferings,
 Aware Himself is He of every demand. (1)

Refrain

Himself vindicates honour of his devotee,
 Himself He allows remand.
 He takes care of His devotee in the Primal Time and earlier,
 My Preceptor, of Whom Nanak is fond. (2) 40.63

Sarang V

You are my friend, companion, breath of life.
 My mind, body and riches are yours,
 My self in Your remains absorbed. (1)
 You have bestowed boons of many a variety,
 My exaltation is Your reward.
 Ever and ever you vindicate my honour,
 You are the Knower of my heart. (1)

P-1217
Refrain

The holy who have realised you,
 They find themselves in accord.
 With great good fortune one gains company of the holy,
 Nanak is sacrifice unto the holy bards. (2) 41.64

Sarang V

Godmen! Pray get me liberation granted.
 You are accomplished achievers,
 You have the broken ties fastened. (1)
 Sinners of several ages, you have saved.
 In your company goodness one gains.
 One who wandered many a life forgetful of the Divine,
 Every breath attached in the Lord now remains. (1)

Refrain

Those who come in touch with the holy,
 The sinners become pure.
 Says Nanak, those who are of great good fortune,
 They win the boon of life here. (2) 42.65

Sarang V

Master! The humble has come with supplication.
 Listening Your Name is
 All-embracing peace, bliss and Sahaj in essence. (1)
 Treasure of Grace, ocean of Delight,
 Everywhere Your glory has its presence
 You have bouts of delight with the holy
 To register Your manifestation. (1)

Refrain

While in service of the holy I behold You with my eyes,
 And with my hair brush the feet of men of divination.
 Day and night the sight of holy,
 The joy is Nanak's fascination. (2) 43.66

Sarang V

He who is with Name Divine in tune,
 He is suave, sweet and ever in *Sahaj*,
 He can be called of good fortune. (1)
 Free from misdeeds and unpolluted by Maya,
 From the curse of ego, he is immune.
 He longs for a glimpse of the Lord alone,
 Propped by the Beloved's feet as a boon. (1)

Refrain

Free from fear he sleeps, free from fear he gets up,
 Free from fear he laughs as well in misfortune.
 Says Nanak, she* who has deluded the entire world,
 She must lead the devotee to delusion. (2) 44.69

Sarang V

No one dare the devotee deride.
 He who makes an attempt to slander.
 The Guru and Preceptor to him do chide. (1)
 He who nurses rancour for the rancourless,
 At the Portal Divine he is treated with snide.
 At the Primal Time and before, the Lord's writ runs.
 With the humble he does abide. (1)

Refrain

They shed every fear and become fearless,
 Who have the Lotus Feet as their guide.
 Nanak contemplated the Guru's Word,
 He came to be known worldwide. (2) 45.68

Sarang V

As the devotee of Lord, my ego I've discarded.
 Master! Save me the way You may,

* Maya

I live on Your glory exalted. (1)
 Blessed by the Guru, in the company of holy,
 Shed are all my afflictions sordid.
 Friends and foes to me are alike
 All the sermons in my memory recorded. (1)

Refrain

P-1218

Listening the unstruck melody,
 Assuaged is my heart burning and serenity I'm accorded
 Says Nanak, I am in bliss with true peace,
 With joy complete rewarded. (2) 46.69

Sarang V

My Accomplished Guru has my doubts dispelled.
 I am sacrifice unto my Guru,
 Ever and ever I remain in His spell. (1)
 Day and night I meditate on the Guru's Name,
 My mind at the Guru's feet is held.
 I bathe in the dust of Guru's feet,
 Thus the impurity of my sins is quelled. (1)

Refrain

I serve my Accomplished Guru day and night,
 In deep respect who is held.
 The Guru blesses with all the fruits
 Nanak by the Guru with liberation is swelled. (2) 47.70

Sarang V

Meditating on Name lends the life liberation.
 Afflictions are undone, fears flee,
 With the holy company one develops association. (1)
 One meditates on the Name of Lord ever.
 The tongue remains absorbed in laudation.

Refrain

Shedding ego, lust, wrath and calumny,
One cultivates the Lord's adoration. (1)

One remembers the Lord Compassionate ever,
And is ever absorbed in recitation.
Says Nanak, one becomes dust of the feet of everyone,
For the Lord's glimpse one has the fascination. (2) 48.71

Sarang V

I am sacrifice unto my Accomplished Guru.
He has proved the glory of Name,
The Saviour has saved His crew. (1)
He has freed His devotees from fear,
With all the ills to subdue.
Giving up all other remedies,
The humble has the Lotus Feet to pursue. (1)

Refrain

The Life-force is the only true friend,
He alone is the Lord True.
Nanak's Master occupies the highest stage,
For Whom He is sacrifice unto his Guru. (2) 49.72

Sarang V

Show me who is there, other than the Lord?
He is the Compassionate God Almighty,
In Him should one remain absorbed. (1)
He who has knit with a string the entire universe,
He should one ever laud.
One should meditate on the Master who has bestowed everything,
Others should one seek not at all. (1)

Refrain

Fruitful is the service of my Master,
One gets what one ever desired in the heart.

Says Nanak, this is the way to earn profit,
And return to the Eternal Home in peace and accord. (2) 50.73

Sarang V

Master! I come in Your care;
The moment I had Your glimpse,
All my fears became scarce. (1)
You knew my plight without my uttering a word,
And made me recite Your Name.
Ended my woes, You gave me peace and poise,
I sang Your praises in a joyous frame. (1)

Refrain
P-1219

How was Nanak's bondage terminated?
In from the dark dungeon of Maya,
You held his hand, pulled him out
And helped him meet the Long-separated. (2) 51.74

Sarang V

The Lord's Name bestows serenity,
I have discovered this truth
Consulting *Vedas, Puranas, Shastras* and the holy. (1)
In the realm of Shiva, Brahma and Indra I roamed in agony
Meditating on the Master, I became calm.
My suffering, pain and illusions were taken care of by the Deity. (1)

Refrain

In the past and present whosoever has found liberations,
It is through loving devotion of the Lord.
Nanak has this prayer to make, Master!
May I meet the godmen to serve them hard. (2) 52.75

Sarang V

With tongue the Ambrosial Virtues of Lord should you laud.

Tell others and listen discourses of God,

And in recital of the Name remain absorbed. (1)

Refrain

Garner the riches of the Lord's Name,

With mind and body in utter accord.

Any other wealth should be considered as worthless,

This is the essence of truth of the world. (1)

He who is the Life-force and also the Liberator,

You should have Him lodged in your heart.

Says Nanak, I have come seeking His shelter,

Who provides succour the entire world. (2) 53.76

Sarang V

Nothing worthwhile I can render.

That explains why in the company of the holy I seek Lord's shelter. (1)

Refrain

My body is afflicted with five evils,

Maladies and misdeeds mark my character.

I have many an ambition but my days are numbered,

Old age is eroding my power. (1)

Of the helpless You are the Help, Compassionate, Ocean of Peace,

All evil and fears You shatter.

This is Nanak's heartfelt desire,

I should live beholding the Lord's feet ever. (2) 54.77

Sarang V

Devoid of devotion to the Lord insipid are all eats.

One should chant hymns divine day and night sipping Ambrosial *Amrit*.



With perfect musical beat. (1)
 Meditating in poise one gains peace divine,
 And is rid of afflictions of misdeeds.
 Meditating on the Lord in the company of the holy,
 Is receiving at home the packs of wheat. (1)

Refrain

He is high, higher than the highest,
 There is no end to His beat
 Says Nanak, it is difficult to describe His glory,
 Beholding it is a wondrous treat. (2) 55.78

Sarang V

You came to listen and recite the Word Holy.
 Forgetting the Name you got involved in temptation,
 Wasted is your entity. (1)
 My stupid self! Try to understand,
 Of the holy it is the untold story,
 Contemplate in your mind and gain profit,
 Transmigration would be no more your worry. (1)

Refrain

Inspiration, will and wisdom are boons divine,
 He avails who is blessed by the Deity.
 They are devotees, given to devotion,
 Says Nanak, who are cherished by the Almighty. (2) 56.79

Sarang V

P-1220

Truly rich are those in the Name who trade.
 One should cultivate them, gain Name as profit
 And the Holy Word contemplate. (1)
 Quitting conceit and getting rancourless,
 Treat the Master by your side as a Mate.

Refrain



You should deal in truth, trade in truth,
Never would you lose and frustrate. (1)

You may consume and distribute as much you like,
The divine stores are ever inflate.
Says Nanak, in this way would you go
With dignity to the Preceptor's gate. (2) 57.80

Sarang V

Lord! What am I, a poor, helpless creature !
From what source have You created man?
This is the miracle of Your Divine Nature. (1)
The Life-force, Sustainer of all,
One cannot recount Your wondrous features.
Beloved of everyone, Sustainer of all,
All the hearts You foster. (1)

Refrain

No one knows Your extent and measure.
You are spread everywhere.
Pray, let Nanak embark boat of the holy,
And ferry him across to the yonder theatre. (2) 58.81

Sarang V

He is of great good fortune who comes to the Lord's shelter.
He cares for none other than the One,
Forgoes all other measures. (1)
With mind and mouth he meditates on the Lord.
In the holy company he finds peace.
Blessed with joy and essence of the unexpressed
In perfect poise he comes to cease. (1)

Refrain

He whom in His grace He owns
 Noble is what he articulates.
 Says Nanak, in the holy company he is liberated
 Who is devoted to the Lord Immaculate. (2) 59.82

Sarang V

Ever since I've taken shelter with the holy,
 I am in peace, poise and enlightenment,
 I suffer from no malady. (1)
 In Your grace bless me with Your Name,
 This is the prayer I make to the Divine Entity.
 Meditating on the Name I forget all other involvements,
 It is the true gift of the Deity. (1)

Refrain

One merges in from where one evolves,
 This is the essence of the holy ditty.
 Says Nanak, the Guru dispels all doubts.
 The light merges with light of the Divinity. (2) 60.83

Sarang V

My tongue! Sing verses of the Lord.
 Forgetting all other delicacies,
 Get yourself in the Name involved. (1)
 With the Lotus Feet lodged in your heart,
 Keep in the One absorbed.
 Cleansed in company of the holy,
 No more does transmigration assault. (1)

Refrain

The Lord is your life-force, breath and prop.
 Of the displaced He is the sheltering spot.
 He sustains the holy with every breath,
 Nanak is sacrifice unto his Bard. (2) 61.84

Sarang V

It is heavenly, meditate on the Lotus Feet daily.
 The company of God is a boon for liberation,
 Meditating on Name is the practice holy. (1)
 Should the Preceptor be graceful,
 One comes to listen the discourse divine.
 Here and hereafter one is taken care of,
 And one gains the peace prime. (1)

Refrain

P-1221

After long search I've realised the truth—
 That service of the Lord is supreme.
 Says Nanak, barring meditating the Name Divine,
 All other endeavour is mean. (2) 62.85

Sarang V

My True, Compassionate Lord!
 I am sacrifice unto Your Lotus Feet.
 A glimpse and all the sufferings depart. (1)
 You are the True Preceptor, true are Your devotees.
 Immaculate is the Name Divine.
 Should it please You my Lord,
 Your praises would I ever chime. (1)

Refrain

Inaccessible, Unknowable, Beyond computation,
 Of every heart the content,
 Nanak lauds you ever,
 The One without limit and extent. (2) 63.86

Sarang V

With the Guru's feet lodged in my heart,
 The Master is all-pervasive,

He is close, part of my every part. (1)
 Breaking my bonds, He had me realise,
 I cultivate men of God.
 The boon of my life became pure,
 Fulfilled was every desire of my heart. (1)

Refrain

He on whom He is gracious,
 He comes to laud the Lord.
 He who lauds the Lord day and night,
 Sacrifice unto him would be Nanak, the bard. (2) 64.87

Sarang V

The life is meaningful if it has had the Vision Divine.
 My beloved Lord! Do me a favour.
 Of doubt, pray undo the line. (1)
 They say and I listen, yet I am not at peace,
 Without faith there is no knowing the sublime.
 He who ignores the Preceptor and longs for others,
 His face is darkened by grime. (1)

Refrain

He who has the Master of every joy as his wherewithal,
 In no other creed he does confine.
 Nanak's mind is bewitched by his glimpse,
 All his desire are fulfilled in time. (2) 65.88

Sarang V

For meditation best is the Name,
 In an instant effaced are sins.
 It compares a millions of charities and holy baths at places of
 pilgrimage fame. (1)
 All other involvements are a waste of energy,
 Without the Lord, all knowledge is a hollow claim.

Refrain

It relieves of the travail of transmigration,
Bestows laudation of the Creator and meditation on Name. (1)

I come to Your shelter, the vast ocean of Peace!
Pray, bless me with Name in Your grace.
Nanak should live on Name alone,
And his ego he should be able to efface. (2) 66.89

Sarang V

The true Dhurat* is he who is in tune with God.
He is Dhurander,⁺ he is Basundhar#
Who remains in trance with the Bard. (1) *Refrain*
The stupid, he is not Dhurat who practises conceit,
Understanding not his good at all,
He who gives up gainful activity and takes to profitless task,
And meditates not on the charming Lord. (1)

He is clever, wise, learned, heroic and of intellect,
Says Nanak, he is acceptable,
Who in the company of the holy does on the Name reflect. (2) 67.90

P-1222

Sarang V

Of the holy, their existence is devotion.
Rather than enjoying vicious pleasures,
They sip *Amrit* and are given to meditation. (1) *Refrain*
They garner the riches in jewels of Name,
And have It in their mind and body sown.
They are dyed in the Divine dye,
And to the ecstasy of Name given. (1)

* a sect who pose to be wicked in order to avoid adulation

+ he who smears his body with ashes.

who wears ritual robes

The way a fish takes to water,
 To the Lord's Name they have taken.
 Says Nanak, the holy are like *chatrik*,
 A drop, and they are in peaceful heaven. (2) 68.91

Sarang V

They are ghosts without the Name who remain,
 All that they do leads to bondages utterly in vain. (1) *Refrain*
 Serving one other than the Lord,
 Is the endeavour gone down the drain.
 Man, when Yama comes and asks for reckoning,
 What would be Your claim? (1)

Pray, save Your slave, Lord!
 Being ever charitable is Your fame.
 Says Nanak, my Lord is the pool of peace,
 The holy company being the main. (2) 69.92

Sarang V

Their mind and body are ever engaged in divinity.
 Absorbed in devotion they laud the Lord with hymns,
 Caring not much for the likes of society. (1) *Refrain*
 Listening in the Lord's laudation and meditating on the Master,
 This is the way of life of the holy.
 The Lotus Feet lodge in their heart firm,
 Their life's anchor being propitiation of the Diety. (1)

Lord Compassionate! Pray, pay heed to my prayer.
 May I have empathy?
 Bestow the treasure of Name to Nanak,
 Repeating which day and night
 He should be sacrifice to the Divine Entity. (2) 7.93

Sarang V

Those devoid of the Name Divine are deficient in cogitation.

Without meditating on the Lord God,

One suffers many an affliction. (1)

Refrain

Without the Name one can cultivate not devotion,

One may try guises in many a fashion.

It doesn't take long for them to be discovered,

The way a clay vessel in water gets broken. (1)

Pray, bestow me the ecstasy divination.

My mind be given to loving devotion.

Nanak, the slave, has come seeking Your protection

Other than the Preceptor, he has none. (2) 71.94

Sarang V

I long for that moment in my heart,

When the amiable holy get together,

And the Lord God they laud. (1)

Refrain

Devoid of the Name Divine whatever we do,

Waste it goes all.

The Lord is fully Accomplished and sweet.

There is none other, on whom should one fall. (1)

Recitations, austerities, discipline and ritual performances for peace,

Nothing compares with the Name of Lord.

Nanak's heart is twined with the Lotus Feet,

In the Holy Feet it remains absorbed. (2) 72.95

Sarang V

My Lord, the Knower of heart, stays ever by me.

I have peace now, I had pleasure then,

As I meditated on the Deity. (1)

P-1223

Refrain

He is my Beloved Lord,
 A monarch with Divine Virtue.
 Never I forget Him for a moment in my heart,
 We have been brought together by the Accomplished Guru. (1)

In His grace He looks after His devotee.
 All the creatures are under His care.
 Absorbed in the Lord Supreme
 Nanak, doesn't have anyone to fear. (20 73.96)

Sarang V

He whose anchor is the Lord,
 All his objectives are achieved,
 He suffers no ache of heart. (1)
 He who is a devotee of His person,
 I long to hear him flourish and exalt.
 I try to have a glimpse of Him,
 Which His grace can impart. (1)

Refrain

Blessed by Guru I have His sight,
 There is none other like my Bard.
 Pray, bless Nanak with the favour,
 That I wash feet of the men of God. (2) 74.97

Sarang V

I long to live a life lauding the Lord.
 Do me a favour my gracious Bard,
 That I should never forget God. (1)
 My mind, body and riches are Yours, Master!
 There is none other to impart.
 I live the way You ordain,
 I wear and consume from You what I got. (1)

Refrain

I hail the company of godmen,
 Freedom from transmigration from whom I sought.
 Nanak, the slave, has come seeking Your shelter,
 The way You please put me on the right path. (2) 75.98

Sarang V

My self, The Name alone lends true felicity.
 Everything else leads to Maya
 A wasteful activity. (1)
 The sinner's home is living in a pitch dark well like hell,
 He is sick rolling in transmigration,
 Coming and going rapidly. (1)

Refrain

Redeemer of the sinners, Friend of the devotees,
 For the helpless, pray show empathy.
 With hands folded Nanak asks for alms.
 Do bless me with the holy company. (2) 76.99

Sarang V

In evidence is the Lord's glory,
 Shed is sickness, physical, mental and psychic,
 Rid am I of all the maladies. (1)
 Thirst assuaged, desires fulfilled,
 I am free from afflictions and worries.
 Lauding the Eternal, Immortal Lord,
 My body, mind and self suffer no more anxiety. (1)

Refrain

Lust, wrath, avarice, arrogance and envy
 Are killed in company of the holy.
 By friend of the devotees, Redeemer from fear,
 Of Nanak's father and mother as Trustees. (2) 77.100

Sarang V

Miserable is the world devoid of devotion.

Satisfied is not the bitch of desire,

One is driven to vicious temptation. (1)

Refrain

One is born again and again.

Himself He misleads with the things' potion.

Not for an instant is the Lord remembered,

The minions of Yama keep affliction. (1)

Pray, do be graceful, Helper of the helpless!

Grant me the dust of the feet of those in divination.

P-1224

Nanak, the slave, begs for a glimpse of the Lord,

Of his mind and body which is the stable provision. (2) 78.101

Sarang V

Devoid of Name one is impure indeed.

With the potion of thugs

The Truthful Himself misleads.

Going around millions of lives of various avocations,

Nowhere one feels settled.

Having not propitiated the Guru Accomplished

The misbeliever is ever rattled. (1)

Lord Almighty! Pray save me.

You are the Inaccessible, Limitless, Wondrous Bestower!

Nanak, the slave, has come to Your shelter

Pray ferry me to the other shore. (2) 79.102

Sarang V

For contemplation the best is Lord's laudation.

One should meditate on the Lord in the company of holy,

Like *Amrit* is His delectation. (1)
 Contemplating the Eternal, Immortal,
 One forgets Maya's intoxication.
 Enjoying the unstruck malady in poise,
 One faces no affliction. (1)

Refrain

Sanak and his brothers, Brahma and other gods,
 Together with Prahlad are devoted to His ovation.
 Sipping the wondrous *Amrit*, the essence of divination,
 Nanak goes in trance in Lord's appreciation. (2) 80.103

Sarang V

I have committed vast number of misdeeds.
 Day and night involved in them,
 Never am I released. (1)
 A heavy load of sins and maladies I carry on my head;
 When Yama comes to hold by hair
 It would take not a moment for these to be revealed. (1)

Refrain

Beast, ghosts, camels and donkeys,
 Many an incarnation I have wheeled.
 Says Nanak, I lauded Lord in the company of holy,
 Against every suffering was I steeled. (2) 81.104

Sarang V

The Purblind! Of vice you take sumptuous helpings.
 Your eyes, ears and body are enfeebled,
 Now your breathing is also failing. (1)
 Exploiting the poor, you fill your pocket,
 You will find your riches trailing.
 You commit sins and regret,
 And yet you are ever failing. (1)

Refrain

The slanderer is destroyed by Yama's minions,
 On his head he has their flaunting.
 Says Nanak, he stabs himself with his own dagger,
 Himself he finds bleeding. (2) 82.105

Sarang V

The caluminator's designs are half-way stripped.
 The Master is the Saviour of His slave,
 The misbeliever is by death gripped. (1)
 No one gives ear to him, no where he finds quarter.
 He suffers here, has hell to bear hereafter.
 And many incarnations he has to wander. (1)

Refrain

He gets notorious in planets and continents,
 Suffering consequences of his deeds.
 Nanak sought shelter of the Creator beyond fear,
 And lauded the Lord in bliss as he pleased. (2) 83.106

Sarang V

P-1225

Desire comes for many a treat.
 It's difficult to meet in every quarter,
 In the end it has to accept defeat. (1)
 Quiet, peace and poise it generates not,
 This is how it proceeds.
 Discriminates not between his own and others,
 Lust and wrath it breeds. (1)

Refrain

The ocean of universe overflows with sufferings,
 To the yonder shore pray, Your devotee lead.
 Nanak comes seeking shelter of Your Lotus Feet,
 Sacrifice is he unto Your creed. (2) 84.107

Sarang V

O sinner! Who it is that you have been guided?
 Not for a moment, you remember the Master,
 Your life and breath Who has provided. (1)
 You eat, drink and sleep in peace,
 But for contemplation you feel benighted.
 While in mother's womb you wailed and felt chided. (1)

Refrain

Intoxicated with Maya and misdeeds,
 Many an incarnation you have been derided.
 Devoid of Name endless is your suffering.
 Peace, says Nanak, lies with the divine getting bided. (2) 85.108

Sarang V

Mother mine! I've sought shelter of the Lord's feet.
 His glimpse and I was charmed,
 My foul thinking received a beat. (1)
 Inaccessible, Endless, Supreme and Eternal,
 Whose worth is beyond estimate.
 I am in a bloom sighting Him in ocean and on earth,
 He is in everything replete. (1)

Refrain

The Lord Compassionate beloved and heart charmer,
 The holy help Him meet.
 Nanak lives by meditation on Him,
 The Yama now dare not ill-treat. (2) 86.109

Sarang V

Mother mine! Infatuated is my heart,
 Beholding the Compassionate Lord, provider of consummate peace,
 Dyed in the divine dye, I am lost. (1)

Refrain

Chanting the holy hymns I am cleansed,
 No more in dark I am cast.
 Twined with the Lotus Feet,
 I realised the Wondrous Lord. (1)

He held me with His hand, providing every pleasure,
 Brightened was the lamp of my heart.
 Nanak, the recluse, was inebriated with Name,
 He liberated all those to Him who belonged. (2) 87.110

Sarang V

Mother mine! It is certain death meditating on one other than the Lord.
 Those who forget Him who is the Bestower of life,
 In Maya are they absorbed, (1) *Refrain*
 Giving up Name who adopt some other path,
 In dreadful hell are they cast.
 They suffer chastisement beyond count,
 From one to the other womb they are passed. (1)

They are rich, they are respected,
 Who in the shelter Divine remain absolved.
 Blessed by the Guru, Nanak made a success in life
 No more in transmigration is he revolved. (2) 88.111

Sarang V

My Lord has axed my conceit.
 The jungles of delusion is undone in an instant,
 By a stroke of Name concrete. (1) *Refrain*
 Lust, wrath, calumny are shed *P-1226*
 In the company of holy meet.
 Guided by the Guru, I gained the boon of life,
 No more a gambling defeat. (1)

I laud the Lord day and night,
 Contemplating on the scriptures complete.
 Nanak is the slave of Your slave,
 Again and again my obeisance I repeat. (2) 89.112

Sarang V

The scriptures occupy the status of God.
 Singing praises of the Creator in the company of the Holy,
 The mind is fully enlightened by the Lord. (1)
 The ascetics, miracle-makers and the sages yearn,
 But few do His secret learn.
 He whom He takes kindly,
 He alone succeeds finally. (1)

Refrain

He whom the Formless favours,
 He comes to be known the world over.
 Not for a moment should I forget the Divine,
 A boon for which Nanak pines. (2) 90.113

Sarang V

It has rained all over.
 Let's chant joyous hymns of the Lord.
 Of His profuse love, it is a shower. (1)
 All the four quarters and ten directions are flooded,
 No spot is sans water.
 The Lord gracious, the Accomplished Master.
 His boon does to every one offer. (1)

Refrain

The Master is True, Truth Incarnate,
 In the true company ever.
 Says Nanak, those who have realisation of Truth,
 Astray they go never. (2) 91.114

Sarang V

Lord! You are my life-force
 You are my friend, companion and associate,
 We belong to the same family, of course. (1)
 You placed Your hand on my forehead,
 And in the company of holy I lauded the Lord.
 I gained everything with Your blessing
 And in loving devotion meditated on God. (1)

Refrain

The True Guru laid a firm foundation,
 Which has my faith ever sustained.
 Says Nanak, when the Guru was gracious,
 The treasure of all the joys I attained. (2) 92.115

Sarang V

The sacred merchandise of devotion have I attained.
 Unpolluted by vice, I chanted the holy hymns,
 And of Name the treasure I gained. (1)
 Meditating on the Lord all the creatures are in mirth.
 Having attained the jewel of wondrous human incarnation,
 They don't have to fear another birth. (1)

Refrain

The Compassionate Lord has been gracious,
 I acquired company of the holy.
 Nanak attained the capital of the Sacred Feet
 And was dyed in the divine dye. (20) 93.116

Sarang V

Mother mine! I am in trance at His sight.
 The unstruck malady has charmed my heart.
 Wondrous are His delight. (1)

Refrain

He is my mother, father and relation,
 Of my heart He is the pride.
 Lauding the Lord in holy company,
 My stupid dreams on their own died. (1)

As I remained attuned with His feet,
 All my illusions and fears I set aside.
 Nanak relied on His support,
 Never again was he born and never again he died. (2) 94.117

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Sarang V

Mother mine! With the Feet Divine I am charmed.
 Other than the One I conceive not any,
 All the notions of duality I abort. (1)
 It is like falling in a well of vice,
 Any activity other than service of the Lord.
 My heart longs for a glimpse,
 Which has pulled me out of the hell by chord. (1)

Refrain

Blessed by the holy, I realised the Purveyor of Peace,
 Shed is arrogance on my ego's part.
 Nanak, the salve, is dyed in the dye divine,
 His mind, body are in bloom in perfect accord. (20) 95.118

Sarang V

No more underhand transaction.
 Chanting Name of the Lord in holy company,
 In the world is the best function. (1)
 Don't you waver here and there.
 Your heart should be in devotion.
 In the sea universal, fortunate come across the feet Divine.
 And can go across the ocean. (1)

Refrain

He prevails on water and land,
The Wondrous Master of all women and men.
Says Nanak, one should quaff the nectar of Name.
All the rest of drinks are poison. (2) 90.119

Sarang V

He now wails and cries.
Engrossed in evil-deeds and intoxicated with attachments,
The Name of the Lord he never recites. (1)
He who chants hymns in company of the holy,
His misdeeds to the fire he consigns.
Auspicious is the hour, blessed is his birth
Who by the Preceptor abides. (1)

Refrain

The Four Boons* and the eighteen occult powers
Above them all the holy arise.
Nanak, the humble, begs for dust of the feet of holy,
Attached to their apron one survives. (2) 97.120

Sarang V

For the Lord's Name I yearn.
With my mind, body and words the joy I seek,
When the Lord with my eyes would I discern? (1)
You are beyond limit, Supreme Master!
Your status is difficult to learn.
My heart is wholly twined with the love of Your Lotus Feet,
Everything I possess in this I churn. (1)

Refrain

The *Vedas, Puranas, Smritis*
And the holy with their tongue affirm.

* they are dharma (duty), arth (worldly property), kama (joy) and moksha (liberation)

It is with meditation on the Lord's Name that one is liberated,
Waste is every other term. (2) 98.121

Sarang V

You** are a mere fly of the Lord.
You are attracted by the foul smell,
And for the most vicious drink you opt. (1)
At no one spot you ever stay,
With my eyes have I sought.
Other than the holy, you have spared none
The holy who form part of the Divine part. (1)

Refrain

You have attracted every living creature,
Other than the holy none has your truth caught.
Nanak, the humble, is absorbed in Lord's adoration,
The essence of the Holy Word has to him this brought. (2) 99.122

Sarang V

Mother mine! Snapped is Yama's noose,
Meditating on the Lord I've attained joys galore.
Living as I do in the family I am a recluse, (1)
In His grace he has bestowed me a sense of belonging.
For His glimpse my heart is in anxiety profuse.
I adore Lord in company of the holy,
No more any one other I choose. (1)

Refrain

P-1228

I am rescued from the wilderness of a jungle
And the holy have shown me the path.
At His sight my sins are annulled,
Nanak has the jewel of Name got. (2) 100.123

** Maya

Sarang V

Mother mine! I am infatuated with the love divine,
My heart is incensed with a glimpse of the Charmer,
Which none can undermine. (1)
He is my life, honour, spouse, father, progeny, relation,
And all the wealth of dime.
Accursed is the body with its bones, filth and germs,
For other than the Lord that pines. (1)

Refrain

The Annihilator of suffering of the humble has been gracious,
Because of what is recorded at the Primal Time.
Nanak is in the shelter of treasure of grace,
No more does he meet to whine. (2) 101.124

Sarang V

Of divine chants pleasant is the strain.
Meditating on the Wondrous Lotus Feet of the Master,
One turns a saint. (1)
The longing for a glimpse of the Lord
Washes one's sins and taint.
The doings of birth and death and evil deeds,
The Lord wipes with His paint. (1)

Refrain

He who has it recorded at the Primal Time,
A rare one His sight is said to attain.
Lauding the adorations of the Lord
Is the essential truth that does Nanak claim. (2) 102.125

Sarang V

Meditating on Name the mind becomes pure.
He who forgets the Lord and is attached to another,
False is all that is there. (1)

Refrain

Contemplating in the company of the holy,
 The sins become scare.
 The Lotus Feet in heart,
 Relieves of transmigration fear. (1)

With Name as the anchor,
 In His grace the Lord takes care.
 Says Nanak, meditating day and night
 In the Court Divine it is all cheer. (2) 103.126

Sarang V

You will be lionised at the Portal of the Lord,
 Chanting His laudation in the company holy,
 Your ego you will abort. (1) *Refrain*
 In His grace the Lord makes You His own,
 And guided by the Guru you shall be enlightened every part.
 You will enjoy peace in abundance in utmost bliss,
 With a glimpse of the Lord you sought. (1)

She enjoys a happy conjugal life who remains close to her spouse,
 And in the ten directions she comes for applaud,
 He who is devoted to her spouse like her love for the Lord
 Nanak is sacrifice unto one of this sort. (2) 104.127

Sarang V

Lord! Your feet are my prop.
 You are my acquaintance and relation, You are my companion,
 You are my Saviour God. (1) *Refrain*
 You are mine, I am known to be Yours,
 This is how we make the pair.
 You are without limit, farther than the farthest, Master.
 The feet that with Your favour one can share. (1)

Without a Word, without any utterance,
 The Omniscient is aware.
 Says Nanak, he whom the Lord unites,
 At the Divine Portal he is taken care. (2) 105.128

Sarang V
Quartets Score 5

P-1229

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

Meditate on the Lord, needless are all other deeds.
 For honour and attachment, quenched is never the thirst.

Death is ever there in the world to supercede. (1)
 Eating and drinking, laughing and sleeping
 The life goes waste indeed.

Refrain

One is condemned to suffer in the hell of womb,
 With Yama paying due heed. (1)

Deceit, misdeed and calumny,
 With which you assiduously feed,
 Without the True Guru there is no understanding,
 It is blind attachment and colossal ignorance of the creed. (2)

Undone by swallowing the vicious drug,
 To the Creator one pays not heed.
 Remains alternated from the Lord unrevealed,
 Like the intoxicated elephant trying in its ego to lead. (3)

In His grace the Preceptor gives shelter to the holy,
 The Lotus Feet being the prop and reed.
 With folded hands Nanak comes seeking shelter
 Of the Wondrous Lord who serves every need. (4) 1.129

Sarang V
Score 6

Partal (Variable rhythms)

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

Utter the words noble.
It is a virtue invaluable.
Evil one must discard.
Give it your thought!
Repeating the Word Holy
Is admission into the Mansion of Deity,
Where you have fun, frolic and utmost felicity. (1)

Refrain

The world is a mere dream,
It is not, the whole lot what it seems.
Sister friend! Why get involved in worldly attachments.
Cultivate love for the Divine Entity. (1)

He loves every creature,
Companionship is the Lord's feature.
Why get with anyone else involved,
Get attached alone to the Lord.
He who joins the holy company,
Says Nanak, and meditates on the Almighty,
Need fear not Yama's severity. (2) 1.130

Sarang V

Giving in charity much gold,
And dedicating land and estates untold,
Purifying the mind with many a thought,
Nothing compares with devotion to the Lotus Feet of the Lord. (1)*Refrain*

With the tongue recitation of the *Vedas* four,
 Listening to eighteen Puranas and six *Shastras*' core,
 Nothing compares with the melody of the Name of God,
 And devotion of the mind to the Lotus Feet of the Lord. (1)

Fasting, prayers and cogitation,
 Performing rituals and ceremonial purification,
 Cooking without any impure reflection,
 Intestinal yoga praxis of various descriptions,
 Offering incense and enlightening candles,
 Compare not to devotion to the Lotus Feet of Lord.
 Lord Gracious! To the plea of humble pray pay heed,
 Bless me with the divine glimpse that my eyes may feast,
 Nanak, the slave, is fond of the Name sweet. (2) 2.131

Sarang V

Repeating the Lord's Name with one voice,
 One becomes the Lord's choice. (1)
 Coming to the shelter of the holy.
 Discarding lust, wrath and envy,
 The Lord Kind grows gracious,
 One gets what is in one's destiny. (1)

P-1230

Effaced are doubts and blind attachments,
 Snapped are Maya's entanglements.
 With the Lord Almighty, pervading everywhere,
 There is no enemy.
 When one has the Master's probation,
 One is free from the ill of transmigration.
 Sitting at the feet of the holy,
 One is engaged in the Lord's laudation. (20) 3.132

Sarang V

With Lord lodged in the heart you should utter the Name of God. (1)

Refrain

Listening Name, taking to meditation,
For sins committed you gain expiation.
Seek shelter of the holy,
And set aside all other notions. (1)

Remaining devoted to the Lord's Feet ever and ever,
You will be purest among the pure.
His devotees He frees from fear.
Their sins and misdeeds spurn.
Those who utter and listen gain liberation,
Those who practise are free from transmigration.
The truth of life the essence of Name,
Nanak has found it in contemplation. (2) 4.133

Sarang V

Forgetting everything else, ask for Name of the Divine Entity. (1) *Refrain*

Meditate on the Lord in loving devotion,
Ever remaining in Lord's laudation,
Seek dust of feet of the holy,
Master being the Bestowr of every donation. (1)

All weal, peace, poise and bliss obtain in devotion,
Nor is there any fear of Yama and transmigration.
The shelter of Lord's feet alone
Frees from every oppression.
The company of holy is a life-boat
Which can ferry across to liberation. (2) 5.134

Sarang V

As I have glimpse of the Lord on His hymns I thrive.

As I gained company of the holy

I was free from compay of the Five.* (1)

Finding that nothing will accompany me.

I quit weakness for honour and attachment.

I cultivated devotion for the One

In company of the Guru-*sangat*.** (1)

Refrain

I have attained the treasure of virtue,

My desire is fully fulfilled.

Nanak is in a state of bliss,

The Guru has his hard knot drilled. (2) 6.135

Sarang V

My heart is in a state of dispassion,

I long for His sight. (1)

Having served the holy,

I meditated on the Beloved in my heart.

Beholding the One who is the image of bliss,

The Mansion is going to be my resort. (1)

Refrain

Giving up everything else I shall seek His shelter.

Says Nanak, should He take me into His clasp,

I shall be grateful to my Master. (2) 7.136

Sarang V

Such is the state of my mind grown

As is to the Lord alone known. (1)

Refrain

* five evils - lust, wrath , etc. ** congregation

Deserting mother and father,
My mind is sold to the holy.
Discarding caste and clan,
I laud the Lord, my Deity. (1)

Breaking with the people and family,
I look upto the Divine Entity.
Says Nanak, the Guru has given me the sermon
You should ever serve the Almighty. (2) 8.137

P-1231

Sarang I

Dazzling red Charmer, you are of the world Preserver!
In tiny worm, elephant and the creatures in stone,
You are the Cherisher. (1)
You are not far, far-removed,
You are ever present, close-by,
You are beauteous and joy-giver. (1)

Refrain.

You have neither any caste nor any clan.
Says Nanak, You are the gracious Preceptor. (2) 9.138

Sarang V

With her* charm she attracts to her ways weird,
Even the Sun and Moon she has ensnared.
The twinkling of her ankle-bells has much too much evil geared,
Various seductive measures she has reared.
Other than the Lord everyone has she dared. (1)
She sways over the Three Regions,
Disciplined not by hollow ritual action,
Those involved remain intoxicated in factions,
Appear to be tossing in a mighty ocean. (1)

Refrain

* Maya

Saved are the godmen
Snapped is whose Yama's chain.
Says Nanak, one should meditate on His Name
Which is the redeemer of the fallen. (2) 10.139 3.13.155

Raga Sarang IX

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

Other than the Lord you have no helper
Whose is mother, father, progeny and spouse?
Say, whose is the brother? (1)
Wealth, land and other property
Of which you claim to be owner,
When you lay your life, nothing accompanies,
Why and wherefore for them you clamour? (1)

Refrain

The Compassionate Lord, Redeemer of suffering,
Him you have cultivated never.
Says Nanak, the world is a myth,
Like dream during the night occurs. (2) 1

Sarang IX

My self, Why are you to vice attached?
No one lives in this world for ever.
Some arrive while others are despatched. (1)
Whose is this body, riches and property?
What is it that you are latched?
What you see must pass away,
Like shadow of the cloud patched. (1)

Refrain

Shed your ego and come to the shelter of the holy,
 In an instant from transmigration you will be detached.
 Says Nanak, devoid of Lord's laudation,
 Not even in dream one has joy snatched. (2) 2

Sarang IX

Man, why waste your human incarnation?
 Intoxicated with the vicious Maya,
 You don't come seeking Lord's protection. (1)
 This world is a sheer dream
 Beholding which you are in fascination.
 He who is born must die,
 No one is a permanent denizen. (1)

Refrain

The evanescent body is considered to be real,
 This is how you get yourself tied in prison.
 Says Nanak, the humble, he is liberated.
 Who involves himself in Lord's laudation. (2) 3

Sarang IX

My self, never have you chanted Lord's praises from your heart.
 Day and night you remain involved in evil deeds,
 You do what acceptable your regard. (1)
 You pay not heed to Guru's sermon,
 For others' spouses you dart.
 You involve yourself in calumny,
 You listen not what you are taught. (1)

P-1232

Refrain

How to tell you my own doing,
 How my life have I lost?
 Says Nanak, I am loaded with misdeeds,
 In Your shelter, pray do me a seat allot. (2) 4.3.13.138.4.159

Raga Sarang Octets I Score I

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

Mother mine! How do I live without the Lord?
I yearn for laudation of the celebrated Creator.
I can exist not without the Bard. (1) *Refrain*
The bride in me thirsts and keeps awake night long.
Sridhar*, the Master has enamoured my heart,
The Preceptor is aware of pangs suffered on my part. (1)

In absence of the Lord my body is afflicted with anxious hours.
It is with the Guru's Word that Lord is sought.
Revered Guru! Pray do be gracious, let me in the Lord get absorbed. (2)

My mind should take to such a manner
That in the Lord's feet I should be lost.
I should be wonderstruck lauding the Charmer,
Fearless in the state of poise should I besot. (3)

With the Name in heart I should ever remain attuned.
It diminishes not, nor it can be priced and bought.
Without the Name every one is indigent.
The True Guru has inculcated in me this thought. (4)

Sister friend! I am absorbed in my Beloved's breath.
The agents of evil are dead in the vice engrossed.
My love remains constant as ever,
Dyed in the Divine dye I have got. (5)

* the Lord of felicity, Vishnu

I am in poise and a state of meditation on the Lord,
 I love my Lord as I laud.
 The recluse in me is given to the Guru's Word
 And in the Name Eternal absorbed. (6)

The essence of Name is the sweet elixir,
 I found it in my own heart.
 My mind remains where it was fixed.
 This is what the Guru has me taught. (7)

Sanak and Sanandan, Brahma, Indra and other gods,
 Given to devotion his Lord's pleasure sought.
 Says Nanak, I can live not an instant without the Lord,
 The Lord's Name does me exalt. (8) 1

Sarang I

How can my mind be at rest without the Lord?
 Suffering of millions of *kalaps** is ameliorated
 With truth as His reward. (1)

Refrain

Killed is wrath, burnt are ego and attachment,
 I am in ever ebullient love of the Master.
 Free from all other fears as I sought the Lord,
 Immaculate is my fellow traveller. (1)

Shedding clever conjectures I realised the dispeller of fear,
 And was in the Holy Word absorbed.

Tasting the elixir divine my thirst was quenched,
 A great good fortune I was united with the Lord. (2)

P-1233

Empty vessels were filled to the brim.
 As guided by the Guru I imbibed truth.

* a Kalap is Brahma's minute being sum total of four ages

My mind was dyed in the dye of the Immaculate,
He who from Time Prime and before is gracious forsooth. (3)

The charmer has charmed my heart,
A great good fortune that in Him I am absorbed.
My sins and suffering are annulled by contemplating truth,
My heart is cleansed in the love of my Lord. (4)

Other than the deep and profound ocean of pearls, none do I adore.
Contemplating the Holy Word may illusions and fears are dispelled,
I know no other chore. (5)

Killing the ego I have attained the immaculate status.
And I am dyed in deep divine colour.
Beside One I have cultivated none,
The True Guru has helped me to conjure. (6)

Inaccessible, Unknowable, Unincarnated, Sole Lord,
Guided by the Guru have I realised.
Full to the brim, the heart wavering never,
The mind has itself apprised. (7)

Blessed by the Guru I tell the untold story.
It is He who inspires.
Says Nanak, He is Compassionate Lord of the humble,
I know none other for whom I aspire. (8) 2

Sarang III

Octets Score I

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

My self, In the Lord's Name lies exaltation.
I know none other than the Lord.
Because of the Name Divine I gained liberation. (1)

Refrain

Contemplating the Holy Word, dispeller of fear and destroyer of death
 Unto the Lord I was in devotion.

The Lord, Purveyor of peace, I realised as guided by the Guru,
 And in poise I found conversion. (1)

For the holy, the Lord's immaculate Name is their sustenance
 And their raiments being His adoration.

Their exclusive abode is the service of the holy,
 And at the Portal Divine they come for glorification. (2)

Imature is the egoist's thinking, unstable his mind,
 The untold story he cannot tell.
 The Guru-devoted is steadfast with Lord lodged in his heart,
 Truthful is his Ambrosial spell. (3)

His straying mind is disciplined by the *Shabad*,
 His tongue is quiet and serene.
 He is always close to the True Guru,
 Who is attuned to the Lord Esteem. (4)

The mind that absorbs itself in *Shabad* is liberated,
 At the Lord's feet it teems.
 The Lord is a pool or ocean with salubrious water of Name,
 He who bathes in it does spontaneously beam. (5)

Those contemplating *Shabad* are ever dyed in the divine dye,
 Their ego and avarice in a calm.
 With the Lord Immaculate lodged in their heart,
 All around they find Krishna and Ram. (6)

The devotees remain devoted to the Lord in truth,
 Those who have His pleasure.
 Duality leads not to the Mansion,
 In the false world they discriminate not between fair and unfair. (7)

He Himself brings about the union when one expresses the inexpressible,
 In truth, *Shabad* and Words Holy.
 Says Nanak, the truthful are identified with the True,
 And they promote the Name of the Deity. (8) 1

Sarang III

My self, The Lord's Name is much sweet.
 The sins of ages are undone. P-1234
 As guided by the Guru, the Lone Dispeller of fear we greet. (1) *Refrain*
 Annulled are the misdeeds of millions
 As they get to cherish the True.
 There is no one other than the Lord,
 We learn this from the Guru. (1)

He who has the element of love lodged in the heart,
 In poise he finds accord.
 Those dyed in deep red of the *Shabad*,
 Spontaneous serenity is their reward. (2)

The tongue which has tasted the joy of contemplation on *Shabad*,
 It turns red in the colour of Lord.
 One comes to know the sacred Name,
 The mind satisfied, peace is its accord. (3)

The learned and sages are tired of their studies in scripture,
 Exhausted are those adopting guises for delusion.
 Blessed by the Guru attain the Immaculate
 As they appreciate the *Shabad* in contemplation. (4)

Relieved from transmigration, they are devoted to truth,
 And cherish the Word Holy.
 Serving the True Guru, they are ever in peace,
 Who are rid of ego in their entity. (5)

In True *Shabad* the melody of poise is sounded,
 Their mind gets attuned to the True.
 The Inaccessible and Unknowable together with the Name Immaculate,
 Guided by the Guru they come to imbue. (6)

The entire universe is reflected in One Lord,
 Rare is the one who does it realise.
 He who kills his ego with the Word Holy, he gets to know everything,
 Day and night in the One he subsides. (7)

He whom He bestows His grace, he alone understands,
 None else can tell and record.
 Says Nanak, devoted to Name are anchorites ever,
 Who are in the *Shabad* absorbed. (8) 2

Sarang III

My self, Inexpressible is the Lord's legend.
 He whom He favours, he alone realises,
 Guided by the Guru only a few have it understood. (1) *Refrain*
 The Lord is deep, profound, a mine of merit,
 By the Guru's Word is He imbibed.
 Those who make many an effort in duality,
 Devoid of *Shabad* the crazy remain deprived. (1)

He who has his ritual bath in Name, he becomes pure,
 Impure never again he would be.
 Without the Name the entire universe is impure,
 In duality and delusion it gathers ignominy. (2)

What should I pursue, garner or give up,
 I fail to comprehend.
 Pray do be gracious and show me favour,
 Let Name be my friend. (3)

The True Lord, Bestower of truth, He who determines *karma*,
 He whom He pleases grants the Name Divine.
 He alone comes to realise at the Guru's Portal,
 Whom He Himself defines. (4)

Beholding wonder of the universe, he remembers not
 That this world is a transit station.
 He who serves the True Guru, he alone knows
 And attains the door of salvation. (5)

He who realises is no more misled,
 The Guru Himself enlightens.
 Devoted to truth and discipline, he makes honest living.
 And is thus free from transmigration. (6)

They conduct themselves truthfully at the True Portal,
 Who, guided by the Guru, have truth as their support.
 The self-possessed are deluded in duality,
 They heed not what they are told. (7)

P-1235

Himself He is the Guru-guided, Himself the Bestower,
 Himself He does and beholds.
 Says Nanak, they alone are accepted
 Who come upto the mark in roll. (8) 3

Sarang V Octets Score I

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

Master! I have beheld Your glory.
 Doer, making others do, devices to pursue,
 You are indeed Almighty! (1)

Refrain

Kings, monarch and rulers are rendered destitute.
 They make false assertions.
 My Master is ever flourishing,
 Everywhere they sing His laudation. (1)

Godmen, Pay heed to the adoration of my Lord,
 I narrate it at my best.
 Beyond computation, Mighty Monarch and Bestower,
 He is higher than the highest. (2)

He has bound all the beings with air together.
 Fire with wood,
 Water and earth at the same spot,
 And yet none is inimical to the other. (3)

Every heart tells the tale of my Lord,
 Every home is excited with His remembrance.
 He creates the beings later,
 First He provides for their sustenance. (4)

Whatever happens is ordained by Him,
 Who has ever Him counselled?
 Many an effort have we done,
 By holy teachings alone is one excelled. (5)

The Lord protects His devotees and honours them by name.
 Those who try to denounce them,
 Verily are they put to shame. (6)

They find liberation in the holy company,
 Their sins are washed.
 At His mere sight they are pardoned,
 They have the ocean of life crossed. (7)

We are petty and mean, He is the great Master,
 How dare we Him contemplate?
 Our mind and body are at peace at His sight,
 Says Nanak, Name being our anchor in mental state. (8) 1

Sarang V Octets Score 6

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

Godmen, Of the Inaccessible and Unknowable listen this discourse,
 My Lord God has a wondrous court. (1) *Refrain*
 Ever and ever I pay obeisance to the Guru,
 With His grace I laud the True.
 As the mind is illuminated,
 With the collyrium of enlightenment is ignorance dissipated. (1)

He Whose expense is beyond extent,
 Whose glory knows not limit.
 Whose varied features have no count,
 Beyond joy and sorrow who is found. (2)

Innumerable Brahmas for Whom the *Vedas* recite.
 Innumerable Shivas meditate on Whom on their site.
 Innumerable species who bear His reflection.
 Innumerable Indras paying Him attention. (3)

Innumerable are air, fire and water in variety. P-1236
 Innumerable are oceans of pearls, curds and milk of the Deity.
 Innumerable are suns, moons and stars in cluster.
 Innumerable are goddesses, gods of various order. (4)

Innumerable are His earths and innumerable *kamdhenu*.^{1!}
 Innumerable are *parjats*² and Innumerable lips in musical strain.
 Innumerable are skies and innumerable the underworlds.
 Innumerable tongues lauding the Lord. (5)

Innumerable *Shastras*, *Smritis* and the *Puranas*.
 Innumerable techniques of their discourses charm.
 Innumerable listen enjoying treasures of *Jnan*³.
 And He who pervades in all, the Accomplished Bhagwan.⁴ (6)

Innumerable faiths, innumerable Kubers⁵
 Innumerable Varuns,⁶ Innumerable Sumer.⁷
 Innumerable serpent gods uttering ever new Names.
 Yet of the Lord's extent they cannot claim. (7)

Innumerable worlds, innumerable continents.
 Innumerable forms, shades of *brahmand*.⁸
 Innumerable forests, innumerable fruits and roots,
 Himself He is Formless and in form if Him it suits. (8)

Innumerable are His *yugas*,⁹ days and nights in session.
 Innumerable destruction of the world, innumerable recreations.
 Innumerable are the Living being in His Abode.
 Himself He pervades all over it is told. (9)

Innumerable are His visits of Maya which are unknowable.
 The Monarch in Him innumerable times plays and gambles.
 His enchanting music, innumerable are the melodies.
 Innumerable are the unrevealed identities of the Deity. (10)

Choicest devotees in His company,
 Day and night laud the Divine Entity.

1 wish fulfilling cow 2 wish fulfilling tree 3 knowledge 4 God 5 God of wealth 6 sea god 7 golden mount
 8 universe 9 ages

Endless is reverberation of unstruck melody,
Its bliss is beyond any extent in territory. (11)

He is True, Holy is His Abode.
Higher than the highest, immaculate and free from any code.
His doings to Him are known.
Himself He is in every heart strewn.
Says Nanak, He is treasure of grace and kind.
Those who meditate like Nanak, blessed themselves they find. (12) 1.2.2.3.7

Sarang Chhant V

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

The Bestower of fearlessness is witnessed in every part.
Though remaining detached,
He is favoured in every heart.
Lodged in every heart He project Himself,
Like water does in waves.
He gloats in ecstatic joy
In every heart plays
As could do no other slave.
He disports in various colours,
And yet remains constant in one,
Realised in the company of holy men.
Nanak longs for His glimpse,
The way a fish in water sinks,
And beholds the Bestower of fearlessness in every heart's den. (1)

With what simile do I Him describe?
The Accomplished is spread far and wide.
The endowed, Heart Charmer,
Of every heart a warmer,

When He pulls the string one dies.
 Why not sing His praises
 In the company of sages?
 Anytime the hour may strike.
 Accompany not the belongings and riches that you sight.
 Says Nanak, I must adore the Lord,
 With what simile do Him I describe? (2)

P-1237

I ask the holy—what is the Lord like?
 I would dedicate my heart to him who would apprise.
 Apprise me how the Lord is like.
 And where the Charmer abides.
 Exhilarating every limb, a reflection of Brahma,
 Here and there, everywhere who strikes.
 Freed from bondage, attached to every heart,
 I can say not, what is the Lord like.
 Nanak's heart is charmed by His sight
 And the humble asks, what is the Lord like? (3)

In His grace, He came to His slave.
 Blessed are the hearts for His feet who crave.
 Crave for His feet, in company of the holy,
 Their darkness of ignorance does fade
 One is enlightened with the heart brightened.
 And finds the Lord sought after at one's gate.
 Free from suffering with felicity and feast,
 It is bliss in a poise-retreat.
 Says Nanak, I realised the Accomplished Deity
 In His grace He came to His devotee. (4) 1

Var Sarang IV **In the strain of Mahima Hasna**

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

Mind is the cellar with body as the roof.
 It is bolted firm with Maya as the lock.
 Says Nanak, it cannot be opened without the Guru.
 None has the key to unlock. (1)

I

He is propitiated not by music, ritual strains or recitals of *Vedas*.
 He is propitiated not by sitting in meditation or praxis of *yoga*.
 He is propitiated not by making the living melancholy.
 He is propitiated not by looks, riches or indulgence.
 He is propitiated not by going on pilgrimage in indigence.
 He is propitiated not by giving charity.
 He is propitiated by sitting still in *samadhi*.+
 He is propitiated not by dying fighting heroic death.
 He is propitiated not by rolling in dust.
 One is judged by what does one contemplate.
 With the True Name does Nanak propitiate (2)

I

He who studies nine* and six** treatises,
 Day and night recites the eighteen volumes of Puranas,
 Even he realises not Your expanse.
 Devoid of Name, of liberation he has no chance.
 Abiding in the lotus tenderal, Brahma gained not Your extent
 Guided by Guru Nanak himself to the Name lend.

Pauri

The Immaculate, Himself He evolved,
 Himself He organised the play,
 In which the entire world was involved.

+ meditative posture

* nine grammar treatises ** six shastras

He introduced the Three Qualities,
Attachment with Maya revolved.
Those blessed by the Guru were saved,
Who complied when called.
Says Nanak, the True prevails,
In the Truthful is everyone involved. (1)

Sloka II

Himself does Nanak create,
Himself he keeps them apart.
Whom should we blame,
When of all the master is Lord?
He alone is the Master of all,
Himself He make assignments.
Some are given less, other more,
To everyone He is benevolent.
They came naked and go back unclad.
In between they make all sorts of commitments.
Says Nanak, they know not His mind,
What He has in store for the impudent. (1)

P-1238

I

He creates in various ways and in a variety of ways takes them away.
Himself He makes and unmakes, in many a form He may.
All those who go about as mendicants,
He is their mainstay.
If one has to speak as prescribed and move as ordained,
Then why must one his weight throw away?
The essence of truth it is what Nanak does state.
It is one's deeds that determine one's destiny,
Despite any claim that one may make. (2)

Pauri

The Guru-guided are aware that it is a spectacle of God.

They recite the Holy Word ever,
And in their mind they have the Lord.

Discarded is Maya, dispelled doubts,
Enlightened is the Divine light in their heart.

He who has good deeds to his credit,

He is united with the Mighty Bard.

Says Nanak, spontaneous is his meeting brought about.

And in the Name of the Lord is he absorbed. (2)

Sloka II

As the traders depart from the merchant prince,

They are given each one their invoice.

Their challans are according to their indents,
They take charge of the goods of their choice.

The traders having taken charge of their goods,

They have them stocked.

Some of them make profit,

While other have their capital lost.

Neither of them knew for a fact,

Whom to give credit?

Says Nanak, they are blessed,

Who have their wherewithal intact. (1)

I

Those united are sequestered and the sequestered are brought together.

The living die and the dead are given life another.

How many fathers, how many sons?

How many Gurus and how many devotee—pairs?

There is no count of them around.
 Of castes and of merits their.
 Everything to be done is inscribed according to the deeds,
 The Creator keeps on recording there.
 The self-possessed dies, the devotee drives across,
 Says Nanak, whom the Lord gracious does favour. (2)

Pauri

The self-possessed is given to duality and is in duality lost,
 Stricken with falsehood and deceit, false is he called.
 Involved in attachment of progeny and spouse, source of sufferings all,
 He is bound and chastised at Yama's in delusions blast.
 Says Nanak, the self-possessed wastes his life, the Lord's outcast. (3)

Sloka II

Those who distinguish in devotion to You in Name remain in themselves absorbed.
 Says Nanak, it is there alone that you have *Amrit*,
 Nowhere else is it to be called.
 Says Nanak, *Amrit* is in the mind,
 To be had if by the Guru blessed.
 They alone cherish it,
 Who have it at the Prime Time addressed. (1)

II

Why praise the Creation; praised ought be the Creator,
 Says Nanak, other than the Lord there is no other bestower. P-1239
 The Creator should be adored,
 Who has brought about the creation.
 The Provider should be lauded,
 Who provides us sustenance.

Says Nanak, He is everlasting,
 His slaves are immense.
 Praised should He be as truly great,
 Who has no end to His extension.

Pauri

The Lord's Name is treasure; His service brings peace.
 Uttering the Name holy, everlasting honour one receives.
 The Guru's utterance is the Name which in my mind I conceive.
 In order to discipline the bird of mind, the True Guru I perceive.
 Says Nanak, when He is gracious, the Name one receives. (4)

Sloka II

Why argue with Him
 Who knows it all.
 None dare ignore His writ,
 He is the Almighty God.
 Those whose writ seems here to run,
 Like Kings, commanders and lords,
 The way it pleases Him, says Nanak,
 It is a desirable task.
 Those whose writ is said to run,
 Helpless, they are small.
 The moment they receive the Word,
 They wind up and depart.
 They do what they are asked;
 They come when He sends them,
 And they go when He calls. (1)

Sloka II

He who is blessed, the treasurer is he.
 He handles the treasure who is given the key.

The treasurer who is virtuous is acceptable to the Court.
They are blessed, says Nanak, who have Name as their support. (2)

Pauri

Listening to the Holy Name of the Immaculate Lord gives pleasure
One should hear and imbibe it, not many know this measure.
Recite the Name sitting or standing, it is a true treasure.
The holy feed on the Name, the Name helps them in prayer.
The Lord dwells in the devotee's mind and body, so Nanak can swear. (5)

Sloka I

Says Nanak, one measures up to the norm;
Should one weigh oneself against loving devotion.
Nothing compares with laudation,
If it can bring about the union.
Laudation is heavier in weight.
The rest* are lighter and lower in state.
It is like the weight of earth, water and mountains,
Which the goldsmith cannot determine.
He can weigh articles of lighter weight.
When asked he does his position state.
The stupid are purblind.
Blind is their endeavour
With chatter their stupidity they cover.

I

Difficult is it to discourse on God, listless to listen,
By just talking is realised not the Lord.
Some do merely talk day and night without understanding the Word,
In various postures having them wrought.

* rituals, etc.

If He had a form, one could have beheld Him,
 He has no form, figure or caste.
 The Creator Himself conducts all tasks,
 Arduous, less difficult and with trouble fraught.
 Says Nanak, it is difficult to discourse on the Lord. (2)

Pauri

Listening Divine Name is the mind controlled,
 The Name makes for peace.
 Listening Name the mind is poised,
 No more bothers the disease.
 Listening Name inspires meditation,
 The Name to exaltation leads.
 The Name is high caste and glory,
 Repeating the Name is one freed.
 Guided by the Guru, one should meditate on Name,
 Says Nanak, and Name alone should one heed. (6)

P-1240

Sloka I

There is no impurity in* music,
 Nor in the *Vedas*.
 There is no impurity in the moon, the sun,
 And their various phases.
 There is no impurity in corn
 Nor in ablution *not done properly*.
 There is no impurity in rain,
 Which falls all over.
 There is no impurity in earth,
 Nor in water.
 There is no impurity in the air,
 Contained in everything.

* as believed in Islam

Says Nanak, one without the Guru is impure.
 Turning away from the Lord
 The mouth is defiled in despair. (1)

I

Says Nanak, a mouthful of water cleanses,
 If one knows how to do it.
 For the wise, the mouthful of water is knowledge,
 For the *yogi* it is sanctity.
 A mouthful of water is contentment for the Brahmin,
 And for the householder truth and charity.
 The mouthful of water is justice for the ruler,
 And for the learned, reflection on the Truthful.
 The water doesn't cleanse the mind,
 Drinking it with the mouth only quenches thirst.
 Water is the source of all creation,
 It is in water that everything dissolves, it must. (2)

Pauri

Listening Name obtains *sidhis** with *ridhis** to come.
 Listening Name one attains *nau-nidhis***
 Along with whatever one yearns.
 Listening Name one is content,
 And Maya at one's feet squirms.
 Listening Name one gains poise,
 And poise the peace affirms.
 Guided by Guru, says Nanak, one meditates on Name,
 With laudation come to term. (7)

* miraculous powers ** Nine Treasures like poise, enlightenment, joy in God, etc.

Sloka I

Born in suffering dying in suffering,
There are sufferings in the world.
Sufferings are said to be in store hereafter,
They read, discover and tell.
When the pocket-loads of suffering were untied,
There was no trace of peace.
One tortures oneself in sufferings,
And in suffering does one leave.
Says Nanak, those who take to laudation,
The verdure of mind and body they retrieve.
They die because of sufferings,
Yet sufferings do them reprieve. (1)

I

Says Nanak, the world is an element of ashes,
Ashes and dust.
Ashes generate ashes,
And yet the body is smeared in ashes, it must,
When life is withdrawn from the body, ashes it becomes.
Asked for reckoning hereafter,
Into ten time more dust it sums. (2)

Pauri

Listening Name one is cleansed,
Yama dare not come near.
Listening Name the self is enlightened,
Darkness does disappear.
Listening Name one realises oneself,
And Name does endear.
Listening Name annulled are sins,
Truth immaculate does figure.

Says Nanak, listening Name the face appears bright,
One takes to Name as guided by the Seer. (8)

Sloka I

In his house is the idol of Narain with a host of other deities.
He worships and washes them to keep them tidy.
He offers them saffron, sandalwood and flowers.
To propitiate them again and again at their feet he hovers.
And yet from people he begs his clothes and food.
For misguided deeds the chastisement is crude.
His idols save not the dying and feed not the hungry.
It is a misled disputation in a misled assembly. (1)

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I

All acts of sitting in meditation, yoga praxis and studying the *Vedas* and *Puranas*,
Performing austerities, musical feat and *jnan*,²
All cogitation, enlightenment at sacred spot *snan*,³
All monarchies, commands, festivities and *pukwan*⁴
All gods, human beings practising *yoga* and *simran*,⁵
All the worlds, continents and the beings therein,
He runs His writ and asserts His command.
Says Nanak, it is all the True Lord and True Name in His *Diwan*.⁶ (2)

Pauri

Faith in Name fetches peace and gets liberation.
Faith in Name is He enshrined in the heart and exaltation.
Faith in Name is swimming across the ocean.
No more impediment or fascination.
Faith in Name the path is defined,
The Name lends illumination.
Says Nanak, meeting the True Guru comes faith in Name.
But to the one whom it is given. (9)

2 knowledge 3 bath 4 delicacies 5 meditation 6 Court

Sloka I

Should one traverse regions and continents on head
 And meditate standing on one foot alone,
 Subdue the air—like mind and repeat the Name
 Standing upside down.
 On whom should one depend
 And whom should one own?
 Whom does the creator bestow?
 Whom should one complain?
 It happens under His ordinance,
 What the thoughtless tries to claim. (1)

I

Should I maintain Lord's existence millions and millions of times,
 Without a break by the mouth I chime?
 Should I be not tired nor stopped?
 Should with such a light I shine?
 Says Nanak, uttering His Name for an instant, a moment
 One is free from any crime. (2)

Pauri

Faith in the Name and saved is the clan and entire tribe,
 Faith in the Name and the associates are rescued,
 Who have Him in their hearts reside.
 Faith in the Name and they are liberated,
 Who the Name with their tongue recite.
 Faith in the Name and all suffering and hungers are shed,
 Whose heart by the Name abide.
 Says Nanak, they alone laud the Name
 Whom the Guru does unite. (10)

Sloka I

All nights and days, dates and periods,
 All the seasons and months,
 The earth and its load of vegetables,
 All the water and air, fire and underworld,
 Universe and its continents all,
 With their inhabitants of all sorts—
 None has realised His ordinance,
 And performed his task.
 They are exhausted lauding the Lord,
 And yet says Nanak, not a bit of Divine secret the poor have got. (1)

I

Wide open eyes if I go about and behold all the creatures,
 Consult the learned *pandits*, the *Vedas* and their teachers,
 Ask gods and men of heroic features.

Like *sidha* go in meditation and join the company of seers;
 In the hereafter there is the Lord True with Name True.

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Unafraid but in the fear of the Peer,
 All other thinking is immature, without substance,
 The blind in darkness to steer.

Says Nanak, His meditation is a gift of *karmas*,
 And His grace ferries to the shore yonder there. (2)

Pauri

Faith in Name rids of foul-thinking, one gets mature.
 Faith in Name sheds ego, sufferings find the cure.
 Faith in Name leads to devotion, it has peace and poise in store.
 Faith in Name cultivates contentment,
 Lord is lodged in the hearts core.

Name is a jewel, says Nanak,
The devotee is accorded his Lord to adore. (11)

Sloka I

Had there been another like You, I would with You compare.
In Your presence You alone I adore,
Though I am blind, with eyes I appear to stare.
What we speak is limited to our vocabulary.
Though what we say of our mood it is a reflection.
Says Nanak, the most of what I utter is Your laudation. (1)

I

When man did not exist, what activity did he perform?
And what he did after he came into being?
Everything is done by the Creator,
He maintains a watch ever, keeps on seeing.
We may remain quiet or make supplication,
The boons from the Bountiful keep coming.
He alone is the Bestower, all others are beggars,
His creation He keeps screening.
Says Nanak, we should realise the fact
That He is Eternal, He who is ever giving. (2)

Pauri

By faith in Name develops consciousness,
With Name comes cognition.
By faith in Name one lauds the Divine,
With Name one gains felicitation.
With faith in Name doubts are dispelled,
There is no more tension.

With faith in Name one chants His adorations,
 And washed is the filth of sins.
 Says Nanak, Name is obtained from the Guru Accomplished,
 He gets to whom it is given. (12)

Sloka I

He reads *Shastras, Vedas* and *Puranas*,
 And his ignorance throws its weight about.
 Were he to gain understanding of the Divine,
 Says Nanak, he would not his knowledge to tout.

I

When I am Yours, everything is mine.
 Without their ego, it is You alone.
 You are almighty, You are all-knowing,
 With Your prowess You keep the world as one.
 Yourself You send and Yourself You call back.
 You create the creation and watch the created.
 Says Nanak, the Lord is true, His Name is true.
 Truth alone at the hour of reckoning is administrated. (2)

Pauri

The Name immaculate is inaccessible, how do I attain?
 The Name immaculate is ever by my side, how do I entertain?
 The Name immaculate is pervasive, does the universe sustain.
 Available with the Guru Accomplished, in the heart does it remain.
 Says Nanak, if the Lord Kind is gracious from the Guru one can obtain. (13)

Sloka I

Kaliyug has the face of a dog,
 Carrion is its feed.
 It barks out lies and untruths,
 With no respect for creed.
 Those who are respected not in life,
 They carry no fair name after their demise.
 Says Nanak, what is destined must happen;
 What happens is ordained by the Creator Wise.

The women have taken to intellectual pursuits,
 And men to violence.
 Culture, discipline and piety are forgotten,
 People eat what they are forbidden in parlance.
 Modesty has been given a go by,
 Along with the sense of self-respect.
 Says Nanak, God alone is true,
 Don't look for another truthful Guru.

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Pauri

He paints himself with ashes but it is dark within his hide.
 He has patched quilt, pouch and takes to guises, but remains misled with pride.
 Involved in attachment with Maya, the Holy Word he would not recite.
 He is given to greed and doubt, in delusion he wanders wide.
 Says Nanak, he meditates not on Name, gambling his life he sets aside. (14)

Sloka I

One may cultivate millions and live a million years,
 What is there to be pleased and feel excited?
 Separation is like poison, in an instant they leave deserted.
 Should you eat sweet for a hundred years followed by bitter?

The sweet you remember not, bitterness must last.
 Sweet and bitter both are a malady,
 Says Nanak, all indulgence ends in calamity.
 Involvement in pleasure is asking for pain.
 Those seeking pleasure, tire themselves in vain. (1)

I

He gets his dress dyed and wood-work painted,
 He may have his home plastered and tainted.
 And involve himself in sports and pleasure,
 Then would come a stricture from the Seer.
 He who eats the bitter as sweet,
 The bitter must to malady lead.
 Were he to eat sweet again,
 Mother mine! Only then would he be free from pain. (2)

Pauri

Those whose mind is foul with malice while their faces are reposed,
 Who practise falsehood and deceit,
 In the end they are verily exposed.
 What is kept inside must be revealed,
 It can never remain in hold.
 Involved in petty greed,
 One is in transmigration rolled.
 Says Nanak, one must reap what one sows
 This is as per the Creator has told. (15)

Sloka II

The discourses introduced by *Vedas* are devoted to
 consideration of good or bad.

Giving and receiving, receiving and giving,
 Are of Hell and Heaven fad.
 In distinction of high and low castes,
 In such illusions is the world lost.
 On the other hand the Holy Word presenting essence of truth,
 Through enlightenment and meditation arrives.
 Which, guided by Guru, they utter and imbibe,
 Those enlightened by the grace of Guru realise.
 Having created the code, the Lord ensures that it is confirmed.
 Says Nanak, should the ego be discarded first,
 In the reckoning is one affirmed. (1)

I

The *Vedas* pronounce that for heaven and hell, good and evil are the seeds.
 What we sow it sprouts and on it have we to feed.
 Enlightenment is considered as Supreme,
 Which gains the True and True Name.
 Sowing truth one has the crop of truth,
 And at the Divine Portal can a seat claim.
 The *Vedas* are the merchant and enlightenment is capital,
 Which by grace is attained.
 Says Nanak, devoid of this capital,
 No one departs with profit gained. (2)

Pauri

One may irrigate the *neem* tree as much,
 Even with the essence of *Amrit*.
 The serpent maybe charmed by *mantras*,*
 And with milk lavishly fed.
 The self-possessed is not saturated
 Like a stone in the riverbed.

P-1244

* spells

You may mix poison with *Amrit*,
 It's poison alone you will get
 Says Nanak, coming to the company of holy
 You'll find all the vice left. (16)

Sloka I

Death is no respecter of time,
 Hour or the day.
 Some have loaded, some have left after loading,
 Some others are still with their fray.
 Of these some have been treated sternly,
 Some others received civil treatment.
 They leave their splendid mansions
 Along with their armies and trumpets.
 Says Nanak, the heap of dust
 Comes to be reduced again to dust. (1)

I

It was a citadel of clay,
 Says Nanak, it collapsed like so much mud.
 There was a thief lurking inside,
 Like falsehood covering falsehood. (2)

Pauri

Those who harbour ignominy, the evil, they are shameless,
 Destined to be disgraced.
 They are extremely clumsy, ever suffering,
 In their attachment with Maya they are black-faced.
 Getting up every morning they engage in looting others' riches,
 Never with the Name laced.

Lord! Let us not consort them,
 Master! Save us from them it is prayed.
 Says Nanak, they suffer for their deeds done.
 The self-possessed remains ever frayed. (17)

Sloka IV

Everyone is of Master; by Master is everyone created.
 He who abides by the Master's command,
 To the truth he is mated.
 When the devotee comes to identify himself,
 To no evil is he fated.
 Says Nanak, the devotee who meditates on Name,
 His coming to the world is felicitated. (1)

IV

He is the bestower of all, Himself He brings about the union.
 Says Nanak, those united by *Shabad* are not sequestered,
 Those who serve their Lord, the Image of Compassion.

Pauri

The devotee's heart is at peace; he takes to Name Divine.
 Meditates, undergoes austerities, goes on pilgrimage, observes discipline,
 As pleased by the Preceptor kind.
 He serves with a clean heart.
 And is given to laudation.
 This is the way of my Lord.
 The Guru guided is free from transmigration.
 Says Nanak, the Guru brings about union,
 At the Portal Divine the devotee receives ovation. (18)

Sloka I

The rich looks for riches and gain.
Says Nanak, he is poor.
The day he remembers not the Name.

I

From sunrise to sunset the life diminishes.
The body and mind given to enjoyment,
Here he gains, there he finishes.
Everyone is swollen with pride,
Which by pointing out doesn't subside.
Says Nanak, when to His notice it comes,
He pumps out wind,
And one succumbs. (2)

Pauri

Holy company is the treasure of Name,
Where the Lord is obtained.
Blessed by the Guru, one's heart is enlightened,
And the ignorance is drained.
When iron comes to touch with *paras**
Into gold it is changed.
Says Nanak, meeting the True Guru one gains Name
And in the company it is acclaimed.
Those who have good deeds to their credit,
With the glimpse of the Lord they are sustained. (19)

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* philosopher's stone

Sloka I

Accursed is their life who scribe and sell the Name Divine.
 He whose crop has been ravaged
 Has no use for the harvest time.
 Devoid of truth and *dharma*,
 One is respected not hereafter.
 Indulging in disputation is no wisdom,
 It is wasting wisdom getting into argument.
 Wisdom it is to serve the Master,
 Wisdom makes for repute.
 Wisdom it is to study and conjure
 And share your findings with others.
 Says Nanak, this is the path true,
 The rest lead to the Satan's quarter. (1)

II

The necessity is that what one is should be one known.
 Heroic and not coward,
 This is how one should be shown.
 What he desires, he should get.
 Says Nanak, such a one be said to be of Lord's own. (2)

Pauri

The True Guru is the *Amrita* tree.
 The elixir of *Amrit* to sustain.
 He gets it who is destined for it,
 The Guru's Word gets it to attain.
 He who follows the True Guru,
 He fits into the Lord's frame.
 Yama, the messenger of death dare not look at him,
 His heart with divine light is aflame.

Says Nanak, in His grace he is united,
No more in the womb rotting in bane. (20)

Sloka I

Let truth be your fast, contentment the pilgrimage and
enlightened meditation the bath holy.
Compassion be your deity and forgiveness the rosary,
You will then be a distinguished entity.
Should the union with Lord be your loin-cloth, absorption your pure kitchen,
And *tilak** be your good deeds,
Says Nanak, rare is the one who has such a love-feed. (1)

III

Should *noumi*** be a date with truth,
Consuming lust, wrath and desires.
The tenth devoted to shutting the ten doors⁺,
Eleventh by realising unity of the sire,
On the twelfth the Five Evils one should discipline.
Thus, says Nanak, the mind to the faith is given.
O Pandit#! Were you to observe such fasts,
What use is any other mass? (2)

Pauri

Kings, *rajas*, and pleasure-seeking nobles garner the Maya vice.
In their avarice they keep on collecting,
Stealing other's prize.
They forget not their progeny and spouse,
Keep involved in affections nice.
At the sight of Maya they are deluded,
And they are left in the regrets guise.

* holy dot on the forehead ** the ninth of month + ten faculties # Brahmin priest

They are chastised at Yama's door,
Says Nanak, as per the Lord's advice. (21)

Sloka I

Singing hymns without insight
Is like a starving *Mulla* turning his house into a mosque,
An unemployed getting his ears pierced
To become a mendicant and lose his caste.
He who calls himself *guru* or *pir*
And goes about begging,
He is the one you must shun.
He who labours, earns and gives in charity,
Says Nanak, he has understood the Truthful One.

I

Those whose minds are the well of ignorance heed not the spiritual tradition,
They are like an upturned lotus, hideous in appearance.
There are others who listen and imbibe, P-1246
They are accomplished and have pleasant presence
There are still other who have no appreciation of mystic sound or *Vedas*,
Good or bad music they cannot discriminate.
They have no knowledge, intelligence or understanding,
And can decipher not even alphabet.
Says Nanak, they are essentially stupid,
Who without any merit throw about their weight. (2)

Pauri

For the Guru-guided everything is solemn,
whether it is Maya, wealth or property.

Those who expend in the Name of God,
 They are ever in peace and happy.
 Those who meditate on the Name,
 They are never in adversity.
 The devotee who gains realisation,
 With Maya he has no affinity.
 Says Nanak, the holy think of nothing else,
 They are ever absorbed in the Divine Entity. (22)

Sloka IV

Those who serve the True Guru are of great good fortune.
 Those who are with the Holy Word in tune,
 They are in a state of poise in their family and home.
 Says Nanak, those devoted to Name are from the worldly involvement immune.(1)

IV

In calculations one cannot serve, nor any service is counted.
 One doesn't cultivate the *Shabad*,
 Nor any affinity for truth is mounted.
 There is no loving devotion for the Guru,
 In stubbornness one comes and is hounded.
 Should one take one step forward,
 With ten steps backward one is pounded.
 The True Guru's service is devotion,
 It happens if by the True Guru is one sounded.
 He who sheds ego and goes to the True Guru,
 In poise is he grounded.
 Says Nanak, he forgets not the Name,
 Who by the True one is founded. (2)

Pauri

They may style themselves as noble and elite,
 But live they may not.
 Their citadels and plastered mansions,
 They must leave behind aught.
 Their strappings of gold and wind like speed of steeds,
 Accursed is their cleverness and might.
 Their twenty-six varieties of delicacies
 Only add to the offal of their diet.
 Says Nanak, they recognise not Him who is the Bestower,
 The self-possessed are in a pitiable plight. (23)

Sloka III

Exhausted are sages with their studies,
 And tired are those wandering abroad in garb and guise.
 Never is the Name acquired in duality,
 They suffer severe chastise.
 The purblind stupid serve the Three Qualities,
 Their trade in Maya lies.
 They have malice in their heart but, to fill their stomach,
 The scriptures they read and surmise.
 Those who serve the True Guru attain peace,
 The ego in them subsides.
 Says Nanak, studying scriptures is also meditation on the Name,
 This is understood only by the wise. (1)

III

One comes naked, goes unclad.
 This is the way of the world, what can one do?
 He to Whom one belongs, He takes back,
 Where to go and rue?

The Guru-guided accepts His will,
 In poise the essence of Name he chews.
 Nanak ever adores the Purveyor of Peace,
 With the tongue the Lord he does pursue. (2)

Pauri

The citadel of body they have decorated in many a way,
 The rich wear colourful costumes.
 In a convention where red and white carpets sway,
 They eat suffering, they suffer pain,
 Yet in pride they have their day.
 Says Nanak, they meditate not on the Name,
 Which in the end will get them stay. (24)

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Sloka III

In peace and poise I was asleep, absorbed in the Holy Word.
 The Lord Himself brought about the union,
 And clasped me to His heart.
 Of its own duality did depart,
 And the Name in my heart was lodged.
 Those who have disciplined their minds,
 To His heart they are clasped.
 Says Nanak, those who are destined Above to meet,
 They are together brought. (1)

III

Those who forget the Name, what good is their meditating aught?
 They are like worms in filth, in ignoble dealings caught.
 Says Nanak, let me forget not the Name,
 Involvement in all other concerns is with greed fraught.

Pauri

He who adores Name, reposes faith in Name, he lives forever,
 He contemplates the Lord in the heart, and none other.
 Every breath he remembers the Name, every instant utters.
 Fruitful is the life of a devotee, immaculate, no more impure.
 Says Nanak, he who meditates on the Eternal, attains the immortal status here. (25)

Sloka III

Those who forget the Name and get into other activity,
 Says Nanak, they are chastised by Yama,
 As if caught in the act of dacoity. (1)

V

Charitable is the earth and charming the sky for those meditate on Name,
 Says Nanak, devoid of the Name their carcasses the ravens come to claim. (2)

Pauri

Those who laud the Name with loving devotion, lodge in the Divine Mansion.
 They don't have to be reincarnated, never face destruction.
 They are dyed in the Divine dye, every morsel, every motion.
 Their Lord's love never wears, being their Guru's illumination.
 By His grace they are merged, says Nanak, with divination. (26)

Sloka III

As long as the mind is involved in worldly passions, ego and pride,
 One enjoys not *Shabad*, nor in the Name finds delight.
 His service is not accounted for, is denigrated and disgraced in poor plight.

Says Nanak, the ardent devotee is one who presents his head duly sliced.
Abides by the ordinance of the True Guru and has *Shabad* in his heart to recite.(1)

III

The recital, austerity and service is acceptable which pleases the Master.
Himself He pardons, unites and saves from disaster.
Once met, is sequestered not, light in the light Divine quarters.
Says Nanak, blessed by the Guru he realises whom Himself He fosters. (2)

Pauri

Everyone is subject to the Divine reckoning, including the proud egotist.
He who remembers not the Name is by Yama punished.
With evil, sin and rusted iron is everyone loaded.
The path is arduous and dreadful, difficult to trade?
Says Nanak, they are saved who are helped by the Guru,
Name has them liberated. (27)

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Sloka III

There is no peace without serving the True Guru,
One is born, dies and is born again and again
Afflicted by the vicious drug of attachment, in duality they commit sin.
There are those who are saved with blessing of the Guru,
They are revered by everyone.
Says Nanak, you should meditate on Name day and night,
It would obtain you salvation. (1)

III

Attached to *maya* you have forgotten the truth of death and Lord's Name.
You have lost your life involved in mundane affairs,
Undergoing suffering and pain.

Says Nanak, there is peace in serving the True Guru,
Who have it inscribed in their *karma* frame. (2)

Pauri

He who has the account in Name, he need have no other account.
No one dare question him.

At the Portal Divine his position is sound.

Yama, the agent of death, makes offering to him of a slave,
In respect profound.

He attains the Divine Mansion as facilitated by the Guru Accomplished,
And comes to be known the world around.

Says Nanak, there is reverberation of unstruck melody at his gate,
In the company of the Lord God is he found. (28)

Sloka III

He who does what the Guru desires, peace in all respects he attains.
Following the Guru's will shed is his fear,
Says Nanak, he swims across the main. (1)

III

Truth never grows old, nor the Name gets soiled.
He who does what the Guru wants,
No more in transmigration is he embroiled.
Says Nanak, devoid of Name,
Neither birth nor death can one avoid. (2)

Pauri

Man asks for favour, the Lord, in His grace, obliges.
He thirsts for the Lord's glimpse,
With His sight the Lord satisfies.

He can live not for an instant, a moment, without seeing Him,
 Mother mine! Without His sight he dies.
 The True Guru brings about the meeting,
 He then with the Lord abides.
 Asleep, Sleeping he awakes,
 Says Nanak, and in divinity does glide. (29)

Sloka III

The self-possessed knows not how to talk; he is loaded with lust, wrath and pride,
 Doesn't discriminate between proper and improper occasion.
 Ever for mischief is he astride.
 When reckoning is asked at the Portal Divine,
 He is proved false, himself would deride.
 The Lord creates the universe Himself,
 Himself does He judgement provide.
 Says Nanak, whom should one blame?
 The True is Himself His guide. (1)

III

Who are blessed, guided by the Guru contemplate God
 Says Nanak, I am sacrifice unto them
 Who have the Lord in their heart lodged. (2)

Pauri

Everyone longs for long life as they visualise;
 For which the citadel of heart and its ample theatre they prize.
 Cheating and adopting fraudulent ways,
 They sneak in wealth in substantial size.
 Yama watches them every instant,
 Their life diminishes, they die in goblin guise.

Says Nanak, they are saved in the Guru's shelter;
The Guru is their anchor wise. (30)

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Sloka III

In pursuit of Maya, the *Pandits* study and get into disputation,
They forget the Name in duality.
And the self-possessed suffer persecution,
They recognise not Him who created them,
Who provides them with their possession.
Their snare of Yama is not snapped.
They come and go in transmigration.
Those who have it inscribed at the Primal Time,
The True Guru brings about the union.
Day and night they chant the Name,
Says Nanak, in truth they find their fusion. (1)

III

Those who sit at the Guru's feet,* they deal in truth and for truth they strike hard.
Says Nanak, who abide by the Guru's will,
In truth they are spontaneously absorbed. (2)

Pauri

There is much suffering in entertaining hopes to which the self-possessed are given.
The Guru-guided are free from desires,
And with joy supreme are enliven
They remain detached ever in the family,
Unattached, they are in Divine meditation.

* accept his shelter.

They are above weal and woe,
 To the Lord's will they give complete submission.
 Says Nanak, they are ever absorbed in the Lord.
 With the Supreme they find union. (31)

Sloka III

Why withhold what to someone else belongs; it's better if it is returned.
 The Divine Word with the Lord is lodged,
 Nowhere else it is heard.
 The blind comes across a jewel,
 He goes to sell it from door to door;
 They know not its value.
 Not half-a-cowrie they offer.
 If one is no tester himself,
 One should get it evaluated from the professional tester.
 Were he to attach his heart to Him, he would be awarded boon.
 And would be recipient of Name Treasure
 With everything obtaining in the house the world starves.
 Without the Guru they remain unaware,
 When the serene *Shabad* is lodged in the heart.
 No suffering and sequestration impair.
 He who takes pride in others' goods,
 The stupid finds himself in despair.
 Says Nanak, without cognition none has ever realised.
 Again and again they come here and go there. (1)

III

My mind is in a state of bliss, meeting my Beloved Lord and the holy.
 Those who are united Above are never sequestered,
 They are united by Himself, the Deity.
 The Shabad comes to lodge in the heart, they realise the Guru,
 No more are they afflicted by any malady.

The Lord, Purveyor of Peace is ever gracious
 They keep Him in their heart's custody.
 What use the self-possessed traducing them,
 Who have the Holy Word as their company?
 My Beloved Lord vindicates their honour Himself,
 Who come for shelter and empathy.
 Says Nanak, the Guru guided are felicitous,
 In the Divine Court they earn glory. (2)

Pauri

The man and woman get much attached, together they enhance their relation.
 Beholding progeny and spouse around they feel happy in Maya's passion.
 He would grab riches from his country and abroad and feed their pretensions.
 In the end they get estranged, no one can allay their obsession. P-1250
 Says Nanak, devoid of Name accursed is the attachment which leads to derision.

Sloka III

The Guru's guidance is the Ambrosial Amrit,
 sipping which all thirsts are quenched.
 There is no more anxiety,
 The Name in the heart is entrenched.
 Consuming anything other than the Name,
 The body is in ills drenched.
 Says Nanak, appreciation of Shabad is enjoying delicacies,
 The Lord Himself gets them blessed. (1)

III

The Holy Word is ingrained in all life which brings about union with the the Lord.
 Without the Word Holy it is all dark,
 In the *Shabad* is revealed the Lord God.

The learned and sages are exhausted studying scriptures,
 And with ablutions, those wearing garbs.
 Devoid of *Shabad* no one has realised Him,
 In suffering and agony they depart.
 Says Nanak, he is gained in His grace,
 The Karma get Him brought. (2)

Pauri

The attachment between woman and man has led them to foul deeds.
 The visible must depart as maintained in my Lord's creed.
 To remain steady in the world,
 One should look for the lead.
 Service of the Guru Accomplished
 Is like a wall of concrete.
 Says Nanak, He forgives, brings about union.
 And one does in the Lord's Name breathe. (33)

Sloka III

In fondness for Maya, man forgets Lord's fear and wondrous concern.
 In the passion of greed, he loses his senses,
 For truth his heart never burns.
 Guided by the Guru, who have *Shabad* lodged in their hearts,
 At the Portal Divine, they fear not transmigration.
 Says Nanak, Himself He does forgive,
 He Himself brings about the union. (1)

IV

Says Nanak, without Whom one can live not for a moment,
 Not for an instant He should be forgotten.

How can one be indifferent to Him,
Who is ever mindful about our concern. (2)

IV

It is *Savan** with steady drizzle, the Guru-guided takes to meditation.
All suffering, hunger and affliction is going to be ameliorated,
It is going to rain in torrents and profusion.
The earth is going to turn green,
We are going to have heaps of grain.
The Lord in His grace inspires spontaneously,
And Himself urges laudation.
Godmen! Contemplate Him Who in the end will get you liberation.
Lord's laudation is bliss.
The peace comes to prevail in the heart's mansion.
Those guided by the Guru are devoted to Name,
They are free from suffering, hunger and affliction.
Nanak, the humble, is at peace chanting hymns,
Pray, grant a glimpse as a token of Your affection. (3)

Pauri

The gift of the Accomplished Guru enhances and multiplies everyday.
He grants in His grace,
There is no secret about it any way.
The lotus of the heart blossoms,
It is a state of absorption and utter sway.
He who tries to emulate Him,
He is destined for disgrace and dismay.
Says Nanak, no one can compare His glory,
About the Accomplished Guru's virtues not enough one can say. (34)

* the month when it rains in the Punjab

Sloka III

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His writ is unlimited with no fault-finding or argument.
 One should shed one's ego, seek His shelter,
 And accept His commandment.
 The Guru-guided is not chastised by Yama,
 His ego goes into banishment.
 Says Nanak, he is the true devotee,
 With the truth who retains involvement. (1)

III

My looks and lustre are Your gifts.
 Cleverness and ego are my tilts.
 Much too involvement in worldly affairs makes for greed and attachment,
 Ego only transmigration spells.
 Says Nanak, the Creator Himself prompts,
 What He inspires is verily swell. (2)

Pauri V

Truth as sustenance, and True Name as anchor,
 The Accomplished Guru brings this about,
 The Preceptor is the Provider.
 They are of great good fortune,
 Who meditate on the Formless Creator.
 Foregathering in the company of the holy,
 The world is ferried across by the Saviour
 Nanak lauds the Lord and hails the Master. (35)

Sloka V

In Your grace, pray, take care of Your beings.
 Let there be plenty of grain and water.

Do please ameliorate our penury and suffering.
 The Bestower heard the prayer,
 In the universe, it was peace and well-being.
 He clasped us to His bosom,
 Our ills and ailments banishing.
 Says Nanak, one should meditate on the Lord,
 The Preceptor's Home is ever cherishing. (1)

V

Commanded by the Creator, compulsive clouds have brought rains.
 It is peace all over the world.
 Provided are plenty of foodgrains,
 The body and mind are rejuvenated
 Meditating on the inaccessible and of wondrous fame.
 The Preceptor was gracious,
 The Truthful Creator of True Name!
 What He desires, He gets it done.
 Nanak is sacrifice unto Him
 Who can all this claim. (2)

Pauri

The Grand Inaccessible, exalted His repute.
 I beheld Him in the Guru's *Shabad*,
 And my heart found respite.
 He prevails all over,
 With everyone He abides.
 The Master has every one serve Him,
 His writ runs every side.
 Says Nanak, the Lord does what He pleases,
 Everyone must by His Will abide. 36.1* correct

* as recorded in the original manuscript

Raga Sarang Compositions of Bhaktas

Revered Kabir

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

Man, why be vain for nothing?
Ten *maunds*** of grain and a few coins in your pocket,
Why must you be puffing? (1)
Your village-folk think highly of you,
An annuity of two lakhs from the state you receive.
All this glory is for days four,
Like the freshness of forest leaves. (1)

Refrain

None ever brought wealth with him.
None ever carried with him when he retired.
Even greater kings than Ravana in an instant were mired. (2)

Immutable are the holy, they get others to meditate.
Those who are blessed by the Lord,
Only they with the holy congregate. (3)

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Mother, father, wife, son and wealth,
None in the end will be your mate.
Says Kabir, crazy! meditate on the Lord,
Your life is inevitably going waste. (4) 1

The Dweller of the Royal Mansion,
I know not Your limit.

** approximately 3370 kg

To Your devotees I submit, (1)
 He who leaves laughing, comes back in tears;
 He who departs crying, returns with a cheer.
 He who is settled is dislocated,
 And the dislocated is accommodated. (1)

The ocean is turned into land,
 The land into a well, and from the well a mountain may swell.
 From the earth you may rise into the sky,
 And from the sky you may drop down on earth to die. (2)

A beggar may turn into a king,
 And a king may be reduced to a beggar.
 A stupid one may become learned,
 And the learned turned stupid utter. (3)

The female He turns into male,
 And the male into female.
 Says Kabir, He is the Cherisher of His devotees,
 I'm sacrifice unto the Lord I hail. (4) 2

Sarang Compositions of Revered Namdev

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

My self! Why must you go to the forest of vice?
 Mised, you feed yourself with the drug of evil device. (1) Refrain
 The way fish in water lives,
 But to the deathly net no attention gives.
 For the pleasure of palate the iron hook would swallow,
 Likewise infatuated with a golden face female you wallow. (1)

As the bee collects wondrous honey,
Deprived of honey, she is left with dust in her mouth *puny*.
The cow generates milk for her calf,
The cowherd tying her neck deprives it of. (2)

For riches he works hard,
Buries it under earth to guard.
Collects much, the stupid does not realise,
His wealth remain under earth
And himself he becomes dust as he dies. (3)

With lust, wrath and desire man himself much burns,
Never to the holy company turns.
Says Namdev, come to the Divine Anchor,
Fearless, take to meditation of the Preceptor. (4)

Lord why not we enter into a wager?
Is the server for the master or the master for server?
This is the proposition to ponder. (1)

Refrain

Himself He is the deity, Himself shrine.
Himself He does the laudation chime.
The wave owes itself to water or the water to wave?
Only in a manner of speech this difference they have. (1)

Himself He sings, Himself dances and Himself plays on the trumpet
Says Namdeva, You are indeed my Master.
The devotee is at the lower level, You are at the higher. (2) 2

He who is exclusively devoted to me is my image.
His mere glimpse relieves from the Three Qualities.
His touch pulls me out of the well of domestic frailties. (1) *Refrain*
Bound by me, the devotee may unbind.
Bound by the devotee, I cannot rewind.

Were he to bind me anytime.
 I would fail any alike to find.
 Bound by their virtues I am the life of all around.
 My life lies in the devotees.
 Says Namdev, he who realises this,
 He is verily an enlightened entity. (2) 7

Sarang

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

Man! listening to the *Puranas*, what is it that you have achieved?

Neither have you indulged yourself in unending devotion,
 Nor did you ever a hungry feed. (1)
 You have shed not lust, wrath and avarice, O fellow traveller,
 Nor have you quit ignominy,
 Waste is all your endeavour. (1)

Refrain

Committing highway robbery, burgling others' house,
 Thus the culprit his stomach fills.
 The misdeed which condemn him for the hereafter,
 The misguided he is after. (2)

His mind has quit not violence,
 Nor has he cultivated compassion for the living.
 Says Parmanand, never in the company of the holy
 He is known the holy discourse pursuing. (3) 1.6

*My self! Give up company of the misbelievers!

* this line alone is left of a hymn of which the rest, it seems, has been rubbed off in the original text.

Sarang Surdas

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

Godmen abide with the Lord.
They dedicate their mind and body and everything else to Him.

Blessed, they remain in Him absorbed. (1)

Refrain

Beholding Him they become immaculate
And receive many a reward.

They have no concern with anything else,
Excepting the Divine Person of the Lord. (1)

Those who seek other than the Lord
They are like leeches on a leper's body part.
Says Surdas, God has taken charge of my heart,
And thus joy of the hereafter to me did accord. (2) 1.8

Sarang Kabir

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

Who other than God can show the way?

Mother, father, brother, son and wife,

Their love is only a play. (1)

Refrain

Take care of the future,

Depend not on your wealth.

Your body can't be relied upon,

A jolt may shatter its health. (1)

You gain the merit of all the religious practices
In the dust of devotee's feet who His praises sing.

Says Kabir, listen ye godmen,

The mind is like a bird on wing. (2) 1.9

Raga Malar
Octets I Score I

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.

Eating and drinking, laughing and sleeping,
You have forgotten that you must die.
Forgetting the Master, you are in a bad way.
Accursed is the life which is not going to survive. (1)
Man, meditate on the Name alone.
Thus with respect you go to your Eternal Home. (1)

Refrain

I serve You, what else can I offer?
I beg and get what lasts with me never.
You are the Bestower of all the beings,
In every living being You are there. (2)

Those who meditate on the Lord are bestowed Amrit.
They become holy.
Man, you should meditate day and night,
Thus the soiled get godly. (3)

As be the season it is inflicted on the body.
Says Nanak, the season in meditation is welcome
In the absence of meditation, the season is ungodly. (4) 1

Malar I

I make supplication to my beloved Guru who brings about my meeting with the Lord.
 Listening the refreshing melody of the gathering clouds,
 The peacock of my heart
 Absorbed in His love the Lord I laud. (1)

My mind gets inebriated with the shower of gathering clouds
 With a drop of ambrosial Amrit in my heart.
 Charmed by the Guru
 I get in the joy divine absorbed. (1)

Refrain

She who is committed to the Guru's Word
 Is in poise, peace and is beloved of her Lord,
 Cherished by her spouse, she enjoys conjugal bliss,
 Her mind and body with the love divine are charged. (2)

Shedding misdeeds, she becomes a recluse,
 Enjoying an eternal conjugal bliss.
 She never suffers any separation,
 The Lord God to her is ever gracious. (3)

She is free from transmigration, her mind being steady,
 Of the Guru Accomplished she enjoys caress.
 Says Nanak, guided by the Guru, if she meditates on Name,
 She is truly happily-wedded in bliss. (4) 2.

Malar I

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Those whose cognition in truth is not satisfied with Name,
 They waste their life in ego.
 Involved in other's wealth, wife and calumny,
 They lead a life of vice and suffer woe.
 Contemplating on *Shabad*, they are not free from fear and fraud.

The self-possessed are ever in pursuit of lucre.
 Over-weighed with a dragons load,
 They are born, die, come and go. (1)
 One enjoys life, should one's devotion to *Shabad* grow.
 Wandering in many an incarnation and adopting various guises,
 When the Guru gives shelter, the truth He does bestow. (1) *Refrain.*

Shedding wrath, one has not the holy bath at a pilgrimage spot.
 The Name of Lord is not one's tow.
 The jewel he castes off and gives away.
 He came from where, back there he does go.
 Like a worm of filth one merges from where does one grow.
 Indulging in much pleasure leads to maladies.
 In the absence of Guru's guidance, poise there is no. (2)

Lost in service, I laud the Lord in ecstasy.
 Guided by the Guru, I contemplate.
 Seekers are saved, disputationists are destroyed.
 I am sacrifice unto my Lord who does create the world.
 We are low-born of mean understanding, false,
 He ennobles through His Word Holy
 When we look within, we find Him as the Saviour,
 Who is the True Deity. (3)

Sitting on the holy spot, we adore Him,
 His virtues are far too many.
 He is Inaccessible, Unknowable and Unincarnated,
 Amongst the Lords, He is Overlord in company.
 Whom shall we mark to compare with Him,
 All are beggars, He alone has the kitty.
 Devoid of devotion, Nanak looks upto His Portal—
 May I be granted Name for my safety? (4) 3

Malar I

The bride who has not known the love of her groom has bewildering bouts,
Her body wasting away.

She gets frustrated, caught in the noose of her *karma*,
Without the Guru, she is drowned in doubts. (1)

My love is visiting me,
The clouds must pour in profusion.
I am sacrifice unto my beloved Guru
Who has brought about this union. (1)

Refrain

My love for the Lord is ever new,
My devotion to Him is joy, day and night.
A glimpse of the Guru and I am emancipated,
Ever and ever I am in delight. (2)

O Lord of the three worlds!
I am Yours;
I am Yours and You are mine.
Meeting the True Guru, one attains the Immaculate.
There is no visiting the world another time. (3)

The bride who is delighted to see her groom,
Her doing herself up is justified.
Truly devoted to the Casteless and Immaculate Lord,
She has the Divine Name as her support and pride. (4)

She attains emancipation;
Her groom undoes her bonds.
Meditating on the Name, she attains respectability.
Says Nanak, with the Divine Name in her heart,
The Guru-conscious merges in the Lord. (5) 8

Malar I

Another's wife, another's wealth, greed for another's property, ego and misdeeds,
 Nursing malice and calumny, you should discard,
 Along with lust, wrath, the demonic leads. (1)
 That the Inaccessible, Wondrous lodges in your heart. P-1256
 He alone imbibes *Amrit*,
 Who live the jewel of the Guru's Word. (1) *Refrain*

He who treats weal and woe alike,
 As the good and bad in the world.
 Cognition, wisdom and enlightenment are attained by Name.
 In the company of the holy with the Guru's accord. (2)

Day and night from Name they gained,
 From the Bestower Guru this is the reward.
 He alone is guided by the Guru
 Who is bestowed by the Lord. (3)

The human body is the shrine of the Divine
 In which the wondrous light is installed.
 Says Nanak, the Guru devoted are summoned to the Mansion,
 Lord, the bestower of union, brings about the accord. (4) 5

Maru I Score 2

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

He who realises the source of air and water,
 Who relieves the body of its dubious fire,
 He who knows how the man came to be created,
 He can be a learned *pandit* rated. (1)
 Mother mine! I know not the attributes of the Lord.

Having not seen Him, none is it that I can record.
Mother mine! How do I define and describe God? (1)

Refrain

He who is above in the heaven and also in the netherworld,
With what source of cogitation may He be discovered?
He who without tongue repeats and meditates on His Name,
Maybe he is aware of His frame. (2)

He who is above words and contemplation,
He alone realises Him to whom He takes fascination.
Day and night who remains absorbed.
He is the one with truth absolved. (3)

Should the one from high caste serve God,
His glory is verily beyond word.
And if one from the low caste were to serve Him,
May he wear shoes of Nanak's skin! (4) 1.6

Malar I

Sequestration is painful;
Painful also is hunger,
The dreadful blow of death is likewise painful;
Painful is the malady that wastes away the body.
For what the poor physician knows no cure. (1)
Knows no cure for it the poor physician.
With the pain persisting, the body aches.
There is no remedy for this affliction. (1)

Refrain

Forgetting the Master, I indulged in merry-making,
Which caused many an ailment.
The misled mortal is penalised,
The poor physician is no solvent. (2)

The sandalwood tree exudes fragrance
 The way man breathes.
 How long does it take for the breath to stop
 After which no merry-making heaves? (3)

If it has an iota of the Name of the Immaculate,
 The body shines like gold.
 It is no more like a filthy swine.
 All the ills and aches are shed.
 Says Nanak, a great healer is the Name Divine. (4) 2.7

Malar I

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Suffering is a malady whose cure is Name Divine,
 With the hand of charity on the slab of contentment which is pounded fine.
 Should you administer it daily, the body doesn't fall ill,
 And at the end may be Yama strikes it still. (1)
 Stupid! You should take to such a remedy,
 Applying which you will be free from every malady. (1) *Refrain*

Sovereignty, riches and youthful charms are all shadows,
 As reflected by a moving chariot or *credo*.
 Hereafter no credit is given to repute or high caste or physical might.
 It is bright light of truth there,
 While here we have of falsehood dark night. (2)

Let your pleasures be the firewood and ghee* and oil your desires,
 Then lust and wrath be consigned to this fire.
 Your fire sacrifice, feeding in general and of *Puranas* recitation,
 Be all to the Lord's Will your submission. (3)

Let austerity be your pursuit,
 Few do this boon get.

* clarified butter

As they arrive at the Eternal Home wealthy they appear,
Of such, says Nanak, blessed is the mother. (4) 3.8

Malar I

You wear white garments.
You are polite in your talk.
You have a sharp nose.
Your eyes are dark.
Sister! You must have met the Lord? (1)

I take a flight and soar in the sky.
I do it with the blessings of my Lord Mighty.
I behold the sea and the land,
Mountains and riverbanks.
In every nook and corner I find my Master Grand. (2)

He who has created this body and the wings,
Has also infused for flying the longing.
If He is merciful, I make the plea.
I see what He wishes me to see. (3)

The body and the wings will never expire.
They are compounds of air, water and fire.
Says Nanak, if you are fortunate,
You remember Him under the Guru's guidance
And this body would in Truth pulsate. (4) 4.9

Malar III Quartets Score I

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

He is Formless and also in form; the world He deludes.
Himself the Creator creates and cherishes,
The way it please Him, He concludes.

His devotee is honoured,
 Whom He has His ordinance pursued. (1)
 He alone knows whom He intends,
 It is with the Guru's grace realised.
 This is how the love for Maya turns into love Divine,
 And man is for the world stymied. (1)

Refrain

Some study the *Vedas* and enter into arguments
 About Brahma, Vishnu and Shiva.
 They are misled by Maya of the Three Qualities,
 And in the fear of birth and death do live.
 Blessed by the Guru, who realise the unity of God,
 To them illusions no more any heartache give. (2)

I am humble, stupid and thoughtless,
 Pray, take me in your care!
 In Your grace let me be the slave of Your slaves,
 And serve You ever here.
 Pray, do bestow me a boon,
 That to Your Name should I adhere. (3)

Says Nanak, blessed by the Guru you should realise,
 That like foam or bubble in water is this world.
 It merges in from where it emerged,
 And thus this expanse is no more heard. (4) 1

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Malar III

Those who accept the Lord's writ are united with the Lord,
 By the Holy Word their ego is scorched.
 Day and night they are in true devotion,
 In truth they remain absorbed.
 They behold the True everywhere,
 Of the Guru's *Shabad*, a reward. (1)

My self! Abide by His ordinance, it makes for peace.
 The Preceptor prefers His profession,
 He whom He pardons, no impediment does him seize. (1) *Refrain*

The Three Qualities is a state of tension,
 There is no loving devotion.
 It qualifies not for liberation,
 Marked for ego is every action.
 It happens what the Master pleases,
 Of one's deeds it is a fruition. (2)

Propitiating the True Guru, the mind is subdued,
 The heart becomes the Divine dominion.
 Undetermined is this state beyond expression,
 Lodged in the Fourth State*
 In the Lord True is it the immersion. (3)

My Preceptor is Inaccessible, Unknowable,
 His status is beyond determination.
 He is realised by the grace of the Guru,
 Guided by the Holy Word are his actions.
 Says Nanak, one should laud the Lord,
 At the Portal Divine to earn exaltation. (4) 2

Malar III

Rare is the devotee who realises, blessed by the Lord.
 Other than the Guru there is no bestower,
 He forgives and His grace does accord.
 Meeting the Guru one gains peace
 Day and night is one in the Name absorbed. (1)
 My self! You should meditate on the Ambrosial Name.

* the state of super-consciousness

Meeting the True Guru one is blessed with fame
And is ever in the Lord's Name lost. (1)

Refrain

The self-possessed remain ever sequestered,
No one gives them shelter.
Ego is a malignant malady,
The messenger of death comes to pester.
The devotee is never separated from company of bards,
Day and night does he the Name regard. (2)

Of everyone He is the Creator,
Taking care and cherishing all.
He Himself brings about union of the devotees,
And treasures of devotion to them does accord.
He is primed of everything,
To whom should one go and the plaint record? (3)

The Lord's Name is *Amrit*,
By His grace it is gained.
Day and night one meditates in poise sustained.
Says Nanak, Name is the treasure,
It should ever be in the mind retained. (4) 3

Malar III

One should adore the perennial Provider of Peace,
The Preceptor, the Supreme Lord.
Blessed by the Guru, one attains Supreme state,
And is given great regard.
Lauding the True day and night,
One gets in the True absorbed. (1)
My self! Guided by the Guru, you should contemplate
Shedding false ties of family and vice of ego and desires,
Death inscribed on your heart's plate. (1)

Refrain

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The True Guru is the Bestower of Name Divine,
 There is none other.
 He grants the gift of life and satisfies,
 One gets the Name as shelter.
 Day and night He is enshrined in the heart
 And in poise one meditates on the Master. (2)

The True Guru's Shabad pierces the heart with Holy Word,
 My Preceptor is unknowable, inaccessible.
 Himself He takes kindly, the Provider of Peace,
 And we contemplate the Noble. (3)

There is no more coming and going,
 The devotees in their poise meditate.
 In their mind they meet the Master,
 And in the mind they contemplate.
 The truthful gets merged with the True,
 The ego from their heart they eliminate. (4)

They have the Lone Master lodged in their heart and none other.
 Name alone is the sweet *Amrit*
 Obtaining in the immaculate universe of the True.
 Says Nanak, the Name is to be had from the Preceptor,
 If it is inscribed in the Above by the Guru. (5) 4

Malar III

The celestial beings have been saved by Name, the Name they contemplated.
 They killed their ego, had the Lord lodged in their heart,
 And on Him they meditated.
 He alone realises whom he inspires,
 The one whom the Lord Himself does unite.
 He chants *Shabad*, the Holy Word,
 And is devoted to truth day and night. (1)

My self, you should contemplate Name every instant.
 Bestowed by Guru it makes for peace
 And abides by you every moment. (1)

Refrain

The self-possessed is never free from hypocrisy,
 Suffers much in duality.
 Forgetting Name, gets involved in vice,
 Waste goes his life's journey.
 The opportunity never repeats itself.
 Day and night he is melancholy.
 Condemned to transmigration, understands not.
 Of vice he becomes an ally. (2)

Guided by the Guru who are devoted, they are saved,
 Contemplating on the Name.
 They achieve liberation, meditating on Name.
 They have Lord ever in their heart's frame.
 Their mind and body are pure, pure is their understanding,
 And pure is what they utter.
 They are devoted to One, realise One
 And none other. (3)

He does Himself, makes others do,
 It is all in His grace.
 One's mind gets dyed in the Word Holy
 And one's thought with His understanding keep pace.
 The Inaccessible, Unknowable, enshrined in the heart,
 The Guru gets realised.
 Says Nanak, He bestowes whom He pleases
 Himself as He does guide. (4) 5

Malar III

Duos

Guided by the True Guru is attained the Abode, the Portal and the Sacred Spot.

It is the Guru's Holy Word

That the ego gets abhord. (1)

Those who have the Name inscribed at the Time Prime.

Day and night they meditate on the Name ever,

They are exalted at the Portal Sublime. (1)

Refrain

The True Guru reveals the manner to control the mind,
And day and night one is in the Lord absorbed.

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Dyed in the Guru's Holy Word, one remains unattached ever,

At the Portal Divine is one given regard. (2)

As ordained, the mind plays its game,

In an instance the ten directions it roams.

When the True Lord Himself takes kindly,

Guided by the Guru, immediately the mind comes back home. (3)

The mind's ways only mind knows,

By contemplation on the Holy Word.

Says Nanak, one should ever meditate on Name

Which ferries across the ocean of world. (4) 6

Malar III

Life, limbs and breath are His, who prevails in every pot.

I recognise none other than the One.

This the True Guru has me taught. (1)

My self, in the Name you remain absorbed.

The Invisible, Unknowable, Transcendent Creator,

With the Guru's *Shabad* should you laud. (1)

Refrain

The mind and body be drenched in Name,
 And in a state of poise you be absorbed.
 Blessed by the Guru, your doubts and fear will flee
 The Name alone should be in your heart. (2)

Guided by the Guru, you do good deeds,
 Thereby get liberated and absolved.
 In millions does this one realise,
 Whose lot with the Name alone is cast. (3)

Wherever I see, Him I behold
 This from my Guru have I got.
 My mind, body and breath I dedicate to Him
 Says Nanak, with my self totally forgot. (4) 7

Malar III

My True Lord, Ameliorator of suffering in the *Shabad* is obtained.
 Those engaged in devotion remain ever unattached,
 At the Portal divine are entertained. (1)
 My self, in the mind you remain contained.
 The devotee is drenched in Name Divine,
 With the Lord is he sustained. (1)

Refrain

My Lord is Inaccessible, Unknowable,
 Guided by the Guru, He is gained.
 Truth, disciplined behaviour and laudation
 Help the mind meditation maintained. (2)

He is Himself the *Shabad*, Himself the sermon,
 Who the light into light Divine gets drained.
 In the body of clay, blew the wind,
 Guided by the Guru in it the *Amrit* rained. (3)

Himself He creates, assigns tasks,
 In truth He has ever remained.
 Says Nanak, devoid of Name, nobody is anything,
 With the Name is glory attained. (4) 8

Malar III

Mind given to the vice of ego, carries the heavy load of dragon.
 With the *Shabad* as antidote,
 The poison of ego is undone. (1)
 My self, ego is a veritable affliction.
 The ocean of life is difficult to swim across,
 Guided by the Guru, one can have it done. (1)

Refrain

The attachment of Three Qualities of Maya
 Is prevalent in every direction.
*Turya** is attained in the holy company,
 And His grace ferries to the yonder station. (2)

The fragrance of sandalwood is widely pervasive,
 Noble is the man's activity if it is devoted to laudation. (3)

P-1261

Pray do me a favour, my Master!
 Let the Lord's Name in my heart be lodged
 Nanak realised the Accomplished True Guru,
 His mind was devoted to contemplating Lord. (4) 9

Malar III

Score 2

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

* supreme state of absorption

The mind is as much a householder as an anchorite.
 The mind is bound not by any caste,
 It is a deathless sprite.
 The mind is as much indulgent as a recluse.
 Wherefrom the mind came to be profuse? (1)
 O Pandit, Let us the mind uncode,
 What use studying so much and carrying the load? (1)

Refrain

Maya and attachment too are created by the Lord,
 With those features He brought about the world.
 Blessed by the Guru realise this, brother,
 Remain you ever in the Guru's shelter. (2)

He is truly learned who the load of the Three Qualities would shed.
 Day and night to the Name alone is wed.
 Guided by the True Guru
 His head he dedicates to the Lord True.
 He is exclusive and remains uninterested,
 At the Portal Divine he is accepted. (3)

In every creature the Lord he beholds,
 As he sees the One, Him he unfolds.
 He whom He blesses is united,
 Here and hereafter, he is felicitated. (4)

Says Nanak, to what device should one resort?
 He alone is liberated whom the Lord does absolve.
 Day and night he lauds the Lord,
 For the *Shastras* and *Vedas* he transcends regard. (5) 1.10

Malar III

The self-possessed is deluded knocking through many an incarnation
 Chastised by Yama, ever he suffers humiliation.

Serving the True Guru he is no more at Yama's munificence.
 Meeting the Lord God, he enters the Divine Mansion. (1)
 Man! guided by the Guru on the Name meditate.
 You have lost the boon of life in duality,
 For a *cowrie* it goes waste. (1)

Refrain

Lord! Do be gracious that guided by the Guru I take to devotion.
 With divination within I lodge the Lord in my heart's mansion.
 The *Shabad* should ferry me across the life's ocean.
 And at the Portal True I should have His *darshan*.* (2)

Many a ritual have not helped me realise the True Guru.
 Without the Guru I was deluded and misled by Maya too.
 In ego and attachment I did myself subdue.
 Lost in duality, the egoist in me did suffer and rue. (3)

The Creator is Inaccessible and Unknowable.
 Meditating on Him with the Guru's *Shabad* is profitable.
 He is ever present, ever stable.

Says Nanak, one is absorbed in Name guided by the Guru *Charitable*. (4) 2.11

P-1262

Maru III

They find liberation in life, who by the Guru's guidance abide.
 They are wake in the divine devotion day and night.
 Those who subdue their ego and sense the True Guru,
 I would love many a time their feet to imbue. (1)
 I like lauding the Lord ever.
 The Guru's *Shabad* is supremely sweet,
 The Lord's Name gets one deliver. (1)

Refrain

The attachment with Maya is squall of ignorance
 The egotist's, involvement in it is stupid performance.

* glimpse

Day and night they are in their affairs occupied
They are born, die and born again to be chastised. (2)

The devotee remains in the Name absorbed,
Never in false greed is he involved.
Whatever he does is in peace and poise,
He sips the elixir of divination and enjoys. (3)

In millions does one attain realisation.
Himself He pardons, grants exaltation.
He who is destined to meet suffers not separation.
Says Nanak, in the Lord's Name he remains in absorption. (4) 3.12

Malar III

By word of mouth everyone utters Name.
It is in the source of True Guru that Name one claims.
He who snaps the worldly bonds, the lodge of liberation attains
And guided by the Guru's *Shabad*, ever steady remains. (1)
My self! Why must you complain?
Guided by the Guru meditate on it day and night,
The Lord's Name in the *Kaliyug* is the only gain. (1)

Refrain

Babiha* does every moment wail,
Without a glimpse of the beloved cannot sleep,
Separation for whom is a travail.
Meeting the True Guru in union does one regale. (2)

Devoid of Name one dies, suffers.
Consumes oneself in thirst and hungers.
Without good fortune Name doesn't offer.
In running about one may oneself tire. (3)

* bird which feeds on rain drop only

Those considering the Three Qualities in *Vedas* are lost,
 In vice they deal, it is vice they have bought.
 They are born and die in ignominy caught.
 The Guru-guided attains *Turya+* state in their heart. (4)

He who adores the Guru is adored by the universe.
 With the Guru's sermon he is in peace and poise.
 He comes for exaltation in every age.
 Says Nanak, it is rare that one comes across such a sage. (5) 4.13.9.13.22

Raga Malar IV Score I Quartets

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

Meditating on the Lord day and night as guided by the Guru sufferings are shed.
 The bonds of desires and longings are shattered
 By the Lord I've been blessed. (1)
 My eyes in the image Divine are immersed.
 Beholding the Guru my mind is in bloom,
 As the Lord wearing garland of forests I have met. (1)

Refrain
 P-1263

He who forgets the Name of such a Lord,
 His entire family is accursed.
 Lord! Let there be no progeny there,
 The mothers turn widows at worst. (2)

Lord! Let me meet the holy of the Guru,
 Day and night who have the Lord in their heart's chest.
 Beholding his Guru, the devotee is in bloom
 As a baby seeing the mother's breast. (3)

+ state of super-consciousness

The wife and spouse live together,
 Yet they have the tough wall of ego betwixt.
 When the Guru Accomplished shattered the wall of ego,
 Nanak, the humble, realised god wearing garland of forest. (4) 1

Malar IV

The Ganga, Yamuna, Godavri and Saraswati yearn for the dust of feet of the holy.
 We are also soiled with impurity of sins,
 Let us our impurity too in the dust of the feet of holy dye.
 I had sacred baths at sixty-eight shrines of the deity. (1)
 But when the flying dust of the feet of the holy fell in my eyes.
 Shed was all my foul-thinking and impurity. (1) *Refrain*

The Ganga was ushered in by Bhagirath, the ascetic
 And Shiva established Mehsai.*
 Kasi where Krishna tended cows.
 Became known because of attaining the holy company. (2)

All the places of pilgrimage sanctified by the gods
 Yearn for the dust of the feet of holy.
 Should a devotee come across a man of God,
 Dust of his feet to his face he would apply. (3)

All the universe created by You, Master,
 Longs for dust of the feet of godly.
 Says Nanak, he who has it inscribed in his lot,
 The dust of feet of holy will across the ocean of life ferry. (4) 2

Malar IV

He whom the Lord blesses, he endears himself with the Lord.
 He is free from hunger and suffering,
 The Lord God who does laud. (1)

* the temple in the Himalayas where Shiva is incarnated as a buffalo

My self, to attain liberation meditate on God.
 He who listens the Guru's sermon and repeats
 The ocean of life he swims across. (1)

Refrain

I would be his purchased slave,
 Who is granted the Lord's accord.
 Realising the Lord makes for peace,
 Foul-thinking and impurity does one abort. (2)

The devotee hungers for his Lord.
 He is satiated when he lauds the Bard.
 The Lord's devotee is, like a fish in the ocean of Lord,
 Forgetting the Lord, he dies hard. (3)

He who has invoked the love knows about it,
 Or the one who has it in his heart lodged,
 Nanak is in peace when he beholds his Lord,
 This is how he satiates his fast. (4) 3

Malar IV

All living being created by the Preceptor have been assigned tasks
 He whom He wishes to exalt, him He does hark. (1)
 The true Guru ignites the divine spark.
 Dear my devotee brothers, repeat the Lord's Name,
 The ocean of life the Lord helps you cross. (1)

P-1264

Refrain

He who propitiates and serves the Guru,
 He endears himself to the Lord.
 Adoring the True Guru is serving the Lord,
 In His grace He ferries across. (2)

Deluded are the misled purblind,
 In their illusion pluck flowers before their deity to be cast.

They worship the lifeless and propitiate the dead in tombs,
All their effort goes without an award. (3)

The True Guru is the one who contemplates the Lord Supreme,
And discourses on God.

Such a Guru should be propitiated with clothes, food and silken dresses.
Do it with utter devotion in various ways truthfully,
Such an offering never goes without a reward (4)

The True Guru is the Lord incarnate,
The ambrosial discourses does he impart.
Says Nanak, he is of great good fortune
Who to the Lord's feet dedicates his heart. (5) 4

Malar IV

Those who have my True Guru lodged in their heart,
They are holy and essentially a noble sort.
Beholding them the mind blossoms,
I am sacrifice unto them a great deal lot. (1)
Godmen! Day and night repeat the Name of Lord.
Their thirst and hungers are met,
Guided by the Guru who partake of joy in God. (1)

Refrain

The Lord's devotees are holy and amiable,
Meeting whom one does all one's doubts discard.
The way a swan separates milk from water,
The holy from their body the curse of ego abort. (2)

Those who nourish not love in their heart,
They are fraudulent who do ever practise fraud.
How can anyone give or feed them?
Themselves they sow and suffer their lot. (3)

The godmen are the image of God.
 The Lord Himself in His devotees does plant.
 Blessed is Guru Nanak, the equable,
 Who is above the praise and censure slant. (4) 5

Malar IV

The sacred Name of God is inaccessible and unknowable.
 It is imbibed with the grace of the Lord.
 With great good fortune is the holy company gained,
 In the company of the holy one swims across. (1)
 Day and night in a state of bliss is my heart.
 Blessed by the Guru, I imbibed Name,
 The fear and doubts of mind I abhorred. (1)

Refrain

In your grace, pray grant me the company of them
 Who repeat the Name Divine and laud.
 Beholding them is attaining peace,
 The suffering and malady of ego away are cast. (2)

Those who meditate on the Name day and night,
 Their life is verily success a lot.
 They are liberated themselves, liberate the universe,
 And their clan they ferry across. (3)

You created and established the world,
 And under Your care had it wrought.
 The Preceptor has been gracious to Nanak, the humble,
 Drowning in vice, he was rescued and sought. (4) 6

P-1265

Malar IV

He who blessed by the Guru has not sipped *Amrit*,
 His thirst and hunger are not satisfied

The stupid, self-possessed is consumed in ego,
 And suffers a great deal in pride.
 Goes waste his life in transmigration,
 Repents and himself does deride.
 He contemplates not Him who created him,
 Accursed is all that by which he abides.
 Man! Meditate on Name of the Deity.
 When the Lord is gracious the Guru brings about the union,
 And one gets absorbed in the Divine Identity. (1)

Refrain

The life of self-possessed goes waste,
 In transmigration ignominy.
 The egoists gets lost in lust and wrath,
 In pride is he condemned to suffer and die.
 He has no direction, no discretion,
 Dim in understanding, for greed he suffers agony.
 Bereft of the Guru, he undergoes much suffering,
 Held by Yama he does wail and cry. (2)

He who imbibes the Lord's unknowable Name with grace,
 Guided by the Guru with His empathy,
 The Name comes to lodge in his heart.
 And his tongue lauds the Preceptor's glory.
 Day and night he is in bliss,
 Devoted only to the Name of the Deity.
 This boon of Name he attains spontaneously
 Due to the Guru's magnanimity. (3)

The Name is lodged in the heart by the True Guru,
 One should be sacrifice unto Him ever with mind and body.
 One should dedicate oneself to Him,
 And to the Guru's feet the mind apply.
 In His grace the Guru Accomplished takes kindly.
 And Himself brings about union with the Almighty.

We are like iron pieces, the Guru is the boat or ship,
Says Nanak, He does to the other shore ferry. (4) 7

Malar IV Portal Score 3

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

In the company of holy the devotee repeats the Name of Lord. (1) *Refrain*
He deals in the Divine Name, hoards Name
Which no thief can steal or play fraud. (1)

Hearing the thunder of gathering clouds,
Day and night *chatrik* and peacock make their calls. (2)

The utterances made by deer, fish and birds,
Are calls for none other than God. (3)

Nanak, the humble, lauded the Lord,
From Yama's shouting he was absolved. (4) 1.8

Malar IV

Those of great good fortune seek the Lord by uttering the Name Divine.

He who leads me to the Lord's path,

I touch his feet prime. (1)

Refrain

The Lord is my friend and associate?

P-1266

With the Lord I am twined.

I laud the Lord, I utter the Lord's Name alone,

All other attachments I decline. (1)

My Beloved Lord is heart-charming,
Ever joyful and loner fine.

Nanak lives on His glimpse,
Even for an instant or moment sublime. (2) 2.9.9.13.9.3

Raga Malar V Quartets Score 1

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

Why feel anxious, worried and devise ways?
What recks him who has the Lord to pray? (1)

Let it rain, sister friends,
I have my guest at home today.
The Master is ocean of grace while I am a helpless devotee,
With Name and Nine Treasures He sways. (1)

Refrain

I have prepared a variety of delicacies and sweet dishes,
The kitchen is cleansed and purified
My Divine monarch do take part of it, I say. (2)

Foes are forsaken and friends befriended,
My house has turned into a veritable temple to pray.
Now that my playful Love has come home,
I have nothing to worry any way. (4) 1

Malar V

As long as the baby is fed on breast,
Without milk he cannot exist.
When a fond mother puts it in his mouth,
Then alone he can subsist.
We are children, our father is the Lord Bestower.
We are misled many a time,
But there is no other place where we find a shelter. (1)

Refrain

The child is much too naughty,
Plays even with snake and fire.
When the mother and father keep him clasped to their heart,
Infinite bliss is his sports resort. (2)

He whose father are You, my Lord,
What else should the child aspire?
There are Nine Treasure of Name in Your Home,
He gets whatever he might desire. (3)

The Compassionate father advised,
He should be provided whatever the child wants
Nanak, the child, asks for Your glimpse,
The holy feed should be his daily grant. (4) 2

Malar V

Dispelling doubts, I've considered various ways,
And started the household chores with divine faith.
I hear delightful melodies.
As the day dawns I behold the face of my Beloved.
And sounded are the *shahnais**.
With great effort I have cleansed my heart,
And I go and make a plea discrete.
After considerable search I've come across the Guru.
I propitiate Him falling at Hs feet. (2)

P-1267

When the Beloved came and settled in it.
Paeans of bliss I chanted.
All my friend and relations were happy,
The Lord had me with Accomplished Guru united. (3)

* happy music

The sister friends were in bliss.
 The Guru had all my tasks completed in a day.
 Says Nanak, I met my spouse, the provider of peace
 Who would not leave me again and go far away. (4) 3

Malar V

From monarchs to worms and from worms to the gods,
 They do evil and are condemned to be reborn.
 Forgetting the Mine of Mercy they propitiate others,
 They are suicidal ruffians. (1)
 Those who forget the Lord,
 They suffer and in suffering find death.
 They transmigrate in many an incarnation,
 Nowhere do they find rest. (1)

Refrain

They desert the Master and get attached to others.
 They are asses, stupid donkeys at best.
 How can one ferry across in a boat of paper?
 They deceive themselves
 When they launch their voyage of quest. (2)

Shiva, Brahma, demons and deities,
 All do burn in the fire of death.
 I have sought shelter of the Lotus Feet,
 Pray, don't You Nanak ever forget. (3) 4

Raga Malar V Duos Score I

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

My lord is a recluse, indifferent to the world,
 I can live not for an instant without Him,
 In love have we sworn our hearts. (1)
 In His company I meditate on the Preceptor.
 Blessed by the holy, is my reward. (1)

Refrain

By dedicating my heart I have made friend with the holy.
 They have been gracious, those of fine record.
 I have attained the supreme joy that I can explain not,
 Nanak, the humble, has been blessed with the dust of their feet as reward. (4) 1.5

Malar V

Mother mine! Get me my Love to meet.
 All my sister-friends sleep in peace.
 Their houses are a virtual treat. (1)
 I am foul, He is ever gracious
 Without any merit, without any clever feat,
 Those identified with Him, I claim an equal scale.
 It's my ego, myself to cheat. (1)

Refrain

I turn humble and seek protection.
 The True Guru is Purveyor of peace.
 In an instant He freed me from all my suffering.
 Nanak had a night of quiet sleep. (2) 2.6

Malar V

P-1268

Pour like a cloud,
 Pray, delay it not for a moment,
 Dear my Beloved Lord.
 Longing for ever, let me be heartened. (1)
 You are my only support.
 Forget me not, my Master!

Refrain

The wife is bonded for life;
Without the spouse she is an utter disaster. (1)

When my Lord listened to the prayer,
Post-haste He came in grace.
Says Nanak, I am happily married now,
Of no problem I have trace. (2) 3.7

Malar V

Meditating on the Beloved Lord,
Freed from ills and suffering in the ocean of life,
I have the image of my Guru in my heart. (1)
My foes flooded, enemies eliminated,
I come to the Lord's care.
The Protector Lord protected me with His hand,
I had the boon of Name as my fare. (1)

Refrain

In His grace He has undone my sins,
And blessed me with Name lodged in my heart.
Nanak had in him the treasure of virtue,
From sufferings, he was absolved. (2) 4.8

Malar V

Lord, my beloved, dear as life,
Pray, bestow me with Your Name in love,
Of the Compassionate it is a graceful prize. (1)
I should forget not Your feet of a beloved,
And have faith in You in my heart.
I should make my supplication to the holy,
With longings for a glimpse on my part. (1)

Refrain

Separation is virtual death, meeting is life.
 Pray, grant a glimpse to Your devotee.
 The Name is the succour, a boon, says Nanak,
 Lord, do be gracious to me (2) 5.9

Malar V

I am now in accord with my Beloved Master.
 I am in peace contemplating the Lord,
 Of His grace it is a virtual shower. (1)
 Forgetting Him for an instant I lose my peace,
 The Name is bestower of Nine Treasures.
 It is the dawn of great good fortune,
 As I met the holy helpers. (1)

Refrain

It is perfect peace, no more suffering,
 Attuned I am with the Preceptor.
 He ferried across the arduous ocean of life,
 As Nanak sought the Lord's shelter. (2) 6

Malar V

All over the world, it has rained in showers,
 My Beloved Lord has been gracious.
 It is bliss, peace and pleasure. (1)
 Freed from suffering, I am quenched,
 And contemplate the Supreme Master.
 My transmigration is annulled in the company holy,
 No more have I to anywhere wander. (1)

Refrain

My mind and body are attuned to the sacred Name,
 With the Lotus Feet, I am in snare.

Nanak is cherished by the Creator,
As he came seeking His shelter. (2) 7.11

Malar V

How can one live in separation?
One contemplates sipping *Amrit* at the Lotus Feet,
And keep yearning in passion for union. (1)
Those who thirst for You, my Love.
They are never distanced.
Those who forget the Beloved Lord,
They are as good as dead. (1)

P-1269
Refrain

With the Provider pervading in mind and body,
One finds Him ever there.
Says Nanak, He lodges in everybody,
And is pervasive everywhere. (2) 8.12

Malar V

Meditating on the Lord who is it that has not been saved?
Those like birds, fish, deer and boar*,
In the company of the holy have all been paved. (1)
Those of deities, demons, titans and human lineage,
The ocean of life have verily sailed.
All those who propitiated in the holy company,
No more with their suffering wailed. (1)

Refrain

For lust, wrath and delight of over-riding vicious life,
They are not craved.
For him who meditates on the Compassionate and Gracious Lord,
Many a time Nanak would have with his life paid. (2) 9.13

* mythical allusion to devotees who had assumed these forms

Maru V

Today I joined the Lord at His shop.**
 When I have shared capital of the Name with devotees,
 No more shall I go to the Yama's *ghat*. (1)
 In His grace the Preceptor has saved me,
 The panels of illusion are flung aloft.
 I have attained the Supreme Banker in my Lord,
 The profit of the touch of His feet, I've got. (1)

Refrain

Having entered into the shelter of the Lord Eternal,
 My sins have been picked and out they are cast.
 The agony of sufferings of Nanak, the humble, is effaced,
 No more in transmigration his body would be wrought. (2) 10.14

Malar V

In many a way for attachment with Maya I've been distressed.
 Rare is a committed devotee in millions,
 Who has ever the Lord in his heart possessed. (1)
 Running about in various directions and struggling hard is wealth earned,
 Yet it has to be dispossessed.
 Man in secret commits evil,
 Without regard for Him who does in his heart rest. (1)

Refrain

He is reincarnated in low species like deer, bird and fish.
 Prays Nanak, save this slave,
 Let him in the holy company be caressed. (2) 11.15

Malar V

Mother mine, the evil have swollen poison and finished.
 He Whom we belong, He saved us,
 In His grace he cherished. (1)

Refrain

** Holy congregation

Brother, the Omniscient lodges in all hearts,
 Why should one feel harassed?
 He who abides by me never deserts,
 All over is He professed. (1)

He is Helper of the helpless, of humble annuller of suffering,
 Himself He has me possessed.
 It is in the Lord's care that the devotees abide,
 Says Nanak, at His feet they rest. (2) 12.16

Malar V

My self! Let me contemplate the feet of my Lord.
 Thirsty for His glimpse, my mind is charmed,
 Pray, fly to me on wings, my Bard! (1)
 In my search I have come across a path,
 That the holy should one regard.
 In His grace the Supreme elixir does the Master accord. (1)

Refrain

P-1270

Harassed and exhausted I come seeking the Guru's protection,
 I am burning, pray, take care of your ward.
 Extend Your arm and save Your slave,
 Says Nanak, pray, take me in Your charge. (2) 13.17

Malar V

The Lord is wont to take care of His devotee.
 The traducers He treads under His feet,
 And spreads His glory. (1)
 He is hailed all over,
 And generates compassion in humanity.
 His devotee He keeps clasped to his heart,
 Not a whiff of hot air to decry. (1)

Refrain

The Master gave me recognition,
 Effacing my doubts and fears blessed with felicity,
 Infused supreme bliss in His devotee,
 This is how Nanak came his Lord to deify. (2) 14.18

Raga Malar V Quartets Score 2

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

The devotee sees the universe as an expanse of the Divine Identity.

For the devotee it is projection of the Three Qualities.
 The devotee contemplates mystic music and scriptures holy.

It is pitch dark without the Accomplished Deity. (1)
 Myself, uttering the Guru's Name, eternal peace is attained.

With the Guru's sermon in the mind,
 Every breath should contact with Master be maintained. (1) *Refrain*

I am sacrifice unto the Guru's feet.
 The Guru's praises day and night I repeat.
 I have my holy bath with the dust of the Guru's feet,
 And at the True Portal attain an honourable seat. (2)

The Guru is the boat which ferries across the life's ocean,
 Propitiating the Guru one is free from transmigration.

He alone is granted the Guru's to serve,
 Who has it inscribed from the Above. (3)

The Guru is my life, my anchor, my deity.
 The Guru is my way of life, the Guru is my family
 The Guru is my Master, I've found the True Guru's union.
 Says Nanak, the Guru is the Preceptor beyond evaluation. (4) 1.19

Malar V

With the Guru's feet lodged in the heart,
 In His grace, Himself the Preceptor is sought.
 His devotees, in His service He brought,
 Their value is difficult to be wrought. (1)
 Do be gracious, the Provider of consummate joy.
 It is your grace that one meditates on You,
 Day and night remains in Your employ. (1)

Refrain

Lauding and listening, laudation is Your reward,
 He who accepts Your writ is in truth absorbed.
 I live reciting Your Name.
 Devoid of You no other spot I claim. (2)

Weal and woe are as You advise.
 You may pardon, You may chastise.
 You are the Master here and hereafter,
 I am sacrifice unto Your glamour. (3)

P-1271

Your worth You alone realise,
 You realise, listen and apprise.
 They are really holy whom You prize,
 Nanak to them is many a time sacrifice. (4) 2.20

Malar V

The Preceptor has been kind,
 It has rained *Amrit* Divine.
 All the creatures are satisfied
 All the tasks have been complied. (1)
 Ever have I on the Name meditated,
 Which I realised in the service of my Guru Accomplished.
 That here and hereafter it remains fated. (1)

Refrain

He is redeemer of suffering; fears He dispels,
 Of His creatures He minds the farewell.
 The Protector is ever gracious.
 I am ever unto Him sacrifice. (2)

The Creator Himself saved me from transmigration.
 Ever and ever I am in His meditation.
 In His grace He saves the holy
 Ever and ever I laud the Deity. (3)

The Creator by Himself is Exclusive.
 The Lord's devotee is aware of His excess.
 He has ever vindicated the devotee,
 Says Nanak, as dictated by the Deity. (4) 3.21

Malar V

All the treasures obtain under Guru's care,
 At the Portal Divine one is accorded honour.
 From doubts, fears, sufferings and pain is one redeemed,
 In company of holy, the Lord one pleads.
 My self, you should ever laud the Accomplished Guru.
 Meditating on the chest of Name day and night,
 You achieve what You pursue. (1)

Refrain

There is no one the like of the True Guru.
 The Guru is the image of the Preceptor True,
 He vindicates from suffering and transmigration,
 No more does one taste the Maya poison. (2)

It is difficult to narrate the Guru's glory.
 The Preceptor and the True are the names of the Deity.
 True is His discipline, His doings are True.
 Immaculate is the heart devoted to the Guru. (3)

With good fortune is the Accomplished Guru attained.
 Lust, wrath, greed and attachment from the mind *refrained*.
 With His grace finding shelter at His feet,
 To the True Lord this is what Nanak pleads. (4) 4.22

Raga Malar V
Portal Score 3

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

Taking my Guru into confidence, I have a date with the Lord.

I do an elaborate make-up,
 All evil intentions I discard.

My unstable mind is in accord. (1)

My self, discipline your mind like this,

Shedding ego, seek company of the men of God.

Thus unstruck drum shall then be sounded.

In melodious tones, sounding sweet,

The *koel* of tongue will repeat the Name of God. (1)

Refrain
 P-1272

As is the charm of His sight, splendid and matchless,

The like are the holy who keep His company.

Repeating the Name across the ocean they ferry.

Meditating on the Name, telling the rosary,

In the company of the holy,

Says Nanak, I realised my Bard. (2) 1.23

Malar V

My mind wanders in thick forests,
 Yearning in passion for union with the Lord. (1)

Maya of the Three Qualities is chasing me,

Whom shall I tell my distress hard? (1)

Refrain

I have tried many a remedy,
 Yet of this ill I haven't been able to get rid of at all.
 Says Nanak, remedy is lauding the Lord in company of holy,
 And chanting the praises of God. (2) 2.24

Malar V

Noble and enchanting is lauding the Lord.
 Enchanting is when the celestial choristers and fairies,
 In ecstasy and bliss get together to laud. (1) *Refrain*
 Enchanting is their singing in melodious tunes and ragas,
 And exhibiting their skill in various art forms. (1)

Enchanting are their echoes spread on the mountains, trees, land, water,
 And pervading in every heart.
 In the company of the holy, Nanak gained the essence of divinity,
 Enchanting is their devotion to God. (2) 3.25

Malar V

In love with my Guru sublime,
 The Lotus Feet in my heart I have enshrined. (1) *Refrain*
 The glimpse has a success made,
 As I had the sight, all my sins were effaced.
 My mind became pure and heart immaculate. (1)

I am in a state of other wonder.
 Million of my sins are redeemed,
 As the Name I utter.
 At the Guru's feet I prostrate.
 "You are Sole," "You are Alone," I state,
 "You are the anchor of the holy,
 Nanak, the humble, is at Your mercy." (2) 4.26

Malar V

Let it rain in torrents as ordained,
 Let all the fortunate be amply entertained. (1) *Refrain*
 In the company of the holy, let the mind be in bloom,
 The way in conjunction with the cloud, the earth is sustained. (1)

The way peacock the gathering clouds loves,
Chatrik for a drop of rain thirsts,
 My heart for the Divine Lord yearns.

I've deserted the illusion of Maya,
 Meeting the holy, Nanak has the awakening gained. (2) 5.27

Malar V

Ever chant praises of the Lord,
 With the Name Divine in the heart. (1) *Refrain*
 Giving up ego and pride, get into the holy company,
 Meditate on the Lord remaining dyed in the dye of the Deity.
 Friend! Thereby your sufferings will be resolved. (1)

When the Lord Supreme is kind,
 Free yourself from involvements of evil you will find.
 When you come seeking shelter of the holy, *P-1273*
 Says Nanak, ever would you laud the Divine Entity. (2)

Malar V

In the manner of Divine chanting, the clouds articulate,
 It is peace and poise when the Lord I propitiate. (1) *Refrain*
 In the Divine shelter it is swimming across the ocean of life,
 The utterances are like unstruck melody. (1)

The thirsty traveller has his thoughts in the pool,
 That keep him mentally steady.
 Nanak longs for the divine glimpse,
 Which in His grace the kind Lord gives. (2) 7.29

Malar V

Lord God, Gracious, Merciful!
 Sustainer, Cherisher of the helpless, (1)
 Pray, banish the suffering of the humble. (1)

Refrain

All powerful, Perfection Incarnate, Inaccessible!
 Do be graceful. (2)

Plunged in the terrible dark well,
 Says Nanak, pray, out me pull. (3) 8.30

Malar I Octets Score I

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

*Chakwi** would not sleep, without her love she loses her sleep.
 With the sunrise she beholds her love with her eyes,
 And she prostrates again and again at his feet. (1)
 She longs for a loving spouse.
 She lives not for an instant without him,
 Of her thirst such is the need. (1)

Refrain

The lotus grows in the pool while the sunrays are in the sky,
 Yet it blossoms spontaneously at its seat.

* the bird in love with the Sun.

Such is the intensity of their love,
That their lights in one another meet. (2)

Without water *chatrik* coos - "Prio, Prio".
His is a heart-rending wail.
It may rain thick clouds all over,
Yet without the raindrop his thirst is not surfeit. (3)

The fish lives in water, born in water,
Her weal and woe are per her former deeds,
She can live not for an instant, a sesame grain duration without water,
Water is her life and death indeed. (4)

She feels lonely with her spouse abroad,
With the True Guru she sends him Word.
She garners good deeds and lodges the Lord in her heart,
Dyed in devotion, she remains blossomed. (5)

Every one craves for love, but love is realised if graced by the Guru.
The Love is ever with us, ever with truth,
His grace and one meets one's beau. (6)

The life prevails in all and He is life,
In every heart is found the True.
Blessed by the Guru, one finds Him illumined at home,
And spontaneously one comes Him to imbue. (7)

Lord! It is Your task, to be attended to by You,
The Provider of Peace and Master Deity!
Blessed by the Guru, Nanak found Him in his self,
Thus was subdued his agony. (8) 1

Malar I

P-1274

I keep awake in the service of my Guru, other than Whom I know no one.

Many an effort, it lasts not,

Like glass in fire the body is undone. (1)

Because of body and wealth what use being proud?

Crazy! It takes not an instant for those to be destroyed,

Yet involved in ego is every one no doubt. (1)

Refrain

Hailed be the Creator, Saviour of the world,

He protects and sustains.

The entire universe belongs to Him,

Other than Him no one obtains. (2)

Having created, He disciplines the universe,

Himself He, then, enlightens with collyrium.

Immortal, Helper of the helpless, Supreme,

Destroyer of death, fear and illusion. (3)

This poor world is citadel of paper

Skilfully painted and featured.

A drop of water or a whiff of word

May have it out petered. (4)

Life is like a tree or a house on the bank of a river,

And a she serpent pit in the tree.

When the river outflanks itself where do go the house and tree?

The displaced she serpent-comes to bite, like duality does a seeker. (5)

Enlightenment and meditation are antidotes bestowed by the Guru,

The holy sermon undoes the vice of Maya.

The mind and body become cool and serene,

And one realises truth by deep devotion to the True. (6)

As it is the entire world looks for You,
 You cherish the entire creatures.
 We come seeking Your shelter,
 Pray, vindicate our honour and bestow devotion. (7)

Tied with affairs, man goes blind
 And acts like a slave.
 Meeting the True Guru, he gains enlightenment
 And his heart for truth comes to crave. (8)

The body without virtue is frail in the absence of truth,
 I have known it from my Guru.
 Says Nanak, the Lord gives the vision,
 The world is a dream without the True. (9) 2

Malar I

Chatrik and fish find solace from water and the deer from sound.
 Mother mine! *Papiha* similarly cries all the might around. (1) *Refrain*

Love with the Lord is never snapped,
 If it had approval of the Profound. (2)

One loses sleep, ego sheds the body,
 Truth in the heart gets ground. (3)

I flew about thirsty trees of the jungle,
 It is the Name that satiates I found. (4)

My eyes are affixed, my tongue wailing,
 His sight alone gets the thirst drowned. (5)

The more I dress up in the absence of the spouse, the more my body burns,
 No more with clothes myself I mount. (6)

Not for a moment can I live without my Beloved,
Without meeting sleepless I hound. (7)

The wretch knows not that the Beloved abides by her,
The True Guru had her it found. (8)

When one realises in poise one is at peace,
The Holy Word gets the longing trounced. (9)

Says Nanak, it is because of Him that I am a devout,
Beyond any value Him I've found. (10) 3

Malar I Octets Score 2

P-1275

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

The earth is tilted because of the water sweep.
The mountains are lofty and the ditch unto netherworld is deep.
The ocean is cool as with the Guru's Word it keeps.
Shedding one's ego unto the path straight can one leap. (1)
The purblind, Name is my only light.
With the support of Name and fear of Guru I've the Divine sight. (1)

Refrain

The True Guru's *Shabad* is the path divine.
With the Guru as anchor one arrives at truth sublime.
He who has imbibed Name enchanting is his chime.
Should it please You, Your Portal one can find. (2)

I may be flying or seated, I remain absorbed,
The Guru's *Shabad* and Name are my only card.
Neither the depth of ocean nor loftiness of the mountain retard,
Remaining to myself no other path I regard. (3)

Where you reside only You know the secret,
 No one else knows that Mansion.
 Without the True Guru *Shabad* is not realised,
 The whole world is lost in delusion.
 One may cry and shout,
 Without the Guru there is no Name, no divination.
 In twinkling of an eye the Name liberates,
 Should of the Guru's Word one gain realisation. (4)

Some are thoughtless, purblind, stupid and simpleton.
 Others fear the True Guru with Name as their mission.
 The Holy Scriptures are a sweet stream of divine incantation.
 He who sips from it, finds liberation. (5)

With Name lodged in their heart in love and fear,
 They function truthfully as guided by the Guru.
 It rains grace for them,
 And the earth is in a charming hue.
 Those misguided sow seeds in alkaline soil,
 Other than the Guru's path who pursue.
 In the absence of the True Guru it is pitch dark,
 They drown even without water to rue. (6)
 Whatever one does is ordained by the Lord.
 What has been inscribed no one can discard.
 One has to act as on him devolved.
 Those imbued with *Shabad* are in truth absorbed. (7)

Lord! Your writ runs in all the four directions,
 With Name in the four directions and netherworld.
 The Holy Word prevails all over,
 His grace gets one to the eternal Ward
 Birth and death are apparent realities,
 Like hunger and sleep are heard.
 Says Nanak, one imbibes Name if ordained,
 And the True Grace is conferred. (8) 1.4

Malar I

You know not the truth of death and liberation,
Sitting in a secluded corner you remain in devotion. (1)

You are like a stork caught in the net,
You seek not the Inaccessible nor on Him reflect. (1)

Refrain

For your single life, at other lives you frown,
You float on water, in water you drown. (2)

Many a creature you torment,
When caught you repent. (3)

When you have heavy noose around your neck,
With your wings spread you wont be able to trek. (4)

The wretched egotist, for joy you cultivate taste,
You will be liberated only when you contemplate. (5)

P-1276

Serving the True Guru untied would by the Yama's chord,
For which in your heart the True should be lodged. (6)

The Guru's Words are the holiest sermons,
The Lord's Name be lodged in the heart's mansion. (7)

Those given to sensual pleasures hereafter suffer tension.
Says Nanak, without true Name, there is no liberation. (8) 2.5

Malar III

Octets Score I

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

If He is gracious one meets the True Guru,
 Without His grace, he is not realised.
 Meeting the True Guru one turns lustrous like gold,
 Should it be by Him advised. (1)
 My self! With the Lord's Name you should remain tied.
 True Guru helps meet the True Lord,
 And with the True one continues to abide. (1)

Refrain

The True Guru enlightens,
 Thereby the doubts are ostracised.
 The True Guru bestows Divine realisation,
 No more in the womb has one to be exercised. (2)

Blessed by the Guru one dies while living,
 Albeit devoted to the Shabad one is revived.
 He alone finds liberation,
 His ego who comes to deride. (3)

With the grace of God one is reborn in the House of Shiva,*
 While Shakti** one drives.
 Eats the uneatable, gains discrimination,
 Guided by the Guru is united with the Prized. (4)

The thoughtless are attached to the evanescent world,
 They depart of their capital deprived.
 It is in the holy company that one gains profit,
 And from good *karmas* that it is derived. (5)

Without the True Guru no one has the Lord realised,
 We may give it thought and ponder.
 Of great good fortune are those who find the Guru,
 Ferried across are they to the shore yonder. (6)

The Lord's Name is their prop,
 And the Lord is their Anchor.

* abode of eternity ** Maya

Lord! Do be gracious and let me meet my Guru,
So that at the door of liberation I may find quarter. (7)

What the Master has inscribed on the forehead Above,
It cannot be effaced.
Says Nanak, they are accomplished,
Who accept what the Lord for them has laid. (8)

Malar III

The *Vedas* scriptures that are prevalent in the world,
are devoted to Three Qualities.
Without the Name it is chastisement of the Yama,
One is born and dies again and again as penalties.
He who propitiates the True Guru is liberated,
Arrives at the Portal free from maladies. (1)
My self! Remain absorbed in the service of True Guru.
It is great good fortune finding the Guru Accomplished,
Meditating on the True. (1)

Refrain

The Lord created the universe as per His design,
According to his design, He nourishes.
As per His design, He cleanses the mind
And one's Guru one cherishes.
As designed by the Lord, one propitiates the True Guru,
And in all the future births flourishes. (2)

P-1277

Hailed is the True Word; guided by the Guru a rare one imbibes.
We hail and laud Him,
Who has none else of His size.
Himself He forgives and unites,
In His grace one comes to apprise. (3)

The True Lord is excellence-incarnate,
The Guru bestowed His vision.

It rains *Amrit*, the heart is surfeit,
 And one remains in holy meditation.
 With the Lord's Name it is ever green,
 There is not withering, no dehydration. (4)

Without the True Guru there is no realising the Lord, one can have it rarefied.
 It is with Divine grace that one gains access to the True Guru,
 And propitiate Him in poise as advised.
 The self-possessed remains deluded,
 Without grace there is no gaining the Name prized. (5)

The Three Qualities are worldly involvements,
 They study and merely cogitate.
 Never can they obtain liberation,
 Nor do they arrive at the salvation gate.
 Without the True Guru, the bonds are not snapped,
 Nor can devotion they inculcate. (6)

Pandits and monks are exhausted studying *Vedas*,
 They fail to imbibe the Name,
 Nor do they come to lodge in their own place,
 The fear of death they can't shake.
 They have deceit and destruction in their hearts' case. (7)

Everyone longs for Lord's Name, without His grace it can't be attained.
 Should He be kind, one adores the Guru,
 And the Lord's Name in the heart is retained.
 Says Nanak, the Name bestows honour,
 With the Name is one sustained. (8) 2

Malar III Octets Score 2

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

Should the Lord be gracious, one gets into the service of the Guru.
One is free from suffering and the Name one comes to imbue.

Devoted to the True, one attains the liberation true.

The *Shabad* communicates sermon of the Guru.

My self! You should serve the Lord who is a real treasure.

The riches of Name are gained by grace of the Guru,

Day and night one gets into poise and prayer. (1)

Refrain

In the absence of her spouse, should she do make-up?

She is known of ill-fame, and ignominy is her cup.

It is the way of the self-possessed,

He performs ritual acts but Name forgets. (2)

Were she guided by the Guru, herself to deck,

She would have in her heart her Lord's holy text.

She would shed her ego and get blessed,

And come to be known as a woman with crest. (3)

Without the benevolent Guru, no one has attuned Lord.

The self-possessed gets in greed and duality absorbed.

Let the enlightened realise this truth,

That without imploring the Guru there is no salvation forsooth. (4)

Everyone tries and talks too much,

But without killing one's ego there is no devotion as such.

He who is enlightened, blossoms the lotus of his heart,

He comes to cherish Name of the Lord. (5)

P-1278

Everyone takes pride in his devotion,

Without his mind involved or felicitation.

All their talk is display of pride,

Goes waste their devotion and their life beside. (6)

He is holy whom the True Guru regards,

Day and night in the Name is absorbed.

Ever he realises presence of the Lord.
That the Master is pervasive, he accords. (7)

In His grace, he bestows devotion.
Ego in the world is worst domination.
With the grace of Guru, one is relieved from this malady.
Says Nanak, and one is absorbed in the Divine Entity. (8) 1.3.5.8

Raga Malar V Chhant

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

Lord! Bestower of loving devotion,
Involved in Your devotee's predilections,
Involved in predilections day and night,
You put him not out of Your mind for an instant.
Lord! You are treasure of Virtue, ever abiding by us,
The Provider of values constant.
My mind is charmed by Your feet,
In the essence of Name I'm absorbed.
Says Nanak, Lord is ever graceful,
Rare are those in millions who give Him regard. (1)

Lord, You are Unknowable and Wondrous.
The worst sinners You have ferried across.
You are Redeemer of the fallen, Beloved of the devotee.
You are the ocean of grace, Master!
Let me meditate on You ever in the company of the holy,
Of my heart You are the knower.
Transmigrating in millions of births,
With Your Name You have saved.

Says Nanak, I thirst for Your glimpse, my Lord,
Pray, my care, do take. (2)

My heart is attuned to the Lotus Feet of the Master.
I am a fish, the Preceptor is water.
To the water fish, Lord, You alone give quarter.
Other than You, I know none.
Pray, pull me out with Your arm and bless me with Name,
Your grace grants exaltation.
Bestowed by grace of the Beloved,
I remain involved in meditation in the holy company.
Says Nanak, the helpless, mean comes seeking Your shelter,
Pray make me Your own, my Deity! (3)

Himself to Himself has He brought,
Of the doubts dispeller is the Lord.
Met is the Wondrous, Knower of Heart.
The Treasre of Virtues, my Beloved Bard.
It is great joy and peace,
Day and night I contemplate God.
I am in the noble company, charmed by it,
I have attained what had been inscribed.
Supplicates Nanak, I am in the care of those
Who meditate on the Divine Guide. (4) 1

Var Malar I

[**B**eing the measure of Rana Kailash and Maldeo ballads.]

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

Sloka III

P-1279

Meeting the Guru the mind is delighted,
 The way earth is rejuvenated when it rains.
 It is verdure all over.
 The ponds and pools can no more water contain.
 My heart is dyed in the deep red of truth,
 The lotus of my heart is in bloom,
 Blessed by the Guru's *Shabad* forsooth.
 The self-possessed doesn't subscribe to it,
 You may carefully verify this truth—
 Like the deer caught in a net
 Must surrender his head to Yama uncouth.
 Hunger, thirst and calumny are reprehensible;
 Like lust and wrath are contemptible.
 One can behold Him not with these eyes,
 Unless He provides with understanding sensible.
 If it pleases Him one is content,
 And is free from worldly entanglements.
 Serving the Guru, one is confirmed in belief,
 The Guru is both ladder and boat.
 Says Nanak, he who is attuned to Him imbibes the essence,
 He is True, indeed a holy heart. (1)

I

There is one way, one door,
 The Guru is the lift leading one from where one came
 Says Nanak, the Master is noble,
 Every bliss lies in devotion to the Name. (2)

Pauri

Himself He created and then realised.
 Separating the sky and the earth,

The canopy He spread wide.
 Held the sky without pillars,
 With His *Shabad* to bide.
 Created the Sun and Moon with pervasive light,
 Then brought about day together with night,
 With His wonder astride.
 Pilgrimages, holy sermons and ritual baths beside.
 There is none like Him that one might sight.
 His True Throne is Eternal.
 The rest comes and goes with time and tide. (1)

Sloka I

Says Nanak, if it rains in the month of *Sawan*,
 Four species are overjoyed:
 The snake, the deer, the fish,
 And those fond of merry-making. (1)

Says Nanak, if it rains in the month of *Sawan*,
 Four species its suffering brave:
 The calf, the poor,
 The wayfarer and the slave. (2)

Pauri

You are True, truthful,
 Truthfulness You advocate.
 Sitting in trance, Your origin of lotus you obliterate.
 Brahma is known to be Supreme without any mate.
 Without father and mother, who could have him create?
 He has no form or feature nor any caste.
 Never is he hungry or thirsty, ever is he surfeit.
 In the Guru is he absorbed, the *Shabad* he does state.
 With truth he is pleased, and *Shabad* he does advocate. (2)

Sloka I

The physician has been sent
To prescribe a remedy;
He pulls my arm
And feels the pulse.
A simpleton, the physician knows not
The ache is deep in the heart!

Pauri

P-1280

He created Brahma, Vishnu, Shiva and other gods.
Brahma was bestowed Vedas and was assigned to laud.
Among the ten divine manifestation was Rama, the Lord,
Who destroyed the demons as ordained by God.
He called Shiva, called Ishwar and Vishnu who could know Him not.
Of true values, He brought about accord.
Putting the universe to task, Himself He kept apart,
And ordained that righteousness should run the world. (3)

Sloka III

It is the month of Sawan, my friend,
I long for my lover.
Says Nanak, she pines the one forsaken
Who is in love with another. (1)

In the month of Sawan, my friend,
When it pours in showers,
Says Nanak, they sleep in peace, the happily-married,
Who are ingratiated with their lovers. (2)

Pauri

Himself has He organised the contest and arranged the bout.
 They enter into it with great fanfare, the devout shout.
 The self-possessed are defeated; stupid, sprout!
 Himself He contests with Himself, His is the clout.
 Guided by the Guru, we know that He is the Lone Master of All.
 As ordained, His writ is recorded without pen and inkpot.
 The holy company is where, they get together to laud.
 Says Nanak, the Holy Word is lauded and truth sought. (4)

Sloka III

Gathered are low clouds and it rains in varied manners.
 I know not how I am going to fare with the Master.
 Dyed in His colour are they
 Who have His love and fear in their heart.
 Says Nanak, who are devoid of love and fear,
 They are never in peace at all. (1)

III

Gathered are low clouds and it rains crystal clear.
 Says Nanak, tortured are the deserted,
 Their spouse who no more endear.

Pauri

Having created the two factions, Himself He remains common.
 He's brought in the Vedas, *scriptures* and then infused disputation.
 The worldly way and renunciation are the two ways with *dharma* as the guide.
 The self-possessed are immature and false,
 at the Portal Divine they subscribe to no side.

Guided by the Guru, *Shabad* is the mighty force, lust and wrath where subside,
 In the Holy Mansion with the *Shabad* they come to reside.
 They are the devotees cherished by the Lord, who to the True Name subscribe,
 Those who serve their Master, unto them I am sacrifice. (5)

Sloka III

Gathered are low clouds, it rains in a strain.
 Says Nanak, she who abides by the will of her spouse,
 She enjoys life ever without encountering any pain. (1)

III

Why do you anxiously watch the poor cloud?
 The cloud has no power in its hand.
 He who has the cloud sent,
 He should be in your mind scanned.
 Keep him ever in your mind who has grace divine.
 Says Nanak, devoid of His grace, every one wails and does pine.

Pauri

He should be adored who takes not a moment in creation.
 He has created the firmament
 And needs not an instant in its destruction.
 He has Himself brought about the universe,
 As He set about contemplation.

P-1281

The self-possessed have to face reckoning and chastisation.
 While the devotees are acquitted humbly,
 And are bestowed the treasure of laudation.
 No body has his approach there,
 Nor does anyone hear any supplication.
 The True Guru comes to aid there,
 Who pulls out at the hour of consummation.

The creatures around have no other succour,
The True Guru is their Lord's manifestation. (6)

Sloka III

Papiha,* He for Whom you yearn,
Everyone longs for Him ever.
It rains if He so pleases,
It turns the jungle leaves into fresh verdure.
It's with the Guru's grace that one imbibes Him,
Only a few understand this truth.
Remembering Him lends limitless peace.
Amrit is a perpetual shower, says Nanak,
The Guru-conscious is blessed with forsooth. (1)

Sloka III

With utter devotion the earth supplicates in distress,
The True One listens and comforts in a spontaneous caress.
The rain god Indra is advised to shower in excess,
The crops grow rich with returns no less.
Says Nanak, you should adore the Lord who feeds us all,
Eating what gives you confidence and none dare harass.

Pauri

The Lord! You are True Absolute and with the True You bring about the union.
Those in duality remain divided,
They are false, they never find fusion.

Himself He unites and Himself sequesters,
Himself He displays His might in manifestation.

* *chatrik*, a bird known for its longing for rain.

In attachment lies sorrow and sequestration,
 One earns what one has in one's destination.
 I am sacrifice unto them,
 Who at His feet remain in meditation.
 The way lotus remains uninfluenced in water,
 They evolve such a formation.
 They are happy, ever pleasing,
 Who rid themselves of elation.
 They are never sad or gloomy,
 Who are tied to the Divine Apron. (7)

Sloka III

Says Nanak, He should be adored who is Almighty,
 Man should serve Him, other than Whom there is no Deity.
 Guided by the Guru, if one comes to imbibe Him,
 It is peace and ever felicity.
 There is no element of doubt left,
 One is free from every anxiety.
 Whatever happens, it takes place spontaneously,
 Indescribable is His Majesty.
 Should the True Master be lodged in the heart.
 Whatever one desires one finds in one's kitty.
 Says Nanak, their demands He attends Himself,
 When He takes them into His coterie. (1)

III

It rains *Amrit* ever,
 Only those who have the realisation do perceive.
 The devotees who have it realised,
 They have *Amrit* in their heart's niche.
 They sip *Amrit* dyed ever in the Divine dye,
 Of ego and desires themselves they relieve.

Amrit consists in the Lord's Name,
Which showers with His reprieve.
The Lord, the Supreme Self, the Divine Lover,
Says Nanak, the devotees conceive. (2)

Pauri

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How compute Him who is beyond computation?
Contemplate Him with Guru's *Shabad*.
In virtue He has His manifestation.
Himself He computes,
Himself He brings about union.
No one can ever assess Him,
In words He defies description.
I am sacrifice unto my Guru,
Of truth who bestowed me with dissimulation.
The world is deluded; there is abundance of Amrit around,
Only the self-possessed has the least realisation.
Other than Name, nothing will accompany him,
His life would be a sheer ruination.
Guided by the Guru who remain awake,
They worry not about the evil's domination. (8)

Sloka III

Papiha! Wail not, nor weary yourself wailing,
Accept the will of the Master.
Those who accept His will, says Nanak,
They are quenched and dyed in the colour faster. (1)

III

Papiha! Your abode is in water,
In water you ought to remain.

You know not the water itself,
 That explains why you complain.
 He is in water, on earth and in all the four directions,
 Without Him there is no plane.
 He must be unlucky who remains thirsty,
 With all the showers and rain.
 Says Nanak, the Guru-conscious gain realisation,
 Who have it in their grain. (2)

Pauri

Lords,* celibates, *siddhas* and *pirs*,
 No one has Your extent been able to discover.
 The Guru-guided meditating on Name,
 Remain under Your cover.
 The darkness of thirty-six *yugas* was His pleasure,
 The vast territory of water was also His measure.
 When the Immeasurable, Inaccessible Creator was there,
 He brought about hunger, thirst, fire and air.
 Over the head of universe then duality came to store,
 The Saviour saved them who with the *Shabad* did adhere.

Sloka III

It rains all over, it rains as per His Will.
 All those are rejuvenated,
 Who, guided by the Guru, remain in meditation still.
 Says Nanak, His grace bestows peace,
 And the living beings are free from ill. (1)

III

In the fragrant night the lightning flashed,
 In showers does it rain.

* Chief yogis

This rain helps grow rich crops,
 Should the Lord so ordain.
 Consuming it gives satisfaction,
 The living and the world sustains.
 The worldly wealth is the Creator's sport,
 At times it comes at others away it remains.
 Of holy the wealth is Name,
 In which ever themselves they contain.
 Says Nanak, those whom He favours,
 This wealth they come to obtain. (2)

Pauri

Himself he motivates, Himself he attends to the tasks.
 Whom should we make attribution?
 Himself He asks the reckoning,
 Himself determines retribution.
 He does what pleases Him,
 The simpletons make their assertion.
 Himself He liberates, who are liberated,
 Himself He grants absolution.
 Himself He sees and hears,
 And provides for all His Creation.
 He prevails in every one,
 And Himself judges every one.
 Guided by the Guru, should one contemplate,
 And thus for truth one cultivates consideration.
 Says Nanak, Himself He is the Provider,
 Whom else do we make supplication? (10)

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Sloka III

This world is like a *chatrik*, let no one be deluded,
 Chatrik is a bird after all, from cogitation precluded.

The Lord's Name is *Amrit*, sipping which one is satiated.
 Says Nanak, who quaffs it under Guru's guidance
 Never again is he famished. (1)

III

Malar is a soothing *raga*,
 If sung, it makes for serenity.
 Should the Lord be gracious,
 It brings peace to humanity.
 The rain invigorates the universe,
 And the earth appears comely.
 Says Nanak, the world is all water,
 Water is the source of everybody.
 Guided by the Guru rare is the one who realises it,
 He does verily gain immortality. (2)

Pauri

Lord True, free from desire, You are the Holy Banker.
 You are all by Yourself whom else should we consider?
 Man lives in false ego, Yours is the true honour.
 You created the universe with transmigration cover.
 He who serves His True Guru, he finds favour.
 When he is free from ego, he would claim not to be the doer.
 The self-possessed lost in the dusk of ego in wilderness wander,
 A drop of Name is of millions of sins annuller. (11)

Sloka III

Chatrik, you know not the Master's Mansion.
 To see the Mansion you should make a solemn submission.

You talk too much to show off, it helps not for admission.
 The Master is a Great Bestower, you get as per your application.
 What to speak of the poor *chatrik*, to the entire world He gives remission.

III

The *chatrik* cried in fragrant night, lost in serenity of truth.
 Saying, water is my life, without water I can live not forsooth.
 This water is obtained in the Guru's *Shabad*, when the ego is out.
 Says Nanak, distanced from whom I can live not for an instant,
 The True Guru got us together both. (2)

Pauri

Innumerable are the planets and netherworlds,
 Beyond my count are these.
 You are the Creator and Preserver,
 You create and destroy if you please.
 Four and eighty lakh species you've created,
 Including rajas, nobles and lords inflated.
 Some are called bankers, having amassed wealth,
 And there are others disgraced and degraded.
 Some are donors, some are beggars,
 You are above them all elevated.
 Devoid of Name, they are manipulators,
 By Yama to be consternated.
 Says Nanak, the false must perish,
 By truth to be devastated. (12)

Sloka III

Chatrik, the virtuous arrives at the Mansion,
 The foul remains in quest.

The Lord lodges in the heart,
 To the Guru-guided He is manifest.
 He doesn't have to wail and cry,
 The Lord is ever gracious and benevolent.
 Says Nanak, those dyed in the dye of the Name realise spontaneous,
 With faith in the Guru's *Shabad* they become solvent. (1)

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III

Chatrik makes supplication for the boon of life divine—
 Without water I cannot live not, maybe I lose the breath mine.
 You are the Provider of unlimited peace,
 Bestower of Virtue, a virtuous mine.
 Says Nanak, the devotees are pardoned.
 And in the end their associate is the Divine.

Pauri

Himself He has created the world and our merits and demerits does consider.
 Cogitating the Three Qualities is a wasteful occupation,
 It cultivates not the Name of the Master.
 Those who are engaged in misdeeds, forgetting virtues,
 At the Portal Divine face disaster.
 They gamble away their life,
 Their coming to the world is for no matter.
 Those who kill their ego with the Word Holy,
 And day and night about the Name they bother,
 They have enshrined in their heart,
 The True, Inaccessible, Wondrous Master.
 You are the Bestower of virtue, a veritable treasure,
 We are the mean defaulters.

He realises whom You grant
The significance of the Guru's scripture. (13)

Sloka V

The misbelievers who forget Name find their night heavy,
Those who chant hymns of the Lord, their day and night are full of felicity.

V

With jewels, gems, rubies and other precious stones,
Those who are cherished by the Lord at the Portal Divine are shone.

Pauri

In service of the True Guru, truth I've imbibed.
What I practised in the True Guru's service,
Had me in the end revived.
Yama dared not frown,
The True was on my side.
With the sermon of the Guru,
I have got the spiritual light.
Devoid of Name the misbelievers are false,
Like goblins they wander at desolate site.
With the human figures they are beasts,
Dark is their inside.
That the True prevails over all,
States the Word Holy as my guide.
Says Nanak, the Name is the treasure,
Which the True Guru does provide. (14)

Sloka III

Due to his temper of peace and poise,
 The *chatrik* abided by the Lord's will.
 His Lord's grace and it rained,
 In showers and heavy spill.
 All his yearning came to an end,
 The *chatrik* enjoyed to his heart's fill.
 Says Nanak, He should be adored,
 He who provides for all the creation with skill (1)

III

Chatrik, you know not your thirst,
 And with what drink can it be slaked?
 Given to duality,
 To the *Amrit* you've no move you made.
 If He were to take to you kindly,
 At the True Guru's you'll be laid.
 Nanak found *Amrit* at the True Guru's,
 And towards the poise he gladly strayed. (2)

Pauri

Some withdraw themselves to the wilderness of forest with no news to offer.

Others break the icy layer of frost and bathe in freezing water.

And yet there are others who smear their body with ash and remain impure.

There are still others who with their frightful matted locks

repute of their class impair.

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And those who would go about naked day and night without sleep to cheer,

And those who singe their body with flame and undergo torture,

Without Name it is all ruination, they may wail and their hair tear.

They are glorified at the Master's Portal if the True Guru they rever. (15)

Sloka III

The *chatrik* called at the ambrosial hour,
 The plea was heard at His Door.
 The raingod was asked
 To be kind with the showers and pour.
 I am sacrifice unto them
 Who have truth at the heart's core.
 Because of Name it is all grace, says Nanak
 Along with the *Shabad* as its lore. (1)

III

Chatrik, your thirst will never be quenched this way,
 You may cry a hundred times.
 It is with His grace you meet the True Guru,
 And experience the love sublime.
 When one dwells on the Master, says Nanak,
 One is rid of evil from the mind. (2)

Pauri

Here is a Jain who has gone astray, from the Above seems to be misled.
 Never does he utter Name, nor for the Holy bath he has ever tread.
 He pulls his hair, never gets them shaved,
 Remains untidy day and night with *Shabad* never fed.
 He observes no caste, no clan, no ritual, to none his life is wed,
 His mind is impure, cares not for any caste, code, impure is on what he is fed.
 Without guidance of the Guru no one can be called cultured,
 The Guru-guided in the Supreme True remains absorbed. (16)

Sloka III

In *Sawan* is she in delight contemplating the Guru's Word
Says Nanak, she is ever in conjugal bliss,
To her Guru who is devoted. (1)

III

In *Sawan* the one without virtue who is with another involved burns.
Says Nanak, she realises not her spouse,
All her decking gets her ignominy in return. (2)

Pauri

The True Lord is Inaccessible, Inscrutable,
With stubbornness He is not pleased.
Some are devoted to music, classical or semi-classical,
With music alone, He is not relieved.
There are others who dance in various measures,
With devotion they are not seized.
And there are some who wouldn't eat,
Stupid, what can one do with their deed?
Some are obsessed with desires,
To none else would they pay heed.
There are others lost in ritual performances,
They die in this exercise unceased.
Name is the only gain in the world,
It is like ambrosial *Amrit* sweet.
The joy of devotion to the Lord,
The True Guru-guided only feed. (17)

Sloka III

The devotee who sings Malar Raga, serene is his body and mind.
 With the Holy Word he comes to realise the Divine,
 Who alone is True and kind.
 With truth in the body and mind,
 Involved in truth themselves they find.
 Those with true devotion lodged in them,
 Spontaneously they get in glory twined.
 It is pitch dark in *Kaliyuga*,
 The self-possessed can no way find.
 Says Nanak, they are of great good fortune,
 Who, guided by the Guru, are illumined. (1)

III

Blessed by Indra it rains and people are excited.
 He at whose instance it rains,
 A hundred times I am to Him sacrificed.
 Guided by the Guru one should be devoted to the *Shabad*,
 And laud the True Lord.
 Says Nanak, those contemplating the Name are immaculate,
 And are spontaneously in the True absorbed. (2)

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Pauri

Serving the Guru Accomplished, I have realised the Accomplished God.
 With good fortune the Accomplished I contemplated,
 The Holy Word perfect in my mind I've absorbed.
 With meditation perfect and enlightenment,
 My impurities are resolved.
 Considering the Guru's pool as a place of pilgrimage,
 I have had there a holy bath.

Those who with their ego subdued are lost in *Shabad*,
 Hailed is their mother who had them brought.
 On the Portal of the True,
 The Truthful is their reward.
 Nobody dare ask his reckoning,
 Who is cherished by the Lord.
 Nanak lauds the True,
 As inscribed by the Bard. (18)

Sloka I

Fools confer robes of honour
 And the shameless accept the stole.
 A mouse with a winnowing-basket tied to his waist
 Cannot be contained in a hole.
 Those who bless others must die,
 Also those who are blessed.
 Nanak knows not the way of God,
 Where they come from and for where they left.
 I understand the *rabi* crop for remembering His Name,
 Also the *kharif* crop for meditating on the same.
 I go to the Master's court,
 And have Him my pardon-deed to sign.
 Many are the doors of the world,
 Through which many come and go.
 Many are those who ask for favours,
 And many who gain them and resign.

Sloka I

The elephant eats a hundred *maunds* of clarified butter and molasses,
 And another five hundred *maunds* of corn crops.
 He belches, blows and raises dust,
 Albeit he regrets the moment his breathing stops.

The blind die in self-conceit;
 Those who are devoted to the Master are favoured.
 Pecking half a corn, the sparrow chirps, flying high in the sky.
 God is pleased with the one who remembers His Name.
 The mighty tiger kills hundreds of deers which in turn maul others.
 Overbearing, he wouldn't enter his den,
 Albeit, regrets the moment his breathing stops.
 Whom does the blind beast impress with his roar?
 The Master approves it not.
 The milk-weed cricket adores the milk-weed,
 And eats its leaves perching on it.
 God is pleased with one who remembers His Name.
 Says Nanak, in the four days of the world,
 The pursuit of pleasure spells pain.
 There are many who talk about it,
 But none can renounce the world.
 The fly gives its life for its weakness for sweets.
 Those whom You protect, to them no harm comes near,
 They cross the dreadful ocean in the Lord God's fear. (2)

Pauri

Inaccessible, Unknowable, of all bliss You are the holder.
 You are the Bestower, all others are beggars,
 You alone are the Provider.
 Those who serve, they attain peace,
 And contemplate guided by the Master.
 Some cherish You in the way,
 After Maya they hanker,
 I adore You in the Guru's *Shabad*,
 With loving devotion in the heart's quarter.
 Without love there is no meditation,
 Without the True Guru's guidance there is no server.

If it pleases You I serve,
 I am only a minstrel presenting a charter.
 Pray, bestow me with contentment,
 The True Name should be my anchor. (19)

Sloka I

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Day and night the life diminishes,
 The body disintegrates, like straw it finishes.
 The worldly entanglements are over,
 Even the ascetic practices are no more.
 The purblind in wrangles does exhaust.
 After him they wail,
 And have him return they ask.
 Devoid of understanding nothing is realised.
 They wail for the dead,
 And wailing themselves are demised.
 Says Nanak, such is the Master's thought
 They die who remember Him not. (1)

I

Dies everything - love and affection, hostility and hatred,
 One is discoloured and disfigured,
 The suffering body is wasted.
 Whence came, wherefore went,
 Who was he? Who had him sent?
 They make conjecture and talk idle,
 This way their time they fiddle.
 Says Nanak, devoid of Name,
 With clothes torn from head to foot is one in shame. (2)

Pauri

Name is elixir, ever giving peace, in the end provides succour.
 Without the Guru the world is wild,
 In the absence of Name as its anchor.
 He who serves the True Guru is accepted,
 He who has his light merged with the light of the Master.
 He is the Master, His server is alike,
 He has His will in the heart's quarter.
 Who has ever benefited doing what he wishes?
 The purblind in darkness wander.
 One is never satiated with evil,
 The thoughtless suffer with this hunger ever.
 They destroy themselves in duality,
 Without the True Guru realisation comes never.
 He is in peace who serves the True Guru,
 Who is blessed by the Donor. (20)

Sloka I

You are decent and righteous, says Nanak, if you are wealthy.
 Friend, no use is the wealth that earns you ignominy.
 Those who have real wealth they may be known as indigent
 Those with You enshrined in their heart are virtuous and intelligent (1)

Painful is collecting worldly wealth,
 When it is lost, it causes pain.
 Says Nanak, in the absence of Name True,
 No one has his thirst contained.
 The longing for good looks is never satisfied,
 The more you behold the more you long,
 Painful are the pleasures that to the body belong. (2)

I

Indulging in misdeeds, the mind deadens, with dead mind one becomes
physically blind.

How can mind help when the stones the embankment can't bind?

When the embankment gives way,

Neither boat, nor raft, in the immeasurable depth can rescue.

Says Nanak, without the Name True

Lost are fellow-travellers of the Guru. (3)

Of gold and silver lakhs of weights one may be master,

He may be wealthier among lakhs of bankers,

He may Lord over lakhs of lashkers, bands and lancers,

And lakhs of mounted warriors,

But where the ocean is to be crossed,

It is burning fire and depthless water.

Nowhere is the shore to be seen.

There is no end of wailing of disaster.

Says Nanak, it is there that it is decided

Who is junior and who is superior. (4)

Pauri

Some have chains around their neck as bondage of the Lord,

They are released with truth, when truth they come to regard.

Whatever is inscribed Above one must receive as an award.

That His writ alone runs,

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One comes to know it afterward.

And that what ferries across the ocean,

It is the *Shabad* one comes to regard.

Thieves, malcharacters and gamblers
Are crushed in the oil press for default.

There are slanderers and traducers,
Who are seen in handcuffs when caught.

The Guru-guided remain devoted to truth,
At the Portal Divine they receive the accord. (21)

Sloka II

A beggar is called *padshah** and a fool as *pandit*** is known,
The blind is an evaluator, such is the practice in town.
The mischief-monger manages to be chief,
And the false wear the crown.
Says Nanak, guided by the Guru, you would understand
In *Kaliyuga* this is the prevalent fashion. (1)

I

Deers, falcons and state functionaries are trained
That in the snare their kind they get entangled.
In the Hereafter too they would not be restrained.
He is learned, educated and intelligent
Who has the Name gained.
It is at the root that the plant first sprouts
And then alone it grows for shadow to be obtained.
The *rajas* are wolves, their officials hounds,
Ever in their hunt they are found.
Their minions scratch the people with their claw,
And the dogs do their blood and marrow draw.
Where the reckoning would be done,
They would be disgraced and undone. (2)

Pauri

Himself He creates the universe and Himself takes care.
Without fear, doubts are not dispelled,
And with the Name one does not endear.

* king ** learned

It is with the True Guru who invokes fear,
 And into the Portal Divine one steers.
 With fear comes poise
 And one's light in the wondrous light inheres.
 In fear can one cross the life's ocean,
 Guided by the Guru, contemplating on the Seer.
 From fear one qualifies for the unafraid,
 Who is endless, without limit and peer.
 The self-possessed know not the force of fear,
 They burn with desires and wail in tears.
 Says Nanak, Name alone gains peace,
 Guided by the Guru, which in one's heart should one treasure. (22)

Sloka I

There is alliance between beauty and lust,
 The way the hungry would for the dainty dishes rush.
 The greedy coming across wealth.
 In it, gets engrossed.
 The way one who is sleepy
 Doesn't mind a narrow bed.
 He who is angry howls and is shamed,
 Blinded by wrath, he shouts in vain.
 Says Nanak, it is best to remain quiet;
 Without the Name all that the mouth utters is mere froth, earns no gain. (1)

I

Power, property, beauty, high caste and youth,
 They are the five thugs.
 The thugs have swindled the world,
 They have spared no one's honour.
 Those who come to the Guru's care,
 Vanquish criminals and the crime.

Says Nanak, those who are not fortunate enough,
Are cheated many a time. (2)

Pauri

The qualified accountant asks for account.
Those without Name are false,
Discomfited they are found.
Arduous and congested lanes with roads blocked,
But the truthful is without worry,
With the *Shabad* he is besot.
He is deep and profound, fathomless.
Without the Guru no one is liberated,
He is chastised at every step, the shameless!
He who is devoted to Name goes to his Home Eternal with dignity.
Every breath and sustenance comes from the Deity. (23)

Sloka I

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Created with air, water and fire the human,
At times he is in pleasure, at others in pain.
On the earth, in sky and nether region,
At His portal serve all of them in chain.
Some enjoy long life, other die in strain.
Some have more than what they can contain.
While for others the life is sheer bane.
He creates as He pleases and destroys as He deigns.
A million in a moment,
He has everyone in His discipline.
The disciplined are liberated,
And freed from discipline not.
He is without form and features, Incomputable and Inaccessible,
How can one describe or about Him talk?

He is truth-incarnate, a holy aspect,
 All actions and all expositions are in His power.
 Yet says Nanak, Himself He remains unexpressed.
 He who listens the exposition of the Inexpressible,
 He attains esoteric powers, enlightenment,
 Realisation and joy imperishable. (1)

I

He who the holy ecstasy can hold
 Over the nine sense-organs gains control.
 He who propitiates the Lord with every breath,
 Stable would be the wall of his life on earth.
 Where has he come from where has he to go?
 In life and death he would be in tow.
 He who abides by His ordinance, realises the True,
 This is the blessing one obtains from the Guru.
 Ego, says Nanak, leads to incarceration,
 Shedding ego gains relief from transmigration. (2)

Pauri

Study and chant the Name,
 All other cogitation is base.
 He who is not truthful in trade, his life goes waste.
 Without limit or extent,
 No one has Him realised.
 The entire world is lost in a squall of ego,
 No one has the truth imbibed.
 Departing without the Name has a cauldron on boil,
 Their duality contributes to it much-needed oil.
 They come to the universe for sport,
 Waste time in fun and frolic coil.

Says Nanak, those dyed in truth
Are united with the True without toil. (24)

Sloka I

Mated in flesh, conceived in flesh,
Nestled in flesh,
When infused with life,
Your mouth, bones, skin and body were created in flesh.
Emerging out of the flesh of womb,
You sucked breasts of flesh to feed.
Your mouth is of flesh; of flesh is your tongue,
It is with flesh that you breathe.
As you grow, you wed,
And bring home flesh.
The flesh gives birth to flesh,
All your relatives have ties of flesh, it is said.
It is when one meets the True Guru,
That things get sorted out,
There is no emancipation on one's own,
Says Nanak, mere talking leads one to doubt.

I

Fools fight for flesh,
With neither gnosis nor meditation.
They know not what is flesh and what is not,
And what is it to be sinful in action.
They slaughtered a rhinoceros for their sacred feast,
This was the way of gods.
Those who give up eating meat
And pinch their nose to shut out its smell,
Swallow human beings in the dark.
The hypocrites make a show of it;
They have nothing to do with gnosis or meditation.

Says Nanak, it's no use talking to the blind,
 If you do, it is given no attention.
 He is blind who acts blind;
 He has no mental eyes.
 Born out of the blood of the mother and father,
 And yet they eat not fish nor meat.
 When the husband and wife meet at night,
 They indulge in the not so elevating game of flesh as a treat.
 Born of flesh and conceived in flesh,
 We are vessels of flesh,
 Without gnosis or meditation.
 O *Pandit!* Your learning you stress,
 The flesh belonging to others is bad,
 That which is your own is good?
 All creation owes its existence to flesh;
 The soul makes its abode in it is understood.
 Those whose Guru is blind,
 They eat not what they should eat,
 And they eat what they should not.
 Born out of flesh and conceived in flesh,
 We are the vessels of flesh of kind.
 Wanting in gnosis and meditation,
 O *Pandit!* You call yourself learned.
 Eating meat is permissible in the *Puranas*.
 Meat-eating is allowed in the Islamic scriptures;
 It has the sanction of all the four ages.
 Meat is the attraction of festive occasions and weddings,
 Where a great deal of meat-eating is done.
 Man and woman are born out of flesh,
 So are sovereigns, sultans and their sons.
 If you find them going to hell,
 Why must you accept their charity?
 It is strange justice;
 The one who gives goes to hell,
 And the recipient is destined for heavenly party.

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O Pandit! You don't seem to understand yourself,
 And yet you give sermons to initiates.
 What type of a guide are you?
 O Pandit! You know not where the flesh originates.
 What are corn, sugar-cane and cotton produced from?
 From water the three worlds are wrought
 "I have several uses," says water,
 "I have many forms, too."
 "Why must one give up such dainties
 And become a recluse?"
 Says Nanak, after serious thought. (2)

Pauri

With one tongue how much can I say? No one has known Your extent.
 Those who contemplate the Holy Word,
 To You they are lent.
 There are some who go about in saffron,
 Without the True Guru no one has You attained.
 They are exhausted roaming many a country,
 In their hearts you are contained.
 The Guru's Word is a jewel,
 Discovered only with light of the Provident.
 When one comes to realise one's identity,
 Guided by the Guru, truth is one lent.
 Those who make a show of their piety,
 Into the cycle of transmigration are they sent.
 There are those who are steadfast in their adoration
 Who have the True in their hearts stationed. (25)

Sloka I

Says Nanak, the deeds done in the world are like a tree
 Which has *Amrit* and vice as its fruits.

It happens what the Creator wishes,
He eats whom he distributes.

II

Says Nanak, the exaltation of the world should be consigned to flames,
It accompanies you not, the accursed makes you forget the Name.

Pauri

Everyone has to face reckoning, Your writ must run.
You have to give the decision,
What You desire is done.
Death must bind and take, none can save.
The marauder of old age would dance on the shoulders and rave.
The Navigator in the True Guru in the true boat would brave.
The raging fire would day and night blaze.
Like the bird caught while pecking, within Your command would get release.
It would happen what the Creator would wish,
Falsehood on the earth must cease. (26)

Sloka I

He who makes us realise the Divine Abode in our heart
is the enlightened True Guru.
Then there is melody of the five esoteric instruments,
And the drums of Holy Word are beaten true.
Revealed are then continents, zones and wondrous regions not a few.
The musical instruments are played at high pitch
And on the righteous throne is seated the Guru.*
Listening the melody in a state of ecstasy,
One goes into a trance.

* Sultan - sovereign

Contemplating on the Inexpressible,
 The desires are left in the mind to dance.
 The lotus of mind upturned is filled with Amrit
 No more it does stray away.
 Forgets not the repetition of Name without sound
 And get into the eternity sway.
 All the sister-friends entertain the five scions*
 The Guru-guided remains with her spouse.
 She who quests the Lord in the Shabad,
 Name would serve as a slave in her house. (1)

I

The splendour of the world is transitory;
 My perverted mind doesn't remember the grave as its territory.
 I am mean, lowest of the low,
 My Lord! You are like the river.
 Grant me only one favour,
 Everything else is poison which I crave not.
 With the skill of Your craftsmanship,
 You have instilled life in the fragile pot of my body.
 Because of Your potential, I've gained power,
 Nanak is the frenzied dog of Your Court;
 His frenzy dwindles every day.
 The world burns like a bonfire,
 Only God's Name exudes comfort and peace for which I pray.

Pauri (Incorporated) V

It is all a wonder play by Him conceived,
 Guided by the Guru one has the Supreme Lord perceived.
 All the misdeeds are effaced when the *Shabad* gives lead,
 Even the worthless are in the company of the holy redeemed.

* senses

Meditating on the Lord one is dyed in the divine creed,
 The world is enlightened if the Lord be pleased
 Himself he unites in His grace unto Him I am a hundred times sacrificed,
 Says Nanak, He consummates the union, should He concede. (27)

Sloka I

Blessed is the paper, the pen is blessed, blessed is ink and blessed is the pot,
 Blessed is the scribe, says Nanak, who wrote the Name of True Lord. (1)

I

You are the tablet, you are also the pen,
 On it the scribing also You do.
 Says Nanak, You are the only One,
 There is none other than You. (2)

Pauri

You are the Master craftsman, it is Your creation.
 There is none other than You,
 Everywhere I find Your fusion.
 You know Your content and limit
 You do Your evaluation.
 You are Inaccessible, Unknowable, Inscrutable,
 Guided by the Guru, one can have Your vision.
 One is loaded with ignorance, suffering and doubts,
 Enlightened by the Guru gains remission.
 He whom You favour, he is united
 He takes to meditation.
 You are the Unknowable Lord Creator,
 Pervading every location.

Lord True! He whom You motivate is inspired,
Nanak, sings his ovation.

correct*
P-1292

Raga Malar Compositions of Revered Namdev

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

Let us serve the Lord, Without Caste, Immaculate,
Who bestows boons to the begging potentiate. (1) *Refrain*
Whose house is by directions contained with heavenly art gallery,
Who is in the seven worlds, the equable Deity.

In Whose House dwells the virgin Lakshmi, with the Moon and Sun as lamps,
And the poor Time, the worker of miracles as door-keeper with Sri Sukra,**
Such is my Narhari⁺ the Raja. (1)

In Whose house is the four-faced Brahma, the potter who designs species,
And has the entire universe fashioned.
In Whose house is Shiva, the crazy,
Universal guru Who expounds truth to the enlightened.
Sins and virtues are Whose mace-bearers,
At Whose Portal Chitragupta does reckoning,
And Dharamraja, the Destroyer is Whose door-guard.
Such is my Raja, my Protector Lord! (2)

In Whose house the celestial singer and the poor ascetics chant His glory,
And all the Shastra like actors in guises and mimicry in His theatre tell His story.
For Whom the wind waves fly-whisk,
Whose handmaid is Maya, the conqueror of the universe,
He Whose hearth is earth, the egg sort,
Such is my Raja, my Protector Lord. (3)

* as recorded in the original text. ** son of Bhrgu and chief of titans + Narsing - God

In Whose house tortoise is the bed and Basik,
 The serpent of thousand hoods the bed-string,
 He for Whom the eighteen chiefs of vegetation provide flowers
 And ten million clouds are leads to draw water,
 He Whose perspiration of toes is the Ganga,
 And seven seas are the pitcher-cards,
 Whose household effects are all the creatures,
 Such is my Raja, my Protector Lord. (4)

He Whose close relatives are Arjan, Dhru Prahlad, Ambrik and Narad,
 Also ascetics, *siddhas* and Buddha,
 And celestial choristers for Whom play music,
 Whose house has so many creatures,
 All-pervasive is Whose feature,
 It is His shelter that Namdev seeks,
 All the Holy are Whose towering peaks. (5) 1

Malar

Don't You forget me, forget me not God!
 The authorities are prejudiced.
 They are angry and hard.
 They called me Sudra and drove me out.
 What shall I do, my Father, my Lord? (1)

Should You grant me salvation after death,
 None would know about Your reward.
 All these *Pandits* call me the low-caste,
 It's Your reputation they assault. (2)

You are known as kind and merciful,
 My Lord of arms long and broad,
 Then the shrine turned towards Nama,
 And the Pandits languished in the shrine's backyard. (3) 2

Malar

Compositions of Revered Ravidas

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

Fellow travellers! I am of the notorious *Chamar** caste,
But I have Lord in my heart and I laud my God. (1)
Should liquor be served even with Ganga water,
The holy will not it partake.
Liquor or anything else even when mixed with Ganga water;
Would not another form take. (1)

Refrain

The tar tree is considered impure,
So is the paper made from it.
But when the Lord's Name is inscribed on it,
Devotees before it prostrate. (2)

People of my caste carry carcasses around Varanasi,
Yet distinguished Brahman because of Your Name,
Propitiate me as they do a deity. (3) 1

Malar

None is like them who meditate on the Lord's Lotus Feet.
He alone is pervading everywhere,
All over is He found in concrete.
He in whose house is inscribed Lord's Name and nothing else,
He is of untouchable dyers caste.
That which is found in Vyas and Sanak's writings,
Spread is glory of Name over seven continents vast.
He in whose house were celebrated *Id*** and *Bakrid*#, slaughtering cow,
And venerated sheikhs,+ Muslim martyrs and Pirs a lot.

Refrain

* cobbler ** Muslim festival # another Islamic holy day when goats are slaughtered + elders

Whose father did all that while the son did quite different,
He was the famous Kabira, the sought. (2)

He whose mean family members still collect carcasses around Varanasi,
Him respectfully Brahmans propitiate,
He is Ravidas, slave of the slave. (3) 2

Malar

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

Which devotion earns one the life's beloved mate?
In the company of the holy one attains the supreme state.
How long shall I wash soiled clothes?
And how long in sleep shall I snore? (1)

Refrain

What I gathered is all that is now loathed,
Of false deals the shop is closed.
Says Ravidas, when it came to reckoning deal,
All that I did came to be revealed. (3) 1.3

P-1294

Raga Kanada Quartets IV Score I

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.

In the company of holy my mind is rejuvenated.

I am sacrifice unto the holy,

In their company I am afloat. (1)

Lord! Pray do be gracious,

I should remain by the holy protected.

Blessed are the holy who have realised the Divine,

Meeting holy, the fallen are ameliorated. (1)

Refrain

The mind goes astray in many directions,

In the company holy, it is restricted.

The way the fisherman lays the net,

In which the fish gets implicated. (2)

The Lord's godmen are blessed,

Meeting them impurities are shed.

One is rid of the sin of ego,

The way garment with soap is disinfected. (3)

As inscribed on one's forehead Above by the Master,

The True Guru gets in the heart facilitated.

I realised the Preceptor, annuller of penury and suffering,
Nanak, the slave by Name was vindicated. (4) 1

Kanada IV

My heart is turned dust of the feet of holy.
I listened Lord's sermon in their company.
My unblemished mind is dyed in the Divine dye. (1)
Ignorant, I know not His extent or limit,
The Guru made me aware of the sly.
The Lord Compassionate recognised me,
I devoted myself to contemplating the Deity. (1)

Refrain

Were I to meet the beloveds of my Lord,
I would tear my heart and offer them to try.
I come across the godmen,
Their company and the fallen do purify. (2)

P-1295

The godmen are known as noble in the world,
Meeting whom the stones remain no more dry.
It is difficult to describe the glory of the holy,
They are ennobled by the Divine Entity. (3)

He is a great Banker, the Supreme Master,
The traders, for the loan of capital we apply.
Pray do be gracious to Nanak,
It is the wherewithal that he wishes to buy. (4) 2

Kanada IV

My self! Meditate on the Name that illumines.
Meeting the holy fosters devotion,
Living with the family one finds reclusion. (1)
I contemplated Name of the Lord in my heart.

Refrain

It was the Divine sanction.
Day and night in bliss, the mind was abloom,
Excited in the prospect of union. (1)

All my breath and all the morsels I take,
I was in loving devotion.
In a moment were my sins effaced,
And the entanglement with Maya broken. (2)

Mere worm, what could I do?
The stupid, witless was saved by divination.
Loaded with misdeeds like heavy stones,
In the company holy I crossed the ocean. (3)

I am low, lost in evil,
Noble is the entire Lord's creation.
The Lord had all my sins washed,
Nanak, the humble, was admitted in His profusion. (4) 3

Kanada IV

My mind meditates on the Lord's Name with the Guru's Word.

The Creator has been grateful.
My duality and foul thinking are deterred. (1)
He has varied hues and features.
In everyone He reflects unabsorbed.
Meeting the holy the Lord came to be revealed,
The panels of vice are shoved. (1)

Refrain

The holy are thought highly of,
Those who have in their heart the fount of joy served.
The holy meet the Lord in excitement
The way the cow has her calf cherished. (2)

The holy have the Lord lodged in their heart,
 They are superior than anyone observed.
 Their hearts exude fragrance,
 The foul stench is no more heard. (3)

We are Your flock whom You had created,
 Pray, have us as Your own reserved.
 Nanak, the humble has brethren-in-God,
 In mother, father and other relatives revered. (4) 4

Kanada IV

My self! Meditate on the Lord's Name in the heart.
 The Lord's boons has Maya misappropriated in her citadel
 With the Guru's *Shabad* you should the citadel assault. (1)
 Caught in false illusion I have strayed much,
 Lost in the attachment of progeny, spouse, a lot.
 Like the evanescent shadow of a tree,
 In an instant the wall of life is dissolved. (1)

Refrain

P-1296

They are beloved of my heart,
 The noble, meeting whom is one in spiritual accord.
 Happy is the heart with Lord lodged in it,
 It remains ever dyed in the dye of the Lord. (2)

Blessed are God's devotees,
 Meeting whom the mind becomes their sort.
 The divine dye never fades,
 It gets into the divine love absorbed. (3)

Sinners, we commit many misdeeds,
 When the Guru takes kindly we are absolved.
 With the Name as the antidote in the mouth,
 Says Nanak, the humble, the fallen are recalled. (4) 5

Kanada IV

My self! Repeat the Lord's Name, of universe, the Master.
 When we were lost in the whirlpool of evil,
 The True Guru pulled us out of the disaster. (1) *Refrain*
 He is fearless, immaculate and mighty,
 Saves us, the sinners, the poor mortals.
 Lost in lust, wrath, vice and attachment,
 As iron is saved with wood, He ferries us across the ocean waters. (1)

He is Supreme, Inaccessible, Unknowable,
 We sought Him around, found not His quarters.
 He is far, farther away the Lord,
 He alone knows Himself of the World Crafter. (2)

He is Invisible, Inscrutable,
 Meditation and the holy company are the paths for the traveller.
 We listened His gospel in the holy company,
 And repeated the inexpressible ever after. (3)

My Preceptor is the Saviour of the universe,
 He must save us, of the world Who is Master,
 Nanak, the humble, is slave of His slaves,
 In His grace He saves and gives quarter. (4) 6

Kanada IV**Partial (Variable measures) Score 5**

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

My self! Contemplate the Lord, who fosters the world.
 He is a jewel, ruby and emerald.

The Lord's Name is minted in the company of men of God,
 Where gracious is the Lord. (1)
 Inaccessible, Unknowable are His virtues,
 How can a poor soul recall?
Ram, Ram, Ram, Ram, Lord!
 Inexpressible is His gospel, of which He alone has the Word.
 I meditate on it and have a windfall. (1)

Refrain

The Master is my Life-companion.
 Ingrained in my mind and body is
Har, Har, Hare, Hare,

The Name of Lord which is my wealth and scroll.
 He who is fortunate enjoys a happy conjugal life.

The Lord he lauds,
 Chanting *Har, Har, Hare, Hare.*
 Guided by the Guru as reward,
 Hails God chanting - Lord, Lord, Lord.

Nanak, the humble, was blessed meditating thus on the Divine Bard. (2) 1.7

Kanada IV

Laud the Lord, of Universe Creator.
 Multiply your tongue into a million and more,
 Repeat His Name who merits it on every score,
 The Lord is gracious ever since the days of yore. (1)
 With the grace of the Master I am inspired to serve,
 Ever and ever I contemplate the Creator.
 Those who meditate on Name are exalted,
 I am sacrifice time and again unto the Master. (1)

Refrain
 P-1297

The Lord is great, greater than the great, greatest and above.
 I do whatever He does prefer.
 Nanak, the humble, sipped *Amrit* as advised by the Guru,
 He hails a hundred times his Preceptor. (2) 2.8

Kanada IV

My self! Repeat the Name of Lord Ram,
 The Supremo has no feature nor any form.
 In the company of the holy repeat the Name,
 Thus would great good fortune dawn. (1)
 The abode which has a shrine where the Lord is lauded,
 It is bliss, much too bliss there.
 Here you should chant *Ram, Ram, Ram*,
 Laud the Lord as guided by the Beloved Guru.
 Pay heed to the True Guru's sermon for the sake of peace,
 And repeat *Har Hare, Har Hare*
 Contemplating the Lord Ram. (1)

Refrain

He reflects in the entire universe, the Gracious Creator,
 It is He, He alone, who is known as Ram.
 Nanak, the humble, has come to His shelter,
 Pray, grant him as guided by the Guru the Name of Ram. (2) 3.9

Kanada IV

Kiss the True Guru's feet,
 Which leads you in the Divine street.
 With every breath and morsel His Name repeat,
 You get it if it is inscribed in your history sheet. (1)
 With great preparation they perform the six rituals,
 The *siddhas, yogis* and those with their hair enmeshed in knots.
 By such guises He is not attained.

Refrain

Union with the Lord Supreme in the Holy Company is gained,
 The Guru's gospel by the holy is in revelation explained. (1)

He is wondrous, Master, Immeasurable, pervading on earth and ocean.
 He is Lone, Unique, ever the same complexioned.

He knows, understands everything.
Nanak's Lord in each and every heart is stationed. (2) 4.10

Kanada IV

My self! Repeat the Name of Madhu, the peaceable.
He is Inscrutable and Unfathomable.
Guided by the Guru, He is obtainable,
Should it be inscribed Above on one's table. (1) *Refrain*
Garnering the vicious Maya leads to misdeeds.
Peace is gained in meditation in the holy company
With the True Guru in the lead,
The way iron-waste with the touch of paras* becomes gold. (1)

The Sinner in the company of holy may swim across,
With the Guru, True Guru and others in the fold.
Amongst the four castes, in four stages of life who realises the Lord,
Says Nanak, he is liberated himself and has his forbears absolved. (2) 5.11

Kanada IV

Laud the Lord, the Provider of felicity,
Lauding Whom from sins is one free.
With one's ears should one listen the Guru's ditty,
Graceful would indeed be the Deity. (1) *Refrain*
Your seekers who laud You with single-minded devotion,
They are holy, gain peace,
And exploit the treasure of meditation.
In the company of the holy, of the Lord True they do laudation. (1)

Those in whose heart you are lodged, Master,
They gain peace as reward.

* philosopher's stone

The holy swim across the ocean,
 The Lord has commissioned us for their service.
 Of Nanak, the humble, *You, You, You, You, You are Bhagwan.** (2) 6.12

Kanada IV

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

Let us laud the Lord, treasure of grace.
 Ameliorator of Suffering, Provider of Peace, the Guru True,
 Propitiating Whom one has no impediment to face. (1) *Refrain*
 Meditating on Name the mind is paved,
 Millions of sinners in an instant are saved. (1)

He who remembers his Lord,
 Not even in dream he suffers at all. (2)

He whom his True Guru saves,
 With his tongue the Divine Elixir he tastes. (3)

Says Nanak, the Guru has been kind,
 Here and Hereafter is the face bright, I find. (4) 1

Kanada V

My Master, I make my supplication.
 Sitting and standing, sleeping and awake,
 Every breath should I be in meditation. (1) *Refrain*
 He has the Lord lodged in his heart,
 Whom the Master this boon does award. (1)

* God

His heart has peace acquired,
Who propitiates the Master with the Holy Word. (2)

He acquits in every field true,
The *mantra** of Name who is granted by the Guru. (3)

Says Nanak, I am unto them sacrifice
In the *Kaliyuga* who acquired Name as prize. (4) 2

Kanada V

My tongue! Chant praises of Lord.
Propitiate the holy many a time,
In their feet lodges my Beloved God. (1)
Many a device, yet you are admitted not at Portal Divine,
Should He be gracious you will take to meditation. (1)

Refrain

With a million ritual performances your body is not purified,
In the company of the holy the mind is qualified. (2)

With many an attraction of Maya the thirst is not assuaged,
Repeating the Name, all the joys of life are purchased. (3)

When the Preceptor is gracious,
Says Nanak, all other involvements He does efface. (4) 3

Kanada V

Beg of Lord this concession,
Service of the holy in their company,
Meditation and freedom from transmigration. (1)
Propitiation of the Master's feet,
That is real joy which has the Lord's reflection. (1)

Refrain
P-1299

*spell, incantation

His body rare to come by, is fruitful,
To whom the True Guru is graceful. (2)

His ignorance, doubts and the abode of suffering are effaced,
He in whose heart are enshrined the Guru's feet. (3)

He who lauds the Lord in company of the holy with loving devotion,
Says Nanak, he realises the Lord of Perfection. (4) 4

Kanada V

It befits the devotee to take to meditation.
As his body and mind are absorbed in the Master,
He gets of himself the realisation. (1) *Refrain*
The world is in mere chanting lost,
They are saved who in their heart the Lord have lodged. (1)

We have known many who serve delicious dishes,
But he who eats the viands knows their riches. (2)

The actor acts many a play.
In the end he remains what he was earlier in the day. (3)

Disputation is a virtual snare,
Says Nanak, the truthful alone is pure. (4) 5

Kanada V

Hearing Your laudation, Your devotee is excited. (1) *Refrain*
His heart is gladdened watching your glory,
Wherever he turns, he finds you highlighted. (1)

Away, farther away and higher,
Deep, Profound unsited. (2)

You meet Your devotees without reservation,
You never have Your servents disquieted. (3)

Blessed by the Guru, Nanak chants His praises,
In a posture of poise and absorption anointed. (4) 6

Kanada V

To save His devotees, Himself He arrived. (1)
He instilled His *mantra* of Name,
With His sight were we purified. (1)

Refrain

Annulled were sufferings and mind became immaculate,
The remedy of Name He applied. (2)

We became steady, came to be stationed in poise,
No more elsewhere we strived. (3)

Blessed by the holy, everyone was liberated,
Nanak with Maya was no more tied. (4) 7

Kanada V

Lord! You alone are my anchor.
You are my pride, You are my ego.
You are my support, I seek Your shelter. (1)
You are my hope, I rely on You.
I have Your Name in my heart's quarter.
You are my might, I enjoy Your company.
Whatever You ask, I do, my Mentor. (1)

Refrain

Your compassion and kindness bestow peace on me.
If You are gracious, the ocean I conquer.

P-1300

You blessed me with fearlessness,
Nanak offers his head to such a Master. (2) 9

Kanada V

With the feet of the holy myself I bound.
I had heard that the world is a dream,
Now enlightened with Guru's *Mantra*
Dream it is indeed, I've found. (1)
Satisfied not with royalty, youth and riches,
Hungering for more and more I'm drowned.
I attained peace, my thirst was quenched,
As with the Lord's laudation I was bound. (1)

Refrain

Without realisation of the Lord,
Like a beast I was engrossed in illusion, attachment and Maya.
In company of the holy Yama's snare snapped,
Nanak absorbed in poise was crowned. (2) 10

Kanada V

I sing laudation of the Lord with my heart.
The serene, peaceful and suave image,
I meditate on it daily and remain in it absorbed. (1)
All my desires are fulfilled,
Ills of millions of lives are resolved. (1)

Refrain

Charities and performances of ritual practices
Of the holy company are rewards.
Nanak's agony and sufferings ended,
No more the death ever called. (2) 11

Kanada V Score 3

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

In company of the holy, let us discourse on God,
The Supreme Lord with divine refulgence,
Meditating on Whom one is given due regard. (1)
In the company of the holy, one is free from transmigration,
And the life one finds no more hard.
The fallen are retrieved in an instant,
And get in the Lord's colour charged.
He who chants or listens Lord's laudation,
His foulness of mind is washed.
Says Nanak, he attains all his desires,
And he receives his cherished award. (2) 1.12

*Refrain***Kanada V**

The holy company is the mine of Lord's Name.
Fellow travellers and companion,
Ever they fit into the mind's frame. (1)
He who washes daily with dust of the feet of holy,
Shed are the sins of his many a life's journey. (1)

Refrain

Exalted are the utterances of the holy,
Meditating on which, says Nanak, one is a liberated entity. (2) 2.13

Kanada V

In company of the holy, I lauded God.
The mind, body and wealth belong to Him,
Meditating on Whom are the sufferings annulled. (1)
Why get tempted here and there?
To the Sole Lord should one devote one's heart. (1)

Refrain

Supremely sacred is the seat of the saintly,
Where in the holy congregation one meditates on the Lord. (2)

Renouncing all, Nanak comes to the Holy shelter.
Pray, bestow me the Divine accord. (3) 3.14

Kanada V

P-1301

In my seclusion I behold my Love and my heart is in bloom. (1) *Refrain*
Ever in bliss, an image of peace,
There is none like my Guru. (1)

Invoking Him once,
From millions of sins am I immuned. (2)

Meditating on His virtues, sufferings are ameliorated,
The heart is attuned. (3)

My tongue sips the elixir of *Amrit*,
Nanak in the Divine Dye gets dyed his plume. (4) 4.15

Kanada V

My holy friends! let's get together. (1) *Refrain*
Let's chant hymns in bliss,
And thereby drive our sins farther. (1)
With our forehead on the holy feet
Illumined would be our mind's dark quarters. (2)

Blessed by godmen, the lotus of our heart would flower,
As we chant Lord's virtue we would find Him near. (3)

Blessed by the Lord, the holy get together,
Nanak is sacrifice unto that hour. (4) 5.16

Kanada V

Lord! Of Your feet I seek shelter.
 Given to attachment, ego, deceit and delusion,
 Pray, save me and undo my fetters. (1) *Refrain*
 In the ocean of existence I drown.
 I can be saved meditating on the Lord of diamond crown. (1)

Lord! Your Name bestows serenity.
 You are the endowed Master of Divinity. (2)

Redeemer of Penury and Pain!
 Treasure of Grace and Anchor of the Fallen! (3)

Gained after a million of ages suffering,
 Nanak attained peace as he was the Name uttering. (4) 6.17

Kanada V

Blessed is the attachment with Master's feet.
 Gained is the peace of millions of recitations and austerities,
 Those of great good fortune I meet. (1) *Refrain*
 I am a helpless slave of the Lord,
 No longer any other succour I need.
 Dispelled are my pretty doubts meditating on the Master.
 Awakened with the collyrium of enlightenment, I am no more asleep. (1)

He is fathomless, Supreme Master,
 An ocean of grace and of gems a retreat.
 Nanak, the seeker, asks for Name,
 His forehead propitiates the divine feet. (2) 7.18

Kanada V

I'm foul, foolhardy, fraudulent, lost in lust,
 Pray, protect me the way You must. (1)
 You are Powerful and Puissant to provide protection. (1)

Refrain

With recitations, austerities, rituals of piety and discipline there is no liberation.
 Pray, pull me out of dark dungeon of ignorance
 Lord! Nanak comes to You with this supplication. (2) 8.19

Kanada V Score 4

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

He who propitiates the Supreme Lord,
 I am sacrifice unto him from my heart.
 Himself liberated, He snaps my cord. (1)
 What virtues of His should I recount.
 There is no end to His accord.
 Lakhs upon lakkhs are there in crores,
 Who contemplate in this regard. (1)

Refrain
P-1302

I marvel in sheer wonder
 In the deep red of His Sort.
 Says Nanak, the holy in me is surfeit,
 The way the dumb smiles after tasting tart. (2) 1.20

Kanada V

The Lord's devotees are devoted to none other than the Lord,
 High caste or low are alike for them.
 They utter His Name with tongue,
 And from their heart give Him regard. (1)

Refrain

The ocean of peace prevails everywhere,
 Shatterer of fear is my life's Guard.
 My mind was enlightened, my doubts dispelled,
 As in my ears He breathed His spell chord. (1)

The Lord Almighty, Compassionate and Omniscient,
 Enlightenment does to the devotee accord.
 Nanak chants His praises day and night.
 And begs the Lord's Name as reward. (2) 3.21

Kanada V

There are ever so many who make surmise,
 But rare are such who the essence of *yoga* realise. (1) *Refrain*
 They suffer no ill, it is all pleasure for them,
 Who have the Lord alone before their eyes.
 They see no evil, it is good all over,
 Defeated never, they have success as their prize. (1)

They know no woe, they are ever in weal,
 They give up not but ask for new enterprise.
 Says Nanak, man is in the image of God,
 He may be born, he may demise. (2) 3.22

Kanada V

Let me never put my Beloved out of my heart,
 May my mind and body remain in Him involved!
 Even though the enticing Maya threatens to bind me with her vicious card,
 Whomsoever I tell my tale,
 I find him in her net caught.
 The catch maybe varied but the snare remains the same,
 It's not easy to untie this knot. (1)

Having wandered about a lot all over,
 Nanak, the humble has come to the holy resort.
 Undoing my ignorance, illusions and attachment to Maya,
 Pray, have me to Your bosom clasped. (2) 4.23

Kanada V

It is bliss, fun and pleasure.
 The Name we chant on Name we meditate,
 The Name is our life's fare. (1)
 The Name is our enlightenment, holy bath,
 Of all my problems the Name takes care.
 The Lord's Name is my repute, Name is exaltation,
 Across the arduous ocean Name can bear. (1)

Refrain

Unobtainable, invaluable boon,
 It is gained at the Guru's footwear.
 Says Nanak, when the Lord was gracious,
 He Himself in the heart did appear. (2) 5.24

Kanada V

The Beloved Friend, Master is ever close,
 He is heard and seen ever by the side.
 Then why for life's petty gains
 Evil doings we chose? (1)
 Other than the Name, whatever you cling,
 Has no existence, in the life's ocean it never tows.
 In hereafter everything would be manifest and revealed,
 It is here that you have the darkness of doubt, illusion and pose. (1) P-1303

Refrain

Atached to progeny, spouse and Maya,
 You have forgotten Who by the Name of Bestower goes.

Says Nanak, I have firm faith in Him,
He would all my bonds foreclose. (2) 6.25

Kanada V

With the help of the holy, hand of evil I've trounced.
With You as support and faith in You,
Master, My anchor in You I've found. (1)
Many a sin of multiple lives,
A glimpse of Yours and I've disowned.
It is refulgence, bliss and divine enlightenment,
In poise of a meditative posture I am drowned. (1)

Refrain

Who dare say that you can do nothing?
You are endowed with endless ground.
Lord Compassionate, Your Name and Nanak has gained
Joy, beauty and essence of *wisdom* profound. (2) 7.26

Kanada V

Invoing the Lord, he who is drowning is sustained,
His attachments, illusions, afflictions and sufferings are contained. (1)
Day and night I propitiate the Guru's feet,
Wherever I turn, it is His support I meet. (1)

Blessed by the holy, I lauded the Lord,
Propitiating the Guru, Nanak gained peace as reward. (2) 8.27

Kanada V

Lauding Lord in company of the men divine,
And meditating on Name, in peace is the mind. (1)
In His grace the Lord comes to lodge in the heart,
My forehead finds His feet as its resort. (1)

Refrain

My self! You should ever meditate on the Lord.
Guided by the Guru, says Nanak, you should listen and Lord God laud. (2) 9.28

Kanada V

My heart longs for love of the Lord.
The tongue is satiated alone with Name as feed.
The eyes are soothed with sight of the Lord indeed. (1) *Refrain*
The ears resound with the Divine laudation.
The filth of my sins and misdeeds is undone.
My feet tread the Master's peaceful path,
And my body's limbs with the holy have sacred bath. (1)

As I gained shelter of the Eternal,
In other solutions no more I myself exhaust.
Extending his arm, Nanak has saved his devotees,
Not left them in the terrible dark ocean to get lost. (2) 10.29

Kanada V

They die many a time who are afflicted with evil and fraud. (1) *Refrain*
Who behold the Beloved with ego and are attached to other than God,
In millions of lanes they are lost. (1)
With immoral conduct and unprincipled doing,
Intoxicated with pride and burning in wrath,
They come to Compassionate, Gracious Lord, Helper of the helpless,
With Nanak have they Your shelter sought. (2) 11.30

Kanada V

He is Bestower of life, breath and honour,
Forgetting Him is disaster. (1) *Refrain*
Giving up God, who take to others,
They quit *Amrit* and dust they charter. *P-1304*

Lost in foul pleasures, stupid!
How can the peace you gather? (1)

Given to lust, wrath and greed,
Transmigration alone is your quarter.
The moment you come into the care of the Retriever of the fallen,
Says Nanak, you should consider yourself your master. (2) 12.31

Kanada V

I behold Lord's resplendent face.
I have found this jewel after hard search,
Of all my anxieties there is no trace. (1)
With His Lotus feet in my heart enshrined,
All my sufferings I've come to efface. (1)

Refrain

My royalty, riches and family is Gobind,
Says Nanak, I have gained it with the holy grace.
Of death there is no more a case. (2) 13.32

Kanada V Score 5

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

Meditating on Name, you propitiate the Lord,
And at the True Guru's feet offer your heart.
This is how the Lord without limit is sought,
And with the grace of Guru the entire world bought. (1)
I have tried several devices to propitiate the Master
True worship is that which has the pleasure of the Bard.

Refrain

It is a mere marionette of clay,
What on earth can by it be wrought?

He whose arm He holds and directs on the path,
To meet the Preceptor he is brought. (1)

I can think of no other succour,
It's Lord's hand that I have caught.
For what help can a helpless ask,
When it is the Lord who lodges in every heart?
I have longing for the feet of the Lord.
Nanak, the humble, is His slave,
Ever he is sacrifice unto the Lord. (2) 1.33

Kanada V Score 6

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

Love! Your Name is of the world a saviour,
It is of the Nine Nidhis* a treasure.
In every form You are rare,
Why on earth, should my mind fear?
As long as I have a glimpse of the Seer?
He alone gains who had it inscribed in his lot there. (1) *Refrain*
I serve the holy and feet of the peer.
I seek dust of the feet of pure *dear*.
It equals bath at eight and sixty holy spots here.
I meditate every breath without changing to any other.
Millions and billions accompany not there,
In the end it is the Lord's Name that comes to care. (1)

Fulfiller of desire and granting of honour alone is the Seer,
The notions of duality I no more bear.
What virtues of the Lord I declare?
There is not one with whom Him I compare.

P-1305

* occult power

My heart hungers for a glimpse of the Peer.
Enlightenment of the World, Lord! Nanak do grant a stare. (2) 1.34

Kanada V

Is there a device that I can have the Lord's sight? (1) *Refrain*
I long and thirst for His glimpse,
Yearning to see Him I am in a sad plight. (1)

Helpless poor, fish without water,
I cry for the holy, with holy insight.
I am dust of the feet of the holy,
I have dedicated to them my life and identity.
The Preceptor has been kindly,
Forgetting my honour and attachment,
Says Nanak, I come seeking union with the Deity. (2) 2.35

Kanada V

Various are the Lord's manifestations.
In worms and elephants, could Him one discern. (1) *Refrain*
Fasts, pilgrimages including Ganga bath and ceremonial of discipline.
Bathing in water and remaining hungry and naked anon,
Performing worship and sitting in meditation,
With circles on the body and paste mark on the six limbs,
But without the holy company there is no union. (1)

Observing Hath *yoga** and standing with the head down,
Yet affiliated with the malady of ego, their impediments are undone.
All such in lust, wrath and desires burn,
Says Nanak, he is liberated who follows the True Guru's mission. (2) 3.36

* disciplining senses

Kanada V Score 2

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

Meeting the holy I am satiated,
The five thieves have fled.
In peace and poise I laud the Lord cherished. (1)
The benediction bestowed by Lord,
I cannot return likewise?
My heart is many a time unto Him is sacrifice. (1)

Refrain

As a first step falling at the feet of holy,
I endear the Lord and meditate.
Lord! What is the place like,
Where You Your creation contemplate?
There are ever so many You who laud,
He alone finds the union who enjoys Your accord.
Nanak, the humble, in his Master remained absorbed,
You are alone, there is none other than the Lord. (2) 1.37

Kanada V Score 8

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

Arrogance and ego discard.
The kind Lord watches it all.
My self! You should be dust of the feet of holy. (1)

Refrain

The Lord bestows His devotees illumination.
With Lord's laudation in the heart and cherishing the Lotus Feet,
In the compassioned Charmer you go in meditation.
Pray do be gracious!

For Name in charity Nanak is salacious,
Shedding attachment, pride and illusion. (2) 1.38

Kanada V

P-1306

Lauding the Lord rids of the impurity.

A touch of the Guru and one meets the Deity.

There is no other remedy. (1)

Refrain

Avail not holy baths at river bank, performing six ritual deeds,

Maintaining, long matted hair, conducting *havan*,*

And carrying staff of the holy. (1)

I've tried various ways, austerities, wandering about and discourses,
Yet I have gained not His identity.

All the measures have I tried,

In meditating on Name alone Nanak found felicity. (2) 2.39

Kanada V Score 9

There is but One God.

He is realised through the grace of the True Guru.

Redeemer of the fallen, friend of the followers,

He frees from fear and liberates. (1)

Refrain

His sight soothes the eyes, the ears His laudation satiates. (1)

Lord of life, Helper of the helpless,

Provider of the humble a mate,

Fulfiller of hopes, Reliever of suffering,

Nanak has sought the shelter of feet *of the Great*. (2) 1.40

* fire sacrifice

Kanada V

The feet of my Compassionate Master are my shelter,
There is no other place.

Redeeming the fallen is pledged by the Master,
His meditation provides solace. (1)

Refrain

The world is a cavern, an ocean of waste,
Filled with evil, ego and attachment,
Blinded with Maya and worldly involvements.
Pray, extend Your arm and pull me out in Your grace. (1)

Helper of the helpless, Cherisher of the holy,
And Redeemer of millions of sins,
I thirst for Your sight,
My Accomplished Preceptor of virtues,
Pray, do be kind and gracious to Nanak,
His tongue should laud Your favours. (2) 2.41

Kanada V

For a single night of conjugal bliss,
Many a life I will sacrifice. (1)
Sister friends, gold, mansions and silken bed
No longer do me entice. (1)

Refrain

Gems, jewels and many a joy, says Nanak,
Devoid of Name, appear not nice.
Simple food and sleeping on bare ground, sister friend,
In the company of spouse I prize. (2) 3.42

Kanada V

Shedding ego I came to You,
Repeating Your Name, my Guru I pursue.

You are my Beloved Beau. (1)
 Warm is my bed, my courtyard peaceful,
 My ties with the five agents of evil I eschew. (1)

Free from transmigration, I feel settled.
 The lotus of my heart which was upturned is in bloom true.
 Terminated is the turmoil of ego.
 Nanak, sings and chants laudation of Repository of virtue. (2) 4.43

Kanada V Score 9

P-1307

My self! You ought to repeat the Name of God, do repeat.
 The path delineated by the holy and *Vedas* is arduous,
 You are involved in attachment and suffer from ego, conceit. (1)
 He alone is saved by repeating Name
 Whom He Himself does reinstate.
 Shed are his attachment, fear and illusion,
 Says Nanak, with the blessings of the Great. (2) 5.44

Kanada V Score 10

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

The Holy! Pray bless me with a boon that I should feel merry.
 Caught by ego, attachment and five evils, I lived in their company,
 To get rid of them, I come seeking company of the holy. (1) *Refrain*
 Many a life I have rotated in transmigration,
 Defeated, I come to the Deity. (1)

I've gained Name as my support due to His empathy.
 Says Nanak, my hard-to-obtain human incarnation is a success,
 Across the ocean of existence I ferry. (2) 1.45

Kanada V Score II

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

He came of His own accord,
I know not if I played any part.
The Preceptor met His innocent devotee and blessed him with felicity. (1)
Refrain

A happenstance brought me in touch with the holy,
My mind no more goes astray, at home it does stay.
The treasure of virtue has come to be revealed to me. (1)

I am now attracted to the holy feet in exclusion of the company.
He pervades all over, lodged in every entity,
Singing His laudation, Nanak enjoys the ditty. (2) 1.46

Kanada V

It is difficult meeting the Beloved Master.
Beyond measure, charm, inaccessible, unknowable,
He is pervasive in every quarter. (1) *Refrain*
He is obtained not by routine discourses or pilgrimages,
Nor by skill in arguments or ways clever. (1)

One may make any endeavour,
He is met only as His favour.
Lord Compassionate, Gracious, Mine of Mercy!
Nanak, the humble, seeks dust of the feet of Preceptor. (2) 2.47

Kanada V

Mother mine! *Ram, Ram, Ram*, I repeat.
There is none other than the Lord.

I meditate on His Lotus Feet,
With every breath, day and night. (1)

When He brings about together,
There can be no discard.

He is my breath, my mind, body and else,
My treasure of virtue *in reward*. (1)

Refrain

He is pervasive here and there,
I have witnessed it in the core of my heart. (2)
Nanak is liberated in company of the holy,
From his malignant ill he is absolved. (2)

Kanada V

P-1308

The devotee ever cherishes his Lord.

Lord! You are my Divine associate,

Your House has everything to accord. (1)

I ask for prowess, prosperity, progeny, riches and regard. (1)

Refrain

Liberation, facility, enjoyment and wherewithal,
I ask from the Accomplished Lord who has everything to reward.
In His fear is obtaining bliss and devotion.
Nanak is ever sacrifice unto the Lord. (2) 4.49

Kanada V

They talk and talk and discourse no end,

The *yogis*, spiritual seekers and scholars,

Wonder about the world, yet fail to fend. (1)

They are lost in ego, to stupidity they lend,

Wherever they go, they find the death to attend. (1)

Pride must they deride, close to them is their end.

Meditate on the Lord, says Nanak, pay heed, O stupid!

Waste goes your life without your having the holy tend. (2) 5.50.12.62

Refrain

Kanada IV

Octets Score 1

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

My self! Meditate on the Lord's Name, you will find felicity.
The more you meditate, the more peaceful you will be.

In the True Guru's service there is joy plenty. (1)

Refrain

What the holy long every instant

Is the joy they find in their Deity.

They discard all other pleasures,

Other than Name they cherish no felicity. (1)

Guided by the Guru, the Lord's Name tastes sweet.
The sweet word does the Guru commit to the memory.

The True Guru's word holy are supreme,

In the holy words does one finds company. (2)

Listening the holy word, my heart has melted,

Fragrant, my mind finds its identity.

The unstruck melodies have been sounded,

It is going to be an endless symphony. (3)

Every instant I'll recite the Name,

And Guru-guided with the Name spell myself identify.

Listening Name, cherishing Name, the Name shall me satisfy. (4)

I shall wear bracelets of gold and dresses of variety,
But devoid of Name everything is drab, one is born, dies, is born again to die. (5)

Hheavy is Maya's veil, caught in its whirlpool, seldom does one survive.

Sins and misdeeds are like the scrap-iron,
across the arduous ocean's will they not ferry. (6)

Fear and disaffections are the boat,
Which Guru the pilot with *Shabad* would carry.
Should one dedicate oneself to the Lord,
One would with the Lord identify. (7)

In ignorance one is as good as asleep,
The Guru's *Shabad* will awaken the body.
Says Nanak, it is His writ that runs,
It happens the way He does signify. (8) 1

Kanada IV

My self! Meditate on the Name, it will ferry you across.
He who meditates is liberated,
The way was vindicated Dhru Prahlad. (1)
Pray, do be gracious, my Lord.
Let me in Name be absorbed.
Within Your grace who meets the True Guru
With the True Guru he meditates on God. (1)

Refrain

The filth of ego accumulated in many an eye,
In the company of holy is totally washed.
The way iron does float with wood,
With *Shabad* the Guru is laud. (2)

Meeting the holy takes to the holy company,
In the company holy one enjoys the essence of accord.
Devoid of holy company whatever the egoist does,
Is like out of water one's getting in the marsh. (3)

Of holy, Lord God is the saviour,
Sweet He appears to the man of God.
The Name exalts every instant.
In the True Guru sermon is one involved. (4)

Brahma born of the lotus and Vyasa son of fish,
For their intensity of devotion are given regard. (5)

He who is holy should be venerated,
Transmigration will not be your lot. (6)

Don't you be misled by high and low *varna*,*
Sukdev, Brahman touched the feet of Janak of Kshatriya caste.
Leftovers of the food were thrown over him,
He did not mind at all in his heart. (7)

Janak occupied the supreme throne of the clan,
His face smeared with dust of the feet of nine men of God.
Pray, do be gracious to Nanak,
Let me be slave of the slaves of the Lord. (8) 2

Kanada IV

My self! As guided by the Guru, let us laud the Lord with loving devotion.
Let one tongue turn into a million tongues,
And the million tongues chant His praises a million times in rotation. (1) *Refrain*
The Sheshnag** meditates with his thousand hoods,
And yet cannot conceive His divination.
He is Unfathomable and Unknowable,
With the Guru's guidance the mind gains His perception. (1)

They are distinguished who meditate on Him.
Meditating on the Lord they enjoy felicitation.
Bidur*** slave girl's son, a low-caste lad,
Was embraced by Krishna in manifestation. (2)

* caste

** serpent king. *** Krishna's devotee

Wood is born out of water,
 With wood can one float to one's destination.
 The Lord Himself takes care of His devotees,
 He must live up to His estimation. (3)

We are stone, iron and big boulders.
 In company of the Guru, our boat would get into navigation, P-1310
 The way a weaver was saved in the holy company
 And endeared by his companions. (4)

As we stand and as we sit,
 We should ever remain in contemplation.
 The True Guru is *Shabad* and the *Shabad* is True Guru,
 Leading the devotee to liberation. (5)

Guided by the Guru every breath we gain strength to meditate,
 Fearless now we take to contemplation.
 Blessed by the Guru, ego is shed.
 The Guru-guided gets absorbed in meditation. (6)

The True Guru is the Provider of true life,
 Which the unfortunate will not be given.
 This opportunity is not going to repeat itself,
 They would regret in torment and affliction. (7)

He who looks for peace for himself,
 Before his Guru he should go in propitiation.
 Nanak asks for the grace of the Master,
 And ashes of the True Guru for his face as emulsion. (8) 3

Kanada IV

Dyed in the Divine Dye, I take to Lord's laudation.
 In the Divine fear I've turned immaculate,
 I now need the Guru's guidance as leaven. (1)

Refrain

Dyed in the Divine Dye is one ever recluse,
 The Lord comes to him on a visitation.
 I live on dust of the feet of holy,
 In His grace, He would arrange its provision (1)

Those lost in duality and avarice,
 The untreated mind gets not dyed in divination.
 With the Guru's Word, they change their life,
 Meeting the Guru they take dye of His mission. (2)

The ten sense-organs are ever restless, wandering in ten directions,
 The Three Qualities leave one no rest or vacation.
 Guided by the True Guru the mind is controlled,
 And thereby it finds liberation. (3)

The Lord is pervasive in all the creation,
 In Him would everyone find emersion.
 He has a unique form though many a manifestation,
 All He conducts with a single ordination. (4)

The Guru-guided realises the One,
 The Godward facing behold His manifestation.
 The devotee arrives at his Eternal Abode,
 Where unstruck melody is in reverbration. (5)

He has created the universe and its creatures,
 The Guru-guided come for exaltation. (6)

We have been sequestered for many a life, my Beloved Lord!
 With grace of the Guru look for union.
 Meeting the True Guru is finding supreme bliss,
 The foul understanding is in bloomy formation. (7)

The Lord of life, pray, bless me with Name,
 For the Name I have a great fascination.

Nanak's is the True Guru
The True Guru will gain him cherished union. (8) 4

Kanada IV

My self! Tread the path traced by Guru.
The way a wild elephant is controlled with chains,
With the Guru's goad of *Shabad*, the mind subdues. (1)
It strays to ten directions,
Guided by the Guru, you should the Lord Divine pursue.
The True Guru blesses with *Shabad* in the heart,
With tongue you should the Lord's Name imbue. (1)

Refrain

P-1311

Afflicted with the venom of the poisonous snake,
With *Shabad* as healing spell, the Guru will come to your rescue.
The serpent of Maya dare come not near him,
Casting off poison, who is devoted to the True. (2)

The dog of greed is wild in the city of *body*,
Away in an instant would the Guru shoo.
Every town has truth, contentment and *dharma*,
There should you laud the Guru. (3)

Man is sunk in the mine of attachment,
The Guru will pull us through.
Seeking His shelter we shall come crying,
Each one of us the Guru would woo. (4)

The world is a drama in dream,
Everyone playacts as dramatic crew.
Guided by the Guru, they gain profit,
And at the Portal Divine are invested by the True. (5)

The egoist acts in ego,
And cinders of sins seems to pursue.

When comes death he feels uncomfortable,
What he sows becomes his due. (6)

Godmen garner the Name Divine,
Which as wayfare makes them do.
They consume and spend as much they want.
No scarcity for them in this does accrue. (7)
With the wealth of Lord's Name in the heart,
Realisation of this wealth at the Guru's feet they imbue.
Says Nanak, when the Compassionate Lord is kind,
Suffering and penury the devotees eschew. (8) 5

Kanada V

My self! Let us under True Guru's guidance contemplate,
The way scrap iron becomes gold coming in touch with Paras*
And the qualities of Paras, too, it adumbrates, (1)

Refrain

The True Guru is the prime Paras,
He who comes in touch with Him,
He is rewarded with the cake.
The way Prahlad was saved with Guru's sermon,
The Guru does His devotees vindicate. (1)

The True Guru's utterances are holy,
The Holy Words with Amrit satiate.
The way Ambrik** was liberated,
On the True Guru's utterances we meditate. (2)

Of all the shelters who takes to the True Guru's shelter,
He would the Name Divine contemplate.
When the Lord Compassioante becomes gracious,
The path Divine He would vindicate. (3)

* philosopher's stone. ** a rishi

Those under the True Guru's care are settled,
The Lord Himself in their felicity does partake.
He who aims an arrow on the devotee,
It must turn back and strike the one who the aim takes. (4)

He who serves in construction of the Holy Pond,
At the Portal Divine finds himself come to felicitate.
Guided by the Guru time and again who meditates,
He would meet the Lord-in-state. (5)

The Guru-guided is conversant with mystic music and also *Vedas*.
If the Guru is pleased one contemplates.
The devotee becomes the image of the Lord,
The holy does the Holy venerate. (6)

The misbelievers don't take to the True Guru,
The unbelievers are deluded and degenerate.
They are in the company of canines of passion and greed,
In the carcass of Maya would they waste. (7)

P-1312

The Divine Name is the Saviour of the universe,
In the company of holy, they contemplate.
Says Nanak, my Preceptor Lord, pray save me!
Let me in the company of holy meditate. (8) 6

[First set of six hymns]

Kanada V Chhant

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

Those who meditated on the Lord are saved.
No endeavour with Maya availed.

Meditating on the Lord the rewards they gain,
 Hailed are they of great good fortune.
 In the company of the holy they are enlightened,
 And are with the Divine in tune.
 Shedding pride, attachment and evil passion,
 Attached to the holy feet across they have sailed.
 Supplicates Nanak, in the shelter of the Master
 Of great good fortune are they,
 Who with the Lord's glimpse are bailed. (1)

In company of the holy, may we meditate on the Lord.
 And in a state of ecstasy the Lord we laud.
 There is life in laudation and sipping *Amrit*,
 One is free from transmigration.
 Giving company of the holy and meditating on the Lord
 One suffers not any affliction.
 The Lord Compassionate! The Master Creator! Pray do be kind,
 That the holy should we serve.
 Supplicates Nanak, devotees seek dust of feet of the holy,
 That, with a glimpse of the Lord, in poise they merge. (2)

All the creatures meditate on the Lord,
 Their repetition of Name, austerity and discipline fetches them reward.
 Meditating on Master, the omniscient day and night,
 Their entire life is fruitful.
 Those who laud the Lord and meditate on Him ever,
 They are in life successful.

Repetition of Name, austerity and discipline gain the Lord Immaculate,
 The wealth of Name of the Lord abides.
 Supplicate Nanak – pray do be gracious,
 The jewel of Lord's Name should be my guide. (3)

It is fun and frolic, of bliss the wonder,
 In His grace is met the joy vendor.

Meeting the Master, of Peace Provider,
Desires of the heart are met.
Hailed from every side, lost in poise,
There is no more suffering and neglect.
He clasped to His heart in joy,
And all the misdeeds and sins were effaced.
Supplicates Nanak, met was Master, the Provider of peace,
With bliss who everywhere does pervade. (4) 1

Var Kanada
(to be sung in the measure of Musa ballad)

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

Sloka IV

The Lord's Name is the treasure, guided the Guru enshrine it in your heart. .
Ever be slave of the slaves,
The evil of ego you should abort. P-1313
You would have made a success of your life,
Never having defeat to mar.
Of great good fortune are they, says Nanak,
Who, guided by the Guru, find felicity in the Lord. (1)

IV

The Lord, and Lord alone, is the treasure of virtue.
Guided by the Guru, if the Lord is contemplated,
At the Portal Divine is one exalted by the True.
Repeating the Lord's Name, the face turns radiant of heroic hue.
Says Nanak, the Guru is the image of Lord,
Meeting whom the Name one does imbue. (2)

Pauri

You are an ascetic among ascetics,
 And among the *yogis* you are a *yoga* practitioner.
 You enjoy the essence of bliss,
 And among the pleasure seekers you love pleasure.
 You do everything yourself,
 What you please comes to appear.
 Blessed is the company of the holy, many a time,
 The utterance of the Holy Word does cheer.
 Let everyone repeat Name of Lord, the Lord alone,
 Repeating which all the sins disappear. (1)

Sloka IV

Hare, Hare, Hare, Hare is the Name
 Guided by the Guru only a few realise.
 It frees from ego and attachment,
 And of foul-thinking does sanitise.
 Who have it inscribed from the Above in their lot,
 Says Nanak, they chant praises of the Lord day and night. (1)

IV

The Lord is gracious, what He conceives must mature,
 Himself He operates, there is no one of His stature.
 What He wants comes to pass,
 It must not happen what He abjures.
 None has been able to evaluate Him,
 Limitless is my Preceptor.
 Says Nanak, guided by the Guru who laud Him,
 Their mind and body are cool and pure. (2)

Pauri

It is Your light all over,
 Every heart is dyed in Your dye.
 Everyone meditates on You, my Cherished Master,
 You are immaculate and True Deity.
 You are the lone Donor,
 All others are beggars seeking charity.
 You are both devotee and Deity,
 Guided by the Guru we gain You Almighty.
 Everyone repeats Your Name as controller of impulses,
 And receives the fruit of Your empathy. (2)

Sloka IV

My self! Meditate on the Lord's Name,
 At the Portal Divine, you will receive accord.
 You will get what you desire,
 And in the Holy Word you will be absorbed.
 Annulled would be all your sins and misdeeds,
 Your ego and pride you'll set apart.
 Guided by the Guru the lotus of Your heart would blossom,
 And everyone would appear as image of God.
 Pray, do be gracious,
 So that Nanak the humble should meditate on his Lord. (1)

IV

Sacred is Lord's Name, contemplating which sufferings are shed.
 He who has it inscribed at the Primal Time.
 He has the Name in his mind fed.
 He who abides by the True Guru's wishes,
 No more would be with his penury and pain remain wed.

P-1314

None has ever realised Him on his own,
 One can have it verified.
 Nanak, the humble, is slave of slaves
 Who to the True Guru's feet are pledged. (2)

Pauri

Creator, You prevail everywhere,
 It is all Your creation.
 Of various colours the universe You have conceived,
 Of many a variation.
 It is Your light that is reflected everywhere,
 It is You who divert it to divination.
 He on whom You are gracious meets the True Guru,
 And from the True Guru's mouth he receives direction.
 Let all utter Ram, the Name of the Lord,
 Which rids us of penury, pain and every affliction. (3)

Sloka IV

The Lord is *Amrit* and the Name its essence,
 The *Amrit* should one imbibe in one's heart.
 The Preceptor is found in the holy company,
 He is realised through the Holy Word of Lord.

I meditated on the Lord's Name,
 And the vice of ego I could abort.
 He who repeats not the Lord's Name,
 He has gambled away his life and lost.
 With the grace of the Lord who meditates on Name,
 The Lord's Name he enshrines in his heart.
 Says Nanak, He has his face radiant,
 In the Court of the True Lord. (1)

IV

Lauding the Lord is noble,
 Meditating on the Name in *Kaliyuga* is a practice holy.
 Guided by the Guru we should laud the Lord
 And in the heart should repeat Name of the Deity.
 Of great good fortune are those who meditate on Name,
 They are blessed with the treasure of Divine Entity.
 Those who go about without Name,
 Ever in ego they earn ignominy.
 The elephant may be washed in water and rubbed,
 Again he would get himself dusty.
 Pray, let me meet the True Guru in His grace,
 And lodge the Formless in my heart's cavity
 Those who listen and bring faith in the Lord,
 Nanak, the humble, hails the holy. (2)

Pauri

The Lord's Name is a worthwhile wherewithal,
 He is the Supreme Master.
 The Creator Himself has devised this play,
 With the entire world as a character.
 His refulgence permeates every light,
 It is true that He pervades all over.
 Everyone meditates on Him
 But they succeed who, guided by the Guru, laud the Formless Preceptor.
 Let everyone chant the Name of Lord of the universe, it's life,
 To carry cross the ocean who is a navigator. (4)

Sloka IV

Mine is just one tongue, Lord,
 While Your virtues are unknowable and much deep.

Innocent, how do I meditate?
 You are vastly inaccessible and of immense sweep.
 Pray, bestow me with the holy wisdom
 That I sit at the True Guru's feet.
 Lord, bless me with the company holy,
 That a sinner can also swim across with the fleet.
 Nanak, the humble, may be pardoned,
 With the grace of Lord, the Divine I meet.
 Lord, pray pay heed to my supplication,
 That a sinner worm may across the ocean retreat. (1)

IV

P-1315

Lord, Life of the Universe, Pray do be gracious,
 With the True Guru bring about my union.
 In the service of the Guru, I got endeared,
 And the Lord showed His compassion.
 I am now free from vain desires,
 Involvement in worldly affairs and tension.
 The Guru was gracious Who inculcated Name,
 And with the Shabad I was sworn.
 Nanak, the humble, was recipient of endless wealth
 The Lord's Name and divination. (2)

Pauri

Lord, You are great, greater than great, greatest indeed.
 Those who meditate on the Limitless
 And utter *Har, Har, Har, Hari** in them can one read.
 Master, who chant and listen Your glory,
 From millions of sins they are freed.
 Guided by the Guru, those of great good fortune,
 We have treated as great as You in the creed.

* God.

Let all meditate on the One Who was True at the Primal Time,
 Before the Time Primal, Who is True today and would ever be True,
 Of Whom Nanak, the humble, is slave of slaves to heed. (5)

Sloka IV

My Lord, of universe, the life,
 As I contemplate, by the Guru as advised.
 The Inaccessible, Unknowable,
 The Profound You have come to meet me as a surprise.
 You Who is pervasive in every heart,
 Of immense size.

A hedonist, You enjoy every pleasure,
 Of Maya You are the consort, *a prize*.
 Yourself, You give in charity to the entire universe,
 Every living being, category-wise.
 Pray bestow a boon to me,
 I seek company of the holy and wise.
 Says Nanak, do come over and meet me, Lord!
 I laud and chant Your hymns *in every guise*. (1)

IV

The Name of my Beloved pervades in my body and mind.
 All my desires and longing are met
 I am in peace and poise, I find. (2)

Pauri

The Lord's Name is enchanting and invigorating.
 The man of God is immaculate and stimulating.
 He who meditates on the Name day and night,
 Maya is seen his feet ever propitiating.

The Lord fosters all the living,
 He is ever found approximating.
 He realises whom He Himself blesses;
 The True Guru is ingratiating.
 Let everyone chant – *Govind Hari**, *Govind Hari*, *Govind Hari*,
 Lauding the Lord one finds oneself in the Lord annihilating. (6)

Sloka IV

My self! Even while asleep you should remember God,
 And in poise you should remain absorbed.
 Says Nanak, should one be excited for the Divine
 The Guru in His grace has one meet the Lord. (1)

IV

I have cultivated only One,
 He alone is in my mind.
 Says Nanak, the Lord alone is my support.
 From Him alone one obtains liberation and respect, I find. (2)

Pauri

Guided by the Guru the five instruments reverberated in a symphony,
 And as a stroke of luck, the unstruck melody came to sound.
 With the Guru's *Shabad* as my anchor,
 In a state of bliss, I found the Lord all around.
 Since the Time Primal and before His image remains the same, P-1316
 Guided by the Guru, meditating on Him, myself I found.
 Lord Compassionate, pray bestow me a boon,
 Let Your humble slave to You remain ever bound.
 Everyone should hail the True Guru,
 Meeting Whom one finds one's secrets kept sound. (7)

* Name of God

Sloka IV

When there is a spiritual tide, the devotees overflow into bloom.
 Those who have faith in the True Guru,
 Says Nanak, they are of great good fortune. (1)

IV

Innumerable are the Lord's Names,
 Beyond description are His virtues.
 He is Inaccessible and Unknowable,
 How can a devotee the Lord pursue?
 Those who mechanically repeat the Lord's Name,
 Not a sesame grain is considered their value.
 Says Nanak, the humble, the Preceptor is inaccessible,
 He is met only when Himself His devotee with His apron He sews.

Pauri

The Lord is Inaccessible, Unknowable, how do I glimpse His charm?
 With whom do I compare Him?
 He has no features, no form.
 He realises Him to whom Himself He reveals,
 He finds Him warm.
 The holy company is the school
 Where one may an estimate of His virtues form.
 Blessed is the tongue, blessed are the hands, and blessed is the teacher,
 the True Guru,
 Meeting whom is recorded the Divine norm. (8)

Sloka IV

The Lord's Name is *Amrit*, we recite it if the True Guru does please,
 The Lord's Name is solemn, reciting and listening which sufferings cease.

They alone repeat the Lord's Name,
 Who have inscribed it on their forehead from the Above in their case.
 They are exalted on the Portal Divine,
 Who have the Lord enshrined in their heart's niche.
 Says Nanak, bright are their faces,
 Who listen the Name and feel pleased. (1)

IV

The Lord's Name is a treasure that, guided by the Guru, is obtained.
 Those who have it inscribed from the Above,
 They have the True Guru attained
 Their body and mind are at peace,
 Their heart has the quiet gained.
 Says Nanak, reciting the Name of Lord,
 Penury and sufferings are *Refrained*. (2)

Pauri

I am sacrifice unto them ever and ever who my True Guru have realised.
 They meet my True Guru,
 Who have it on their foreheads from the Above inscribed.
 Guided by the Guru I meditated on the Unknowable,
 Who has no form or features described.
 Those who meditate on the Guru's inscrutable Word,
 The Master and the devotee get identified.
 Let everyone utter — *Nar Hare**, *Nar Nar Hare*, *Nar Nar Hare*,
 And have a great deal benefit derived. (9)

Sloka IV

The Lord's Name I repeat and in the Lord pervading all over I am absorbed
 In every heart is enshrined the Lord,
 The Lord has devised this play of a colourful sort.

* Puissant Lord

The Life-force abides by me,
 The Master, my true friend has me this informed,
 That the Lord is realised by them
 Who have it inscribed Above in loving accord.
 Nanak, the humble, meditated on Name,
 With the Guru's Word in the core of his heart.(1)

IV

Look for the Beloved Lord,
 It is a great good fortune should He come to lodge in the heart.
 The Guru Accomplished revealed,
 Nanak was in the Lord absorbed.

Pauri

Blessed is the hour, happy and fruitful, when the Lord's service does one relish.
 Godmen, let us discourse on the Lord,
 I look for one who the inexpressible can express.
 How to realise Him? How to Him behold?
 My Lord God is accomplished and does with His wisdom impress,
 Himself He brings about His union,
 With the Guru's Words one gets to the Name one's access.
 Nanak is sacrifice unto them,
 Who meditate on the Lord in an uninterrupted excess. (10)

Sloka IV

My eyes are riveted at the Lord,
 The Guru has blessed me with the collyrium of enlightenment.
 I realise my Beloved Master,
 Says Nanak, the humble, in poise and content. (1)

IV

The Guru-guided has peace in his heart,
 His mind and body are in the Name absorbed.
 He meditates on Name, studies Name,
 Attuned to Name he is lost.
 Having gained the Name as boon,
 All his anxieties are far off cast.
 Meeting the True Guru, Name is gained,
 One's hungers and thirsts abort.
 Says Nanak, devoted to Name,
 One finds Name collected safe in one's scarf. (2)

Pauri

You created the universe Yourself and put it under Your order.
 There are self-possessed who are lost,
 And others who realise and attain the Preceptor.
 Supreme is the Lord's Name,
 Which the fortunate with the Guru's Word gather.
 Penury and sufferings are shed,
 When the Guru does the Name offer.
 Let us all serve the Heart-Charmer and World-Charmer,
 Who created the universe and put it all under His order. (11)

Saloka IV

With the malady of ego in mind and body,
 The evil-egoists are deluded.
 Says Nanak, they can be free from the malady,
 When they meet the holy comrade. (1)

IV

I find my mind and body in form
 When with my eyes I behold my Lord.
 Says Nanak, I have realised the Divine,
 I survive listening His Word. (2)

Pauri

Lord of the universe, Creator Supreme, Wondrous and Immeasurable!
 Devotees of the Guru! Let us meditate on His Name,
 He is unique, His Name is invaluable.
 He who remembers Him day and night,
 He realises Him, it is no fable.
 Of great good fortune are those who find holy company,
 With the True Guru's Word irrefragible.
 Let everyone repeat *Nar Narain*, * *Nar Narain*,
 Which relieves of the Yama's squabble. (12)

Sloka IV

A godman while reciting the Name was hit with an arrow by an idiot.
 Says Nanak, the godman was saved by the Divine,
 But he who aimed the arrow was by the same arrow hit. (1)

IV

P-1318

My eyes inebriated with love are with Name involved.
 Says Nanak, gorge them out,
 Should they behold other than the Lord. (2)

* Puissant Lord – Narsing

Pauri

He pervades over land and water, beyond limits is He.
 He fosters every living creature,
 It happens as per His decree.
 Mother, father, son, brother and friend,
 Other than Him, there is none for thee.
 Pervasive in every heart,
 Everyone makes Him plea.
 All should laud the Lord,
 Whom one can everywhere see. (13)

Sloka IV

When the devotees meet their fellow-travellers,
 The Lord blesses the union with colour.
 Says Nanak, one should laud the Lord,
 And depart for the Eternal House with fervour. (1)

IV

Lord! You are the Provider of all,
 Everyone looks upto You.
 All of them on You meditate,
 For Your charity they sue.
 When the Lord gracious extended His hand of a Donor,
 It rained all over from the blue.
 There was a rich crop from an indulgent field.
 Reflecting the Lord's Name true.
 Nanak, the humble, begs Name of the Lord,
 The Name being his due. (2)

Pauri

Reciting Name of the Ocean of Peace, one's desires are met.
 One should meditate on the Lord's feet,
 The Guru is of the Holy Words chest.
 Meeting the godmen one is saved,
 No more need one fear the Yama's test.

And attain success in the boon of life,
 Repeating Name of the Divine Ascetic.
 Seek shelter of the True Guru,
 All your woes and sufferings would be at rest. (14)

Sloka IV

I look for my Beloved,
 My Beloved I find by me.
 Says Nanak, when you come to know the Unknowable,
 Guided by the Guru, Him you would see. (1)

IV

Nanak, cultivated the True,
 Without Him he cannot exist.
 Meeting the True Guru one attains the Perfection Incarnate,
 And the tongue with the joy has a tryst.

Pauri

He who chants, listens or discourses on the Lord,
 His impurity of many a life is shed,
 What he longs, he gets as reward.
 Freed from transmigration,
 The Lord he comes to laud.

Himself he is saved, his associates are liberated,
His family is ferried across.
Nanak, the humble, is sacrifice unto Him,
Who is cherished by the Bard. (15) 1

* (correct)

Raga Kanada
Composition of Revered Namdev

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

He is the Master-Reader of hands, my Boss.
Like the face reflected in the looking glass. (1)
Dwells in every heart without blemish,
Free from shackles, without a fetish. (1)

Refrain

The way you see your face in water,
Exactly like him is Nama's Master. (2) 1

* as recorded in the original

Raga Kalyan 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.

Lord! You are all-pervasive, no one has known Your extent ever.

We are children fostered by You,
 You are the Elder, like father and mother. (1) *Refrain*
 Numerous are Your Names,
 You are the Unkown, Unknowable Ruler.
 The learned and talented have cogitated much,
 Not a sesame worth Your value they could discover. (1)

Everyone chants Your praises,
 Your extent no one has been able to measure.
 You are Inencompassable, Immeasurable and Without Limit, Master.
 With much repetition of Your Name,
 We have found not, You are where. (2)

Everyone lauds You Lord,
 And chants praises of the Superior.
 You are the ocean, we are fish in it,
 No one can Your extent measure. (3)

Lord! Pray do be gracious to the humble,
 Bless me with the Name to endear.
 I am stupid, purblind, Name alone is my support.
 Which, guided by the Guru, has become inhere. (4) 1

Kalyan IV

Lauding the Lord devotee gets revived.
 Guided by the Guru, he takes to meditation,
 As at the Above it has been inscribed. (1)
 He meditates on the Guru's Feet day and night,
 His heart to the Lord God subscribed.
 The Lord's glory prevails the world over,
 The way when rubbed the fragrance of sandalwood is multiplied. (1)

Refrain

The devotee remains in Lord absorbed,
 While the misbeliever keeps him reviled.
 As the traducer indulges in slander dictated by his *karma*,
 His foot is bitten by she-serpent despised. (2)

Master, You take care of Your devotees,
 From age to age by Your devotees You abide.
 What matter if the demon exhibited his wickedness,
 In due course his own death he died. (3)

All the species created by the Preceptor,
 Have of the death its bite.
 The Lord's devotees are ever saved by Lord
 Nanak, the humble himself in their service is ascribed. (4) 2

Kalyan IV

P-1320

My self, On the Creator of the universe meditate.
 Repeat the Lord's Name as indicated in Guru's sermon,
 All your sins and sufferings you'll escape. (1)
 With one tongue His entire adoration cannot be done,
 Of many a tongues pray do me make.
 They laud Him again and again every moment,
 I cannot do justice for my sake. (1)

Refrain

I am deeply infatuated with the Master,
 To have His glimpse my heart does ache.
 He is great Bestower of the living,
 He should know the plight of those with heartbreak. (2)

Should someone show me path to the Preceptor,
 What shall I offer him to compensate?
 I would dedicate my mind and body and have others do so,
 Should I meet one who is His confidence-keep. (3)

Lord's Virtues are far too many with His glory,
 How can we the humble have them narrate?
 All my knowledge I owe to Him,
 He is the Lord Accomplished of Nanak, the meek. (4) 3

Kalyan IV

My self, you should adore the Lord,
 Which it is said is not so easy a task.
*Dharam**, *Arth***, *Kam⁺* and *Mokh[#]*
 Chase the man of God. (1) *Refrain*
 He alone contemplates on the Lord,
 Who has this written in his lot.
 When the Creator asks for your reckoning in His court,
 Your contemplation will hold your fort. (1)

I've gathered sins over many a life,
 I suffer from the agony of conceit.
 The Guru in His grace cleansed me, with compassion,
 And had my ills to retreat. (2)

A man's Master lives in the man's heart.
 The man contemplates on Him ever.

* Discipline ** Self-sufficiency + Success # Salvation

In the hour of need in the end,
The Lord sustains like a fellow-traveller. (3)

O Lord! Your slave sings Your praises,
And on the Creator's Name meditates.
O Master, You are the protector of Nanak, the humble,
The stone is sinking, pray save its fate. (4) 4

Kalyan IV

The Lord knows what goes in our heart.
Should someone slander the holy,
The Lord pays not heed to the assault. (1)
He who casts off every other service,
Of the Lord's service he gives utmost regard.
The death dare not stare in the Lord's service
On one's feet it comes and gets lodged. (1)

Refrain

He on whom my Lord is gracious,
His sermon in his ears He imparts.
No one can match him,
Whose service is acceptable to the Lord. (2)

Wondrous are Lord's ways,
In an instant He distinguishes between genuine and false.
The genuine are blessed while the false into regret fall. (3) P-1321

He is the Bestower, Accomplished Master,
We ask for a kind accord.
Nanak, the humble, my please be shown grace,
That ever should he abide by the feet of his Bard. (4) 5

Kalyan IV

The Bountiful Master, Pray do be gracious.
I long to sing the praises of my Lord.

I live in the hope day after day,
 When would He clasp me to His heart. (1)
 I am an unlettered, ignorant child,
 The Father must take care.
 The son falters at every step,
 The Lord must cherish and bear. (1)

Refrain

O Lord! Whatever you allow,
 It is that alone I owe.
 I have no other place,
 Where can I go? (2)

The devotee who adores the Lord,
 The Lord, too, takes him in his care.
 The light mingles with light
 And then merge into each other. (3)

When the Creator is kind,
 He makes one meditate.
 Nanak, the humble, sought His support,
 The Master must watch his fate. (4) 6.

(sixtysix hymns – I)

Kalyan Bhopali IV

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

Lord Supreme, Preceptor, Master, Redeemer of Suffering, Creator!
 All your devotees look upto You, the Ocean of Peace,
 Divine Navigator, Fulfiller of desires. (1)

Refrain

Lord Compassionate to the meek, Master of the universe, Omniscient, Cherisher!
 They become fearless who meditate on Name,
 Guided by the Guru who propitiate the Liberator. (1)

The ocean of life they ferry across,
 Those who at the feet of the Lord of the universe seek shelter.
 The Lord vindicates His devotees Himself,
 Says Nanak, the Lord Himself takes care. (2)1.7

Raga Kalyan V Score I

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

Pray, do me a favour!
 The humming bee of my heart,
 For the elixir of Your feet be ever a cherisher! (1) *Refrain*
 I have nothing to do with any other drink,
 The *chatrik* asks for just a drop of rain water. (1)

I have no peace without meeting,
 A glimpse, and Nanak's life gains vigour. (2)

Kalyan V

Your Name serves the seekers,
 The support of Creator, Master of all, of utmost peace the Provider! (1) *Refrain*
 Innumerable species ask for boons,
 They get what pleases the Lord. (1)

P-1322

His glimpse fulfils desires,
 His contact inspires to laud.
 Says Nanak, when the essence meets the Divine essence,
 It's like the jewel getting in the jewel dissolved. (2) 2

Kalyan V

High is my Beloved's reputation,
 Ever fresh of heart captivation. (1)

Refrain

Brahma, Shiva, *siddhas*, sages, Indra and devotees for it have vied.
Yogis, seekers of enlightenment, Sheshnag* and others,
Contemplate the One manifesting Himself in tides. (1)

Nanak is sacrifice unto the holy,
Ever who in the company of Lord abide. (2) 3

Kalyan V Score 2

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

Lord! Reposing faith in You is spiritual exaltation.
Beholding you with the eyes, listening with ears Your sermon,
Every limb of body and life gain peace and inspiration (1) *Refrain*
Here and there, everywhere Your pervade,
Equally in a blade of grass and mountain. (1)

Whenever in any direction we see,
The Lord Supreme, Great Master comes for mention.
In the company of holy are annulled illusions and fears,
Says Nanak, after great esoteric cogitation. (2) 1.4

Kalyan V

Music of laudation the Divine virtues and bliss of the measure of Vedic chants,
Godmen articulate and listen in the holy company. (1) *Refrain*
Search for enlightenment, meditation, glory and charity,
The mind repeating Name in ecstasy,
Thus getting rid of the sins thereby. (1)

Lost in *yoga* praxis for enlightenment and liberation,
Mind in the Holy Word in quest of essence,

* the legendary serpent with thousand hoods

Repeating Name uninterrupted and undergoing austerity,
Thus says Nanak, getting absorbed in the light Divine,
One comes to suffer no pain or penalty. (2) 2.5

Kalyan V

How do I realise Him? What should I do?
Undertake meditation? Acquire knowledge? Study scriptures?
The arduous path, how do I pursue? (1)
Of Vishnu, Shiva, *siddhas*,* sages and Indra,
I knock doors of all the true? (1)
Some bestow sovereignty, others heaven,
One in million offers me *Mukti*** of the Guru.
Says Nanak, thus obtained in the ecstasy of Name
And by falling at the feet of the *Sadhu**** (2) 3.6

Refrain

Kalyan V

Lord of life, Gracious, Friend Divine,
Saviour from the agony of womb, the snare of *Kaliyuga*,
And the torture of transmigration, (1)
Meditating on Name, I come seeking Your shelter,
Compassionate Lord, pray take my care. (1)

Refrain

Helpless, humble with hope,
Name of the Master is my only dope. (2)

Other than You Lord I know not anyone
In the entire world, it is You I've known. (3)

Pray, let me remember the Lord's Name day and night, ever.
Nanak has the Preceptor alone as his anchor. (4) 4.7

* those with occult powers ** liberation *** godman

Kalyan V

With mind and heart repeat the Name of Lord.
 Should the Guru Accomplished be pleased,
 He would ever bestow peace and accord. (1)
 Lauding the Lord all our tasks are solved.
 Meditating on the Divine in the holy company,
 From the clutches of sufferings one is absolved. (1)

Refrain
 P-1323

Pray, do be gracious my Master,
 I should serve You day and night.
 Nanak, the slave, is in Your shelter,
 You are the Divine Lord of ultimate might. (2) 5.8

Kalyan V

My Lord is Omniscient.
 Pray, do be gracious my Perfect Preceptor!
 Ever in the Holy Word, You are manifest. (1)
 Other than the Divine, no one is accomplished,
 It is in You my hope lies, You are my strength. (1)

Refrain

Provider of every living being,
 Master, You sustain with clothing and nourishment.
 Also cognition, wisdom, intelligence and glory,
 Good looks, riches and respect.
 Nanak seeks peace and bliss,
 And liberation with Divine mindset. (2) 6.8

Kalyan V

The Lord's shelter accords liberation,
 The Preceptors Name is redeemer of the fallen. (1)

Refrain

He who meditates ever in the company of the holy,
By Yama he is never beaten. (1)

Salvation, manipulation and untold joys
Cannot bear comparison with meditation.
Nanak, the slave, had a glimpse of God,
And is free from transmigration. (2) 7.10

Kalyan IV Octets

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

Listening to the Lord's Name who is All Pervasive,
the mind is in delight dipped.

The Name Divine is sweet *Amrit*,
Guided by the Guru, it should be in quietude sipped. (1)

Refrain

The way wood has fire in it,
Which with proper device may be whipped
The Lord's Name is All-Pervading Light,
Guided by the Guru its spark can be lit. (1)

There are nine doors, all the nine are drab,
It is in the tenth that *Amrit* does drip. (2)

The body is an elegant town,
In which one should bargain for the divine pip.
The Lord is the invaluable jewel,
It is obtained in the True Guru's service as tip. (3)

The True Guru is depthless, depthless is the Master,
In the over-flowing ocean should one have divine dip.

Pray do be gracious I am only a poor *sarang*,*
A drop of Name I need for my lip. (4)

Deep red is the dyeing vat
Of the Guru's colour may I have a dip?
Dyed in the dye of Divine Name,
Of the elixir of *Amrit* may I have daily sip? (5)

From the seven continents and seven seas
Were we to dig out gold *in a trip*.
My Master's devotees care not for it,
They ask for Name; the Name may be given to them for a sip. (6)

The misbelievers are ever hungry,
In hunger ever they flip.
In love with Maya, they keep it chasing,
And undertake millions of miles' trip. (7)

P-1324

The Lord's devotee are ever noble,
With whom could one compare their pip?
Other than Lord's Name nothing they value,
Says Nanak, they long to have a dip. (8) 1

Kalyan IV

Lord! Put me in touch with *Paras*,** my Guru.
I am a useless scrap iron,
I shall be Paras meeting the True. (1)
Everyone longs for heaven and salvation,
Which day and night they pursue.
Those seeking the Lord's glimpse ask not for liberation,
With the Divine sight their mind they subdue. (1)

Refrain

* *chatrik*, bird yearning for raindrop ** philosopher's stone

The templatation for Maya is mighty fierce,
 It is black blot for everyone to view.
 My Master's devotees remain unattached,
 The way a duck's feathers remain dry in dew. (2)

The fragrant sandalwood tree is encircled by serpents,
 How do we its fragrance imbue?
 Unsheathe the sword of the Guru's teaching,
 Weeding out vice, enjoy the fragrant brew. (3)

We collect loads of firewood,
 In an instant a spark turns it into a fistful ashes few.
 Similarly a heretic may commit despicable sins,
 Meeting the holy he is taken care as his due. (4)

Noble are the godmen,
 Who have Name in their heart's pew.
 Meeting the holy is a happy encounter,
 It is like beholding the Lord True. (5)

The misbeliever remains much too entangled,
 How can he be straightened through?
 His entangled cord cannot be unentangled,
 Never for a heretic's company sue. (6)

Welcome is the company of holy devoted to True Guru,
 In the company holy meditate on the True.
 You have diamonds, jewels and pearls inside You,
 Which can be had if blessed by the Guru. (7)

My Master is much too high a Lord,
 How do I reach him in the queue?
 Says Nanak, the Guru Accomplished brings about the union,
 The devotee gets his perfect due. (8) 2

Kalyan IV

The Lord is all-pervasive, Lord's Name we repeat.
 The godmen and anchorites are a graceful lot,
 Together with them let us have a solemn treat. (1)
 All the living creatures in the world are unsteady,
 In Your grace, pray let them the holy meet.
 To prop the universe bestow them firm feet. (1)

Refrain

The earth lies lowest of all, yet when pounded by the holy feet,
 It becomes the choicest and is treated as holy and upbeat. (2)

The God-guided are enlightened and exalted,
 The Maya as a water-carrier they treat.
 Blessed by the Guru's Word, they have cut the teeth of wax.*
 They may now sip *Amrit* and iron** beat. (3)

The Lord's Name has spread its net wide,
 Getting, together the holy get into a solemn retreat.
 The Lord's virtues are much talked about,
 All the abodes their glory repeat. (4)

P-1325

The holy I cherish, I can live not unless I meet.
 It is like the attachment of fish with water,
 Without water its heart does not beat. (5)

They are greatly unfortunate,
 Who receive not the dust of the holy feet.
 Their burning thirst is never never quenched,
 Ever Dharamraja does them ill-treat. (6)

Pilgrimages, fasts, sacrifices, charities and torturing the body in snow,
 Albeit Lord's Name is invaluable
 Nothing equals the Guru's seat. (7)

* implies indifference to worldliness ** evil

Your virtues are known to You, Lord!
 Nanak, the humble, may be allowed to sit at Your feet.
 You are the ocean, we are the fish,
 Pray, bless us so that we may meet. (8) 3

Kalyan IV

The Lord is All-Pervasive, let us the Lord propitiate.
 Dedicate the mind and body to all
 And inculcate the joy of Guru's enlightened mandate. (1) *Refrain*
 The Lord's Name is the tree and His virtues its branches,
 Pluck them daily and consecrate.
 The Divine prevails in all as allow themselves to the Divine,
 In loving devotion to Him let ourselves dedicate. (1)

The discriminating cogitation is a solemn performance in the world,
 Enjoy the elixir divine as you ruminate.
 Blessed by the Guru you gained this life,
 Your mind to the True Guru you dedicate. (2)

Invaluable is this precious diamond,
 A diamond is cut by diamond
 Which the mind may penetrate through.
 With Guru's Word one may evaluate. (3)

In the company of the holy a devotee is exalted.
 As the *peepal* tree eats and thus the weeds eliminates.
 He is the noblest soul among all,
 Who in the fragrance of the Name Divine pulsates. (4)

By performing ever so many holy deeds,
 More and more green branches sprout.

The Guru's enlightenment bears *dharma** as flowers and fruits,
Of these the fragrance in the world we recreate. (5)

He is the only light that prevails the universe,
One should behold His as the sole source.
The Divine self is all over,
Let us place our heads under His feet to *placate*. (6)

Devoid of Name they are sans noses,**
They suffer ignominy.
The misbelievers are self-possessed,
Devoid of Name their life is accursed of ill-fate. (7)

As long as one breathes,
One should seek His feet to propitiate
Lord Compassionate! Do be kind to Nanak
Let me wash the holy feet of the great. (8)

Kalyan IV

Lord! Let me touch the feet of the holy,
My sins would be annulled in an instant.
Pray, do show me Your empathy. (1)
The needy stand at Your Portal in anxiety,
Pray, do grant them charity.
I come to Your shelter invoking Your Name,
The Guru's guidance may be my levy. (1)

Refrain

Lust and wrath are highly assertive in the township of *body*,
Day and night one has to give them a fight heavy.
Pray, do recognise and save me,
The Guru Accomplished being the worthy Entity. (2)

P-1326

* righteousness ** shameless

The fire of evil is raging in my body,
Of the Master's Word, pray bestow me cooling ice as remedy.
My mind and body may be at peace,
Ameliorating suffering let me sleep without anxiety. (3)

The way sunrays are spread everywhere,
In all the hearts one finds the Deity.
Meeting the holy one attains elixir,
And sips it at home in peace and piety. (4)

I am in fond love with my Guru,
The way *chakwi* cherishes the Sun's company.
She waits and watches the night through,
Has its glimpse and turns tipsy. (5)

His mind fouled with evil,
The misbeliever like a dog is much greedy.
He is ever talking about his selfish ends,
How can he be trusted easily? (6)

Meeting the holy and sitting in their company
Helps extract elixir of divine brewery.
The really talented does good to others,
Of such a devotee may I have the company? (7)

You are inaccessible, Compassionate Lord,
Pray save us in Your mercy!
Of all the creation the life-force is the same,
Says Nanak, pray do cherish me, the humble devotee. (8) 5

Kalyan IV

Lord, Let me be a slave of Your slaves.
As long as I have breath in my body
With the dust of the feet of holy, let myself pave. (1)

Refrain

Shiva, Narada, Sheshnag and sages,
 For the dust of the holy crave.
 Sacred are the abodes, each one of them,
 Where the holy ever stays. (1)

Discarding modesty, shedding ego,
 Company of the holy we chose.
 And thereby free from the abject fear of Dharmaraja,
 From sinking ourselves we save. (2)
 Like a lonely tree shrivels and those in doubt get dried,
 In the company of holy we rejuvenate.
 Let's delay it not for a moment, an instant,
 At the feet of the holy our head we lay. (3)

The laudation of Lord is a jewel which is held in the holy custody.
 He who reposes faith in the Lord,
 He has it with him kept safe. (4)
Fellow traveller, do pay heed, the Guru raising His arm gives the call,
 He who seeks peace for his soul,
 In the True Guru's shelter he would have. (5)

If he is of great good fortune,
 Guided by the Guru the Name he repeats.
 Thus he would cross the vicious ocean of Maya's attachment,
 And with joy-divine he would himself entreats. (6)

They would drown in Maya
 Who excessively do for Maya crave.
 In the arduous path of ignorance in dearkness
 Laden with the load of ego the day they brave. (7)

Says Nanak, repeating the Name of All-Pervasive, Lord begets liberation.
 Meeting the True Guru the Name is realised,
 And in the Name with the Lord one stays. (8) 6

(set of six hymns)

Raga Prabhat

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 Prabhat Bibhas I Quartets Score 1

By repeating Your Name of the life one swims across *the ocean*.
Your Name makes for honour and exaltation.
Your Name reflects ornamentation and our cogitation.
With Your Name one is recognised,
Devoid of Name one is seldom prized. (1)
Every other endeavour is mere guise,
He makes all around success whom You oblige. (1) *Refrain*

Your Name is power Your Name is clan.
Your Name is *lashkar*, Your Name is *sultan*.
Your Name is glory, distinction and acceptance.
Your grace and Your munificence are in evidence. (2)

Your Name makes for poise and leads to laudation.
Your Name is *Amrit* of vice elimination.
Your Name is perfect, peace comes to lodge in the heart.
Devoid of Name one is in the clutches of Yama; for his demesne one departs. (3)

The spouse, house and homeland are chains,
 All those to one's mundane joys pertain.
 When comes the call there is no restrain,
 Says Nanak, the false, chases falsehood in vain. (4) 1

Prabhat I

Your Name is the jewel, Your grace the light,
 Your understanding is refulgence.
 Wherever it is the darkness of falsehood,
 Everything is lost into irrelevance. (1)
 The world is a malady,
 Your Name is the remedy.
 All are destined for destruction,
 You are the Creator, Wondrous Deity. (1)

Refrain
 P-1328

Should there be a millions of netherworlds on a weighing pan,
 They would equal Your jewel added to it something more if they can. (2)

Woe leads to weal and weal ends in woe.
 The tongue which chants Your praises,
 No hunger it does know. (3)

Says Nanak, I alone am stupid, the world is worthy,
 He who takes not to Name, He is condemned to ignominy. (4) 2

Prabhat I

To attain what Brahma created *Vedas*, and shiva Maya renounced?
 To attain what the *siddhas* took to renunciation,
 And the celestial being, have not the secret found? (1)
 Fellow traveller! He whose heart is pure, his tongue is pure,
 Only the pure gain liberation.

He is not harassed by enemies and ailments,
 Rare is the one who acquires this cogitation. (1)

Refrain

The universe is created with fire, air and water,
 All the three of the Name are slaves.
 They are thieves who repeat not the Name,
 Condemned to the fiftieth sphere of copper where they rave. (2)

He who does one good, of himself thinks a lot.
 The Lord who does so much good with so many virtues,
 He bestows and regrets not. (3)

Those who laud You, they can this riches claim.
 Says Nanak, it is the wealth true.
 He who gives them regard,
 Yama he doesn't have to rue. (4) 3

Prabhat I

He who doesn't have good looks, high caste or fleshy face,
 Meeting the True Guru, he attains the Lord Immaculate,
 And Your Name he meditates. (1)
 O recluse! In a state of poise on the truth you should meditate,
 So that no more do you have to transmigrate. (1) *Refrain*

He who doesn't have good deeds to his credit, nor righteousness, nor meditation,
 If he is blessed with Divine cogitation, his saviour becomes the divination. (2)

He who observes not fasts or other disciplines,
 Nor indulges into giving sermons,
 Should by the True Guru be guided,
 He is not bothered about salvation or transmigration. (3)

He who is beyond hope and despair,
 Whose mind is in tune with divination,
 His self merges with the Supreme Truth.
 Says Nanak, he attains illumination. (4) 4

Prabhat I

What the holy says is at the Portal Divine heeded,
Poison and Amrit in Your eyes are alike treated. (1)

What can one say? All over You prevail,
Whatever takes place, is what You hail. (1)

Refrain

When one is enlightned the ego is shed,
The True Guru gets one with Amrit fed. (2)

His birth in the *Kaliyuga* is worthwhile,
At the Portal Divine who receives smiles. (3)

Reciting and listening he arrives at the Abode beyond description.
Says Nanak, the worldly talking or listening helps not attain liberation. (4) 5

Prabhati I

With *Amrit* as water and enlightenment as holy bath,
With eight and sixty temples one abides.

The Guru's sermon is like jewel and pearls,
The devotee who sets to seek finds. (1)

There is no place of pilgrimage like the Guru,
He is the pool of contentment true. (1)

Refrain

The Guru is the river of pure water.
Meeting the Guru the impurity of foul-thinking is cast.

It is like the ceremonial bath,
The beast and goblins are elevated gods. (2)

He who has absorbed in the True Name his heart,
He is described as sandalwood by the Guru.

His fragrance makes the entire wood fragrant,
One should remain devoted to his feet true. (3)

Guided by the Guru one is rejuvenated,
 And the Abode Eternal is realised.
 Says Nanak, one gets absorbed in truth,
 And in the Abode Eternal one abides. (4) 6

Prabhati I

By the grace of the Guru one gains knowledge,
 By reading and understanding one gains glory.
 One is enlightened within
 And is endowed with the nectar of fame. (1)
 God! You alone are my spiritual guide;
 I ask You one favour—
 Bless me with Your Name. (1)

Refrain

I have disciplined five volatile intruders.
 My self-conceit is gone.
 My dirty looks and perverted thinking have vanished;
 Such is Your Divine élan (2)

Bless me with the rice of chastity and continency,
 The wheat of compassion,
 And the leafy plate of corn.
 Endow me with the milk of Your mercy,
 And the clarified butter of patience.
 I ask for all this in utter humility and evoke your spirit of charity. (3)
 Forgiveness and patience are my milk-cow
 And poise the calf that sucks its milk.
 My garments are modesty and the Lord's praise.
 And thus should Nanak continue remembering his sage. (4) 7

Prabhati I

If one's arrival couldn't be stopped, how may the departure be restrained?
 He who creates, He alone knows,
 In Him is one contained. (1)

Lord! You are great.
Wondrous are your ways,
What you do, must happen
Nothing else can take place. (1)

Refrain

The way chain of pots in a Persian wheel,
As one is emptied the other comes to fill,
Similar is the sport of the Master,
He ordains what He does wish. (2)

Treading the path of enlightenment,
One distances from Maya, inveterate.
The one enlightened must determine,
Who is the householder and who is renunciate. (3)

He who creates desire, He may be handed its charge,
This is how one can oneself librate.
Subscribing to Him who the self created.
One is accepted whether a householder or renunciate. (4) 8

Prabhati I

I am sacrifice unto him who his evil gaze restrains.
He who can distinguish not between good and evil,
All his endeavours are in vain. (1)
Let us chant the Creator's holy Name,
Thereby one doesn't have to be born again. (1)

Refrain

The high-placed He brings low.
And the lowly He elevates as *Sultan*.
Those who accept death as a reality,
In the world have they their elan. (2)
One advises him who is unaware,
That it is all a play of the Creator.
There are not many who can this share. (3)

P-1330

Let us chant hymns, meditate on Name at the day dawn,
 And the love of world we discard.
 Submits Nanak, the slave of slaves,
 Vanquished in the world, such a one receives the reward. (4) 9

Prabhati I

The mind chases Maya like bird in the sky.
 The *Shabad* has tamed its thieves,
 Settled with glory is the city of body.
 Pray save me the way You may,
 Let the capital of *my life* thrive. (1)
 Bless me with the jewel of Name,
 Guided by the Guru the feet holy should I claim. (1) *Refrain*

The mind at the same time is a renunciate and hedonist,
 It is stupid and vulgar.
 The mind is both donor and beggar,
 At time it he finds itself protected by the Creator.
 Subduing the five evils is obtaining peace,
 It is the wisdom derived from the Saviour. (2)

He can be identified in every heart,
 Though no one has seen.
 The false are hung upside down,
 Devoid of Name, they lose their esteem.
 We meet when You bring about the union,
 When it pleases You it seems. (3)

At the Abode Eternal, cast and birth are not asked,
 Caste and status are determined by the tasks You have embarked.
 One is free from the suffering of transmigration,
 Says Nanak, it is the Name that helps the ocean crossed. (4) 10.

Prabhati I

Awake and yet being robbed, the purblind is nevertheless contented.

He has noose around his neck,
 And yet by his concerns he continues to be tormented.
 He comes with hopes and goes with plans,
 Tangled in affairs which he cannot scan. (1)
 The Divine Life of universe is ever awake,
 Of peace an ocean and of Amrit as much one can take. (1) *Refrain*

What he is told, he understands not; himself the blind is thoughtless,

What he does is ugly.
 The loving devotion is Divine gift,
 His grace bestows glory. (2)

With every day and every moment the life is lessening,

Yet for Maya his heart does cry.
 Without the Guru Accomplished there is no protection,
 As long as he is given to duality. (3)

Day and night the Lord watches and cherishes His creatures,

Their weal and woe is their *karma*'s property.
 Nanak, devoid of good *karma* asks for truth as charity.
 Pray bless him with popularity. (4) 11

Prabhati I

Should I remain silent, I am termed stupid.

Should I talk too much, my devotion is tripped.
 My errors and omissions are reckoned in Your *darbar*.
 What good are the rituals without the Name of *Sarkar*.* (1)
 The world is lost in falsehood,
 The slanderer who traduces is my beloved. (1) *Refrain*

* Master

He who is slandered is proficient,
 With the Guru's *Shabad* at the Portal Divine he is marked eminent.
 He knows intuitively that it is due to Name.
 He whom He favours, only he can this claim. (2)

I am impure, the Divine Truth alone is pure,
 By calling oneself noble, one becomes not superior.
 The self-possessed consumes the vicious poison in open,
 The Guru-guided remains absorbed in meditation. (3)

P-1331

Purblind, deaf, thoughtless, stupid,
 Petty, low and evil-minded wretched,
 The indigent is ever with the Name blessed
 This wealth is welcome, the rest is accursed. (4)

He who is engrossed in *Shabad*,
 For him praise and calumny are the same.
 Hail the Master who plays such a game.
 In His grace lies the high caste and honours.
 Nanak utters what the Lord inspires. (5) 12

Prabhati I

Excessive eating is adding to the waist,
 Over-dressing is a burden on the estate.
 Talking too much leads to controversy,
 Devoid of Name it is all a vicious *bait*.
 Friend! My mind is entangled in a weird net,
 Struggling through crust of tide I am in poise set. (1)

Refrain

Eating poison, talking poison, vicious is what you do.
 It leads to the Yama's door for chastisement.
 Liberation lies in the Name of the True. (2)

As he came, so shall he go,
 With his deeds duly scripted.
 The self-possessed loses his wherewithal,
 At the Portal Divine, retribution he is administered. (3)

False is the world, truth is pure.
 It may be realised by the Guru's Holy Word.
 Rare are those
 Who have the divine enlightenment in their heart. (4)

Should one bear the unbearable,
 And remain in an ecstatic state of bliss divine,
 Says Nanak, I am like a fish in water,
 Should it please You, pray accept me, for You I pine. (5) 13

Prabhati I

Playing musical instruments, singing and indulging in ingenious delight,
 Pleasure-loving, rejoicing, and gaining what one might,
 Dressing up, delectation, nothing seems to me to be right.
 Peace, poise and truth with Name I cite. (1)
 I know not what He has designed for me,
 Other than Name with me nothing seems to agree. (1) *Refrain*

My mind being engrossed in loving devotion of the Lord,
 The delights of *yoga* and worldly pleasures *interest me not*.
 My pursuit is laudation of the Bard,
 The Divine Lord of light is lodged in my heart. (2)

My heart is infatuated with love of the Lord.
 He is Helper of the helpless, my Beloved God.
 Day and night meditation and charity are His reward.
 Contemplating on the Divine Essence my tides of desires are in accord. (3)

To express the Inexpressible, I have not the knowhow.
 I meditate on You, if You were to bestow.
 With You in my heart, from possessiveness I'm free.
 Whom shall I adore, there is none other than Thee. (4)

The Guru's *Shabad* is supremely sweet elixir,
 Such an *Amrit* I located in my heart's corner.
 Those who taste it, attain the state of perfection,
 Says Nanak, they are in peace and enjoy mental satisfaction. (5) 14

Prabhati I

Scanning within, I subscribe to *Shabad*,
 There is no other divine *dye*.
 Day and night He fosters His creation,
 It is His empire. (1)
 My beauteous Lord is dyed in deep colour,
 Helper of the helpless, Beloved of charming looks,
 Sweet to the utmost, in deep red cover. (1)

Refrain

There is a well at the top* with a water-carrier,**
 And one⁺ seek to sip Amrit. P-1332
 He who has created, He is primed of this mystery,
 Only guided by the Guru one comes to know this secret. (2)

Spread are the rays, the lotus in joy are abloom,
 The Sun in the Moon is absorbed.
 Destroyed is death, desires in the mind are suppressed.
 Blessed by the Guru the Lord Divine is possessed. (3)

I am dyed in a highly pleasant colour,
 I would have no other dye.

* Dasam Dwar – state of super-consciousness. ** wisdom + mind

Says Nanak, dyed am in a delectable colour
It is merging with the colour of the Deity. (4) 15

Prabhati I

Yogis conform twelve sects and the monks in ten are confined.
Be it *Yogis* or those wearing sectarian garbs or ones with hair plucked.*
Without the Word Holy for Yama's noose are they destined.
Those absorbed in the Holy Word are really resigned.
With the hand and heart they beg for devotion,
And to the One alone they remain confined. (1) *Refrain*

Brahmins study scriptures and debate, perform ritual deeds,
In the absence of understanding they realise not,
The self-possessed distanced from Lord suffer and *plead*. (2)

Those devoted to *Shabad* are of pure conduct,
Recognised as true at the Portal Divine.
Day and night remain absorbed in the jewel of Name,
Ever and ever to the truth themselves they confine. (3)

All their ritual deeds, purity and discipline,
Repetition of the Name, austerities and pilgrimage are contained in *Shabad*.
Says Nanak, the True Guru is met if blessed by the Lord,
Whereafter from suffering, sins and death is one absolved. (4) 16

Prabhati I

Dust of the feet of godmen, company of the holy and Lord's laudation;
You should try this feat.
What can the poor Yama do?
He is scared of the devotee whose heart with the Divine does beat. (1)

* Jains

Devoid of Name, one is dead.
 Repeat the Name of Lord, tell rosary,
 The devotee thus with the joy divine in fed. (1)

Refrain

Guided by the Guru, who find peace in truth,
 What praise for them can be expressed?
 Searching jewels, rubies, pearls and diamonds,
 One comes across one by the Guru blessed. (2)

He looks for the wealth of truth in knowledge and meditation,
 And remains attuned to the Word Holy.
 He who needs no support, eats not, is Divine Absolute,
 Unafraid, he is devoted to such a Deity. (3)

In the seven seas* with pure water filled,
 He rows away** his boat.
 Controls his straying mind,
 And in poise does he float. (4)

He is true householder or anchorite
 Who, guided by the Guru, realises his own identity.
 Says Nanak, none other than the Lord is real,
 In the Word Holy is reflected the Deity. (5) 17

Raga Prabhati III **Quartets**

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

Rare is the devotee who realises that the Lord is found in the Word Holy.
 Those devoted to the Name are ever in peace,
 They remain attuned to the Divine Entity. (1)

* five senses, mind and understanding ** from worldliness

Brother, repeat Name of the Deity.
Blessed by the Guru, the mind is disciplined,
And with joy divine is ever high. (1)

P-1333
Refrain

Laud the Lord day and night,
This is the gain of this life.
Absorbed in the True Name,
One is ever immaculate, free from impurity. (2)

The True Guru introduces to the ocean of peace
Name is the utmost glory.
His stores are unlimited, there is no diminishing,
Brother, ever you remain in the service of the Deity. (3)

He whom the Creator Himself favours,
He has Name come to lodge in his body.
Says Nanak, one should ever meditate on Name,
Of which the True Guru has shown the alley. (4) 1

Prabhati III

Master! Pray pardon the meritless and let me be united.
Limitless are You, no one has known Your limit,
With the *Shabad* get me enlightened. (1)
Lord! I am sacrifice unto You.
I dedicate my body and mind to You,
Let me ever be in Your crew. (1)

Refrain

There is peace ever remaining in Your discipline,
By Name, bestow me with exaltation.
The True Guru reveals Your pleasure,
And day and night one undergoes poise-immersion. (2)

If You please, one takes to devotion.
 If You please, You bring about the union—
 In Your pleasure I've ever enjoyed peace,
 The Guru assuages the fire of my passion. (3)

Creator! What You desire takes place,
 Nothing else can happen.
 Says Nanak, there is no Bestower like the Name,
 From the Guru Accomplished it is to be taken. (4) 2

Prabhati III

Devotees laud the Lord, those who laud they realise God.
 They shed doubts and duality,
 With the Guru's *Shabad*, they get in the Divine absorbed. (1)
 Lord, You are my sole saviour
 I repeat Your Name, I laud You,
 Of liberations and understanding You are the Bestower. (1) *Refrain*

The devotees who laud You, the true joy they taste.
 It is sweet elixir.
 Ever sweet tasteless never,
 With the Holy Word they contemplate. (2)

He who bestows the sweet, He alone knows about it,
 Unto Him I am sacrifice.
 Chanting the Holy Word is ever peaceful,
 It helps shed the ego vice. (3)

My True Guru is ever Bestower,
 One attains what one desires.
 Says Nanak, the Name gains exaltation.
 The Guru's *Shabad* does the truth deliver. (4) 3

Prabhati III

Lord, those who come seeking Your shelter, You give them protection.

I see no one of Your status,

There hasn't been any,

Nor there is going to be one. (1)

Lord, I am ever at Your feet.

Master, save me the way You may,

It is Your pleasure of the Great. (1)

Refrain

Those who came to You for protection, You take their care.
You look after them personally, Yama dare not on them stare. (2)

P-1334

Your shelter is eternal, Lord,

It neither declines nor disappears.

Those who ignoring the Lord go to others,

They come and then clear. (3)

Those who come to Your shelter, Lord,

They suffer not disease nor despair.

Says Nanak, one should ever chant Name,

Thereby with the Word Holy identification claim. (4) 4

Prabhati III

Guided by the Guru meditate on the Lord as long as you breathe.

The Guru's *Shabad* immaculates heart,

Out the ego of mind you weed.

Success is the life of the man,

The Lord's Name is whose creed. (1)

My self, to the Guru's sermon, pay heed.

The Lord's Name bestows peace ever,

Spontaneously does it to quaffing of *Amrit* lead. (1)

Refrain

He who realises his roots in the true self abides,
 He is ever in peace and poise.
 With Guru's *Shabad* the lotus of his heart blossoms,
 Of his pride shed is the noise.
 That the Lord is pervasive in all,
 Of this rare is one wise. (2)

Guided by the Guru the mind is cleansed,
 The essence of Amrit it expounds.
 The Lord's Name comes to lodge in the heart,
 The mind has its realisation found.
 May I be sacrifice unto my Guru,
 Who has one with the Lord bound. (3)

Those who in their human birth have served not the True Guru,
 Goes waste their life.
 In His grace He unites with the True Guru,
 In poise and truth one does spontaneously abide.
 Says Nanak, Name begets glory,
 Should with good fortune His Name one recite. (4) 5

Prabhati III

Himself He created the universe of varied hues and staged a play.
 He does Himself, makes others do, and provides all the living their mainstay. (1)
 In the *Kaliyuga* Lord prevails.
 The Preceptor Himself is enshrined in every heart,
 Guided by the Guru Himself He regales. (1)

The Name inscrutable prevails in the *Kaliyuga*,
 In every heart it does abide.
 They have the jewel of Name manifest in them.
 Who to the Guru's shelter hurringly arrive. (2)

He has his five senses under control,
 Guided by the Guru he attains humility and contentment,
 He is blessed, holy and accomplished,
 Who in fear and renunciation, lauds the Lord in enchantment. (3)

He who distances himself from the Guru,
 And doesn't pay heed to the Guru's Word,
 Does ceremonial performances and garners wealth,
 Whatever he does hell is his reward. (4)

There is one writ, one Lord who prevails,
 Everything from Him emanates.
 Says Nanak, the Guru brings about the union,
 The devotee in the Lord God adumbrates. (5) 6

Prabhati III

My self, your Guru you should laud.
 He who has great good fortune inscribed on his face and forehead, P-1335
 Ever does he cherish his Lord. (1) *Refrain*

By way of food, with *Amrit* does Lord feed.
 This is what one in millions does heed,
 He Whom in His grace He does lead. (1)

With the Guru's feet lodged in one's heart,
 Suffering and darkness one comes to disregard.
 The Lord True does with the union reward. (2)

He who cherishes the Guru's Word,
 Here and hereafter it serves as his support.
 Which is a boon from the Creator of the world. (3)

The True Guru's writ is sublime.
 He is Accomplished and kind,
 Nanak is sacrifice unto Him a hundred times. (4) 7.17.7.24

Prabhati IV
Bibhas*

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

As guided by the Guru I laud the Lord in ecstasy,
And in a trance to the Name myself I entice.
In the *Shabad* of the Guru is elixir what I sip,
Unto the Name I am sacrifice. (1)
The Life-force is the mainstay of my life.
The Lord Supreme has my heart captivated,
As the Guru His spell in my ear has infiltrated. (1)

Refrain

Let us get together, holy brothern,
Together we have the Name venerated.
How, with what device can the Lord be realised?
I should like this sermon to me as charity gifted. (2)

The Lord prevails in the holy company,
In the holy company the godly virtues are generated.
It is a great good fortune meeting the holy,
It is like meeting the True Guru that the Divine is percolated. (3)

Let us laud the inaccessible Master,
And chanting the laudation get intoxicated.
The Preceptor has been gracious to Nanak, the humble.
He is blessed with Name as refracted. (4) 1

Prabhat IV

With the day dawn the devotees repeat Name,
And nightlong discourse on the Lord.

* morning raga

My Preceptor has inspired me for His quest,
I look for my Bard. (1)

My mind asks for dust of the feet of men of God.
The Guru sweet has inculcated Name in me,
With my hair I dust feet of the Lord. (1)

Refrain

Day and night both are dark for the reprobate,
He keeps in the affairs of Maya involved.
Not for an instant he remembers the Preceptor
Every hair of his in debt is devolved. (2)

He gains cognition and perception in the holy company,
And is released from the attachment thrall.
When he takes pleasure in meditation of the Lord.
With Guru's *Shabad* he is enthralled. (3)

We are children, the Guru is inaccessible, the Master,
In Your grace, pray foster us our Lord!
We are drowning in the ocean of vice,
Do pull out Nanak, baby of the Bard. (4) 2

Prabhati IV

P-1336

As for an instant the Preceptor was gracious, we sang His praises in ecstasy.
Both the singers and listeners were liberated,
Who for a moment did their urge satisfy. (1)
My self, for the Lord's Name you should apply.
The devotee is blessed with the sweet elixir.
He quaffs it to his capacity. (1)

Refrain

Those who are devoted to the Lord in their heart,
Their foreheads have paste-marks worthy.
Glory of the man of God is above all,
The way Moon is in stars' galaxy. (2)

Those whose hearts are devoid of Name,
 All that they do is without quality.
 The way who dresses up himself,
 Without the Name he earns ignominy. (3)

In every heart the Lord Divine dwells,
 He is pervasive in every entity.
 Nanak, the humble, has been shown grace by Lord.
 For a moment he repeated the Lord's ditty. (4) 3

Prabhati IV

The Inaccessible has been gracious,
 I repeated Name of the Lord.
 The foul and fallen meditated on the Name.
 All my sins were abhorred. (1)
 My self, repeat the Lord's Name,
 And in Him remain absorbed.
 Laud the Compassionate, Helper of the helpless,
 Guided by the Guru one received the Name as reward. (1) *Refrain*

In the township of body dwells the Master,
 The Guru-guided in his mind has Him lodged.
 In the pool of body Name is manifest,
 My house has turned a shrine with the Divine installed. (2)

Those who roam in forests in illusions,
 The misbelievers, stupid of faith are robbed.
 Like the deer with fragrance in his navel,
 In bushes does wander and gets lost. (3)

The Lord! You are Inaccessible, Limitless and Enlightened,
 Bless me with wisdom that I realise my Bard.
 The Guru placed his hand on the head of Nanak, the humble,
 He took to meditation of God. (4) 4

Prabhati IV

My heart is insensed with God's Name,
 The Supreme Lord I contemplate.
 The True Guru's Word my mind relishes,
 The Lord God has been greatly considerate. (1)
 My self, meditate on the Name with every breath you take.
 The Lord Accomplished has bestowed Name;
 The Name Divine in my mind and body does reiterate. (1) *Refrain*
 My body has become a temple town,
 Where guided by the Guru's grace the Lord I propitiate.
 The humble devotee is happy here and hereafter,
 Towards the Guru is my solemn face. (2)

Having attained the Lord's vision intuitively,
 The Guru in my heart I find every moment in state.
 Millions of my sins are effaced,
 In a moment they were found obliterate. (3)

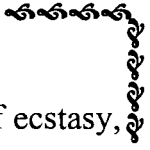
It is Your guidance that the devotees are known,
 Those realising the Lord are of great weight. (4)

The Lord Himself comes to lodge in every creature.
 Nanak the humble and the Lord are of the same state. (5) 5

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Prabhati IV

As the True Guru inculcated Name,
 The dead, I was revived to meditate
 Blessed is the Accomplished True Guru,
 Who pulled out the drowning in vice to reinstate. (1)
 My self, repeat the Name of the One meriting veneration.
 He is not realised with ever fresh devices,
 The Guru-endowed leads to divination. (1) *Refrain*



The Lord's Name is elixir, which as Guru-guided I sipped in a state of ecstasy,
 And rusted iron became gold in the holy company.
 The Guru has lodged in my heart the light of the Deity. (2)

Those who are engrossed in the vice of ego,
 And are drawn by attachment to spouse and progeny,
 Never do they propitiate feet of the holy,
 The self-possessed are ever covered with the crust dirty. (3)

Your virtues You alone know, Lord,
 Defeated I come to Your canopy.
 Says Nanak, pray save me the way You may Master,
 Nanak is slave of the Deity. (4) 6

[Set of six hymns]

Prabhati IV Partal

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

My self, meditate on the Lord, of Name who is treasure,
 At the Portal Divine who gets You revered.

Those who meditate, across the ocean they steer. (1)

Refrain

My self, in the Name Divine You better peer.

Listening the Lord's laudation equals holy bath at sixty eight shrines in a year,
 Guided by the Guru, exalted is the peer. (1)

My self, meditate on the Preceptor, the Superior
 From millions of sins in an instant who is the redeemer.
 With Nanak, you meet the Great Seer. (2) 1.7



Prabhati V Bibhas

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

The Lord created body and in it the mind infused.
Brought about the five elements,
And in them the light introduced.
He installed the earth, and provided water for its maintenance.
Not for an instant should one forget the Divine Essence. (1)
My self, serve the Guru True,
And attain the status high.
Free from weal and woe,
With the Lord yourself you tie. (1)

Refrain

Costumes and other pleasures He grants to enjoy,
Mother, father and family to employ.
Friend, all those on earth and in water He maintains,
Such a One you serve ever for what You wish to gain. (2)

He is our companion where there is none.
Millions of misdeeds in an instant He gets undone.
He bestows and doesn't regret.
He grants at a time and forgets. (2)

With good fortune of deeds done Him I could seek,
In company of the holy we could meet.
With my Guru I approached His door,
To Nanak, the humble, pray give a glimpse I implore. (4) 1

P-1338

Prabhati V

One is glorified for one's holy service,
One gets effaced one's lust, wrath and avarice.

Your Name is one's treasure,
 Lauding the Lord for a glimpse and its pleasure. (1)
 Your devotion Lord, You Yourself inspire,
 Snapping the bond, liberation does one acquire. (1)

Refrain

He who is dyed in the Preceptor's dye,
 He gains peace in company of the Holy.
 He who has experienced the state of ecstasy,
 He does marvel when he gets to fancy. (2)

He is happy and is of distinguished record,
 In whose heart is lodged the Lord.
 He is eternal, free from transmigration,
 Day and night who lauds the Divination. (3)

Everyone does give him regard,
 Who enshrines in his heart the Accomplished Bard.
 Revered Master, do be kind,
 That Nanak is saved in Your service divine. (4) 2

Prabhati V

Lauding the Lord in bliss remains the heart,
 Day and night one meditates on the Lord.
 Contemplating Whom the sins deplete,
 We seek such a Guru's feet. (1)
 Pray, bestow me wisdom, O men of God,
 That I should be liberated serving the Lord. (1)

Refrain

The Guru who put him on the right path,
 Giving up everything else, the Name he sought.
 I am sacrifice unto that Guru a hundred times,
 The Lord's laudation with Whom one finds. (2)

The Guru who the sinking saved,
 Blessed by Whom one is not by Maya depraved.
 Here and hereafter the Guru Who prized,
 Unto that Guru I'm hundred times sacrificed. (3)

On an utterly thoughtless Who bestowed light,
 Inexpressible is the gospel of such a Knight.
 Says Nanak, my Guru is the image of the Supreme God,
 With great good fortune one comes to serve the Lord. (4) 3

Prabhati V

Redeemed from suffering, blessed with peace,
 He made me repeat His Name.
 In His grace He put me in His service,
 And freed me from all my sins aflame. (1)
 Little children, we are in the service of the gracious God.
 Our misdeeds, the Lord annulled and made us His own,
 And saved us as our fostering Lord. (1)

Refrain

Our sufferings and sins were annulled in an instant,
 The Master was gracious.
 With every breath we remembered the Lord,
 And were sacrifice unto the Guru Salacious. (2)

He is Inaccessible, Unknowable and Incomputable,
 No one has been able to determine His limit.
 We gain profit and get wealthy,
 And to the Preceptor submit. (3)

P-1339

Having meditated on the Lord day and night,
 We lauded Him ever and ever.
 Says Nanak, all our objectives were fulfilled,
 And we attained our Saviour. (4) 4

Prabhati V

Meditating on Name all our sins are shed,
 By the Guru are we with the True Name fed.
 The Preceptor's grace, and on the Portal Divine is one exalted,
 The devotees in service are richly rewarded. (1)
 Brethren, meditate ever on the Name of the Lord,
 All your sufferings and sins would be effaced,
 And the darkness of ignominy from your mind would be raised. (1) *Refrain*
 The Guru as a friend, saves from transmigration,
 With the Lord's Name develops fascination.
 Gone are tortures of millions of birth,
 What He pleases must happen on earth. (2)

I am sacrifice unto the Guru a hundred times,
 Blessed by Whom the Name I chime.
 It is with great good fortune that one finds such a Guru,
 Meeting Whom one is attuned to the Name True. (3)

Pray do be gracious, my Supreme Master,
 Acquainted with every heart's quarter.
 That day and night I should be in meditation,
 Nanak, the humble, seeks to make submission. (4) 5

Prabhati V

In His grace, He gave us a sense of belonging,
 And blessed us with Name for longing.
 Day and night the Lord we lauded,
 Our fears dispelled, against anxiety were we guarded. (1)
 Touching the True Guru's feet we were saved.
 What the Guru says we consider sweet,
 With egoistic utterances no more we raved. (1)

Refrain ॐ

In our mind and heart the Lord is evident,
 No more we face evil or any impediment.
 Ever does Lord with the devotee abide,
 His impurity is shed as the Name does he recite. (2)

He cherishes the Lotus Feet,
 His lust, wrath and pride recede.
 He comes to know the way to meet the Lord,
 With loving devotion he cherishes God. (3)

Pay heed, my friend, and pleasant men of God,
 Name is an invaluable jewel and inaccessible award.
 Ever and ever we should laud the treasure of virtue,
 Says Nanak, with great good fortune one does this imbue. (4) 6

Prabhati V

He is moneyed and a true banker,
 At the Portal Divine of the Name who is a trader. (1)
 My friends, let us meditate on the Name,
 With great good fortune realise the Accomplished Guru,
 In clean and perfect tradition of the game. (1)

Refrain

Having gained the profit we were lauded,
 Blessed by the holy the Lord we applauded. (2)

Our life is a success, and recognised.
 By the grace of the Guru of the Lord's pleasure we are apprised. (3)

We suffer no more from lust, wrath and pride,
 Says Nanak, guided by the Guru we swim across to the other side. (4) 7

Prabhati V

My Guru is accomplished, doubtless is His might,
 What the Guru utters is ever and ever right.
 He who has Guru's scriptures enshrined in the heart, P-1340
 All his woes and sufferings depart. (1)
 Dyed in the Divine Dye, he lauds the Lord,
 He's liberated who in the dust of the feet of holy has bath. (1) *Refrain*

Blessed by the Guru, he swims across to the other shore,
 From fear, illusions and misdeeds he suffers no more.
 In his mind and body one enshrines the Guru's feet,
 Unafraid the holy he does meet. (2)

Bliss, poise, ecstasy and perfect peace,
 No more fear or of sufferings disease.
 The Guru Accomplished cherishes as His own,
 Meditating on the Lord's Name of all the sins is one shorn. (3)

Happy are the holy, fellow-travellers and devotees,
 The Guru Accomplished has brought them together in company.
 The painful bond of transmigration is snapped,
 Says Nanak, the Guru vindicated, in His grace wrapped. (4) 8

Prabhati V

The Guru Accomplished bestowed me Name.
 There is bliss, joy, liberation and perennial peace,
 Every task is in proper frame. (1) *Refrain*
 The Lotus Feet of the Guru are lodged in my heart.
 All my woes, afflictions and illusions I abort. (1)

Everyday I recite the Preceptor's Holy Word,
 Day and night I meditate on the Lord. (2)

At home, abroad, He prevails all over indeed,
He abides with me whenever I proceed. (3)

With folded hands I submit,
That Nanak should ever on the Treasure of Virtue reflect. (4) 9

Prabhati V

The Preceptor is accomplished and wise,
With great good fortune, the Guru perfect I realise.
Unto His glimpse I am sacrifice. (1) *Refrain*
The contentment derived from the *Shabad* my sins washes.
Meditating on the Name is my *Yoga* praxis.
In the company of the holy I am enlightened,
At the Holy Feet I am stationed. (1)

He who created, He saved,
The Lord Perfect redeems the depraved.
He whom He blesses in His grace,
Perfect are his deeds and ways. (2)

He lauds the Lord ever with revered devotion,
No more is he afflicted with transmigration.
Here and hereafter his feet are propitiated,
In the Court Divine he is venerated. (3)

There is a rare one in million a devotee,
On whose forehead places His *protective* hand, the Deity.
He beholds Lord on land, ocean and in the space,
Nanak, the humble, in the dust of His feet finds solace. (4) 10

Prabhati V

I am sacrifice unto my Accomplished Guru,
Inspired by Whom I recite Name of the True. (1) *Refrain*

Listening the Ambrosial Scriptures I am blessed,
All the vicious involvements are shed. (1)

I have come to cherish the Word Holy,
In my mind is lodged the Deity. (2)

Reciting the Name I'm enlightened,
The Guru's *Shabad* in my heart is enshrined. (3)

P-1341

The Accomplished Guru is ever gracious,
Repeating the Lord's Name Nanak gained the joy precious. (4) 11

Prabhati V

Repeating '*Guru*', '*Guru*', I am ever blessed.
The Compassionate Master is gracious,
Himself He has Name fed. (1)
In the company holy I am illuminated.
Reciting the Name my desires are satiated. (1)

Refrain

It is bliss all over, peace in the heart I find,
Lauding the Master, says Nanak, the Lord is kind. (2) 12

Prabhati V Score 2

Bibhas

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

There is no other shelter,
Other than the Name of Preceptor.
All over it is bliss and peace,
All the tasks are complete. (1)

Day and night the Lord's Name I repeat.
 Shed are lust, wrath and pride.
 I've come to cherish the Elite. (1)

Refrain

Developed to Name, free from pain,
 He fosters those who come in His care.
 Propitiating the Guru True, Yama dare not stare,
 He who has been inscribed from the Above has His fare. (2)

Meditating on the Lord day and night, doubts of the mind are dispelled.
 In the Company Holy is realised the Lord,
 By him who for His grace is spelled. (3)

Shattered are contentions of multiple births,
 Himself He takes care.
 Says Nanak, the humble, the Lord Himself is
 Mother, father, friend and brother. (4) 1.13

Prabhati V Bibhas Partal

There is but One God.
 He is realised through the grace of the True Guru
 'Ram', 'Ram', 'Ram', you should repeat with devotion.
 It will take care of avarice, attachment and *Kaliyuga's* other afflictions. (1)

Refrain

Discarding ego, cultivate the holy.
 With immaculate mind, the sins are undone.
 Nanak, the infant knows nothing,
 The Preceptor like mother and father takes care of his protection. (2) 1.14

Prabhati V

Your Lotus Feet are my anchor.
 Lord Supreme, Limitless Master,
 Above others, You are higher. (1)
 Bestower of breath, Redeemer of sufferings,
 Of understanding and discrimination You are the Donor. (1)

Refrain

I make supplication to the Lord Unique,
 And prostrate before the Divine Saviour.
 Having the ceremonial bath with the dust of the feet of holy,
 Nanak attains utmost peace bestowed by the Deity. (2) 2.15

Prabhati I

**Bibhas
 Octets**

P-1342

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

Duality is insanity; it has turned me insane.
 In false pursuits, my life has gone in vain.
 It clings to the mind, is difficult to restrain.
 The True Guru in His grace does the Name contain. (1)
 As long as the mind is not disciplined Maya doesn't die.
 He who has created, He alone knows,
 Contemplating the *Shabad*, the ocean of life one can ferry. (1) *Refrain*

Arrogant Kings do Maya hoard.
 Yet maya they love accompanies them not when the boat they board.
 Attachment with Maya is of varied shades,
 Devoid of Name, there is no associate no comrade. (2)

As his own mind, of others he finds.
 As per his desire, himself he binds.
 As his deeds, so are his inclinations.
 Under the guidance of his Guru,
 Poise is his destination. (3)

Singing and playing on musical instruments in duality
 With conceit in mind he suffers heavily.
 Propitiating the True Guru, he gains propriety.
 With Name True he keeps true company. (4)

In company of the Holy Word, he acts truly.
 With the Word True, he lauds the Holy.
 Understanding his identity, he attains immortality,
 And at the Portal Divine gains glory. (5)

Devoid of Guru's service, there is no devotion,
 One may try many an action.
 Ego and attachment by *Shabad* are undone,
 The Name immaculate makes the heart its pen. (6)

In the universe *Shabad* is the noble activity,
 Without the *Shabad*, attachments is a dust-storm of felicity.
 The *Shabad* helps keep the devoted heart steady,
Shabad gains status, realisation and eternity. (7)

There is none other who creates and cherishes
 It is He, the True, Unique and Wondrous who relishes.
 With Lord's Name one is exalted,
 Says Nanak, rare are there whose quest is rewarded. (8) 1

Prabhati I

The entire universe in love of Maya is thrust.
 At the sight of a woman, the man gets in grip of lust.

His sons and gold love he must.
 Everyone he cherishes, the Lord alone is diversed. (1)
 May I repeat on the rosary such a Name,
 That frees me from weal and woe.
 And devotion of the Lord alone I claim! (1)

Refrain

The Treasure of Virtues, Lord! Nobody has Your limit known.
 Those attached to the Holy Word, with You gets sewn.
 And You relieve them from transmigration,
 They are really devoted, to the truth who are sworn. (2)

Realisation and meditation on Nar Har* and the Immaculate Lord,
 Without propitiating the True Guru, no one has ever got.
 His light is enshrined in all the hearts,
 I am sacrifice unto the Blessed Lord. (3)

The loving devotion comes with the Guru's accord,
 Of ego the *Shabad* vacates the heart.
 Back to the tether the straying heart is brought,
 And the Name True in the heart is cast. (4)

Forgotten are the sports and plays of worldly pleasure,
 Guided by the Guru one is devoted to the Seer.
 His sight like water subsides the fire of desire,
 He who realises it,
 Of great good fortune he is the peer. (5)

P-1343

Serving the True Guru, doubts are dispelled,
 Awake day and night, in truth is he held.
 None other than the One he recognises,
 Serving the Bestower of peace,
 Himself He cleanses. (6)

* Narsing – (Man-lion) symbolising Divine might.

He who contemplating the *Shabad* is given to service of the Lord,
By repetition of Name in austerity
His ego he discards.

He is liberated in life, the *Shabad* who chants,
Holy is his way of living, of peace he receives the eternal grant. (7)

He is Bestower of peace, of suffering He is Ameliorater,
Absorbed in it, nothing else he cares.

Dedicating one's body, mind and riches to the Lord,
Says Nanak, I was in the Supreme ecstasy absorbed. (8) 2

Prabhati I

Hatha Yoga praxis like *Nivil*,* *Bhoengam bhath*+ and *Rachak*,#
one may perform.

Without the Guru nothing helps,
Deluded, one drowns and comes to harm.
Soiled with filth, the blind washes himself again and again,
yet never can he cast off his heart's stain,
Devoid of Name every endeavour is waste.
The way a juggler does an illusion create. (1)

The six ritual acts of piety equal the Name Divine.
You are the Ocean of Virtues,
Devoid of merit I am Thine. (1)

Refrain

In pursuit of Maya, getting involved in foul deeds,
The stupid given to ego realises not the essence of his creed.
His intentions are actuated by the charm of Maya,
Of the self-possessed utterances foulness breed.
The so-called holy bath of the wicked is false,
His rituals and make-up are deceptive indeed. (2)

* rotation of intestines + Kundilini blaze # ritual breathing

What the egoist thinks is false,
 His doings are wasteful and contentious.
 The false suffers from pride,
 His Master's company he finds not solacious.
 Anything devoid of Name is tasteless.
 One gets lost in the company of the evil-minded,
 Their utterances are poisonous,
 Their life is vicious. (3)

You who are afflicted with doubt, death you should fear,
 Serving the True Guru, peace you endear.
 Without the Guru True no one has found liberation
 They are born and die, condemned to transmigration. (4)

This body is of the three elements compound,
 With torture and torment bound.
 You should serve the One who has no mother or father,
 Thereby ego and unfulfilled desires will not you bother. (5)

Wherefore I look, Him I see
 Without propitiating the True Guru,
 One is never free.
 With truth in the heart what one does is true,
 The rest is all hypocrisy,
 Whose worship makes for ignominy. (6)

As one realises the *Shabad* one gets rid of duality.
 Inside and out one finds the Deity.
 This is essence of the *Shabad*,
 Lost in duality falls dust on the head. (7)

As guided by the Guru, purest action is laudation of the Lord,
 And contemplating in the Company of men of God.
 Knows how to die while living, he who disciplines his mind,
 Says Nanak, the gracious Lord by his grace can one find. (8) 3

Prabhati I Dakhni

P-1344

Indra saw Ahilya, wife of Gautam, the ascetic and was infatuated,
With a thousand images of female genetics was his body afflicted,
Which he commiserated. (1)

Brother, no one is misled on his own,
He is misled whom He misleads and enlightened who is felicitated. (1)

Refrain

Harichandra, the king, realised not the significance of the Divine writ,
Had he known it as mere ego, he would not have indulged in his charity,
And in the market for auction paraded. (2)

Posing as a dwarf, the Lord asked for two and a half steps of land to command.
Should he* have realised the guise of God.
In the nether region he would not have come in deception on to land. (3)

Vyas, tutored Janmej with his love,
Yet he killed eighteen Brahmins,
The deeds done no one can ignore. (4)

I can make no calculations, His writ alone I find,
I utter what spontaneously comes to my mind.
Whatever happens is the Lord's laudation,
All this is His veneration. (5)

The devotee is never soiled; remains untainted,
He is ever in the Guru's protection.
The self-possessed, stupid meditates not in tune,
When in woe he suffers dejection. (6)

* Bali, the King so deluded

The Creator who has brought about the universe
 Does Himself and makes us do in turn.
 Unless the heart is cleansed of ego
 In pride does man burn. (7)

Everyone is amenable to error,
 The Lord alone is infallible.
 Says Nanak, the True Name is the liberator,
 A rare one, blessed by the Guru is without trouble. (8) 4

Prabhati I

Uttering and listening to Name has beome my raft,
 Off the wasteful activities I have cast.
 The way a self-possessed given to duality, loses favour,
 Other than the Name I have no other donor. (1)
 Listen, my purblind, stupid and uncultivated mind,
 Don't you feel disgraced coming and going in transmigration?
 Without the Guru you are drowned many a time. (1)

Refrain

The mind's attachment with Maya is tame.
 When it is ordained from Above,
 Whom to blame?
 Rare is a devotee who has the cognisance,
 Devoid of Name there is no deliverance. (2)

Deluded, one wanders in four and eighty lakh incarnations,
 Without following the Guru it is Yama's formation.
 The mind undergoes ups and downs ever.
 The devotee is saved by repeating Name of the Master. (3)

Himself He calls, there is no delay.
 He who identifies himself with *Shabad*,
 He finds his life fully happy and gay.

Without the Guru no one has ever come to know,
Himself He does and makes us do. (4)

Lauding the Lord, contentions subside,
The Guru Accomplished one comes to realise.
The straying mind does stabilise,
And in the true deeds himself would mobilise. (5)

How can one be pure if there is impurity in mind?
Rare is the one who is with *Shabad* refined.
There are not many who with truth themselves bind.
The end to their transmigration they find. (6)

Divine fear is one's food and drink providing holy joy.
The devotee in the holy company goes in ecstasy,
Utters truth and invokes empathy,
The Guru's *Shabad* is the perfect remedy. (7)

P-1345

The Lord's laudation is *karma*, *dharma* and propitiation,
Lust and wrath are set aside for inflammation.
Tasting the divine joy the mind is in fond inspiration,
States Nanak in humility, there is no other divination. (8) 5

Prabhati I

The Lord's Name is the propitiation performed by the heart.
Contemplate the Guru's *Shabad*.
And none other You should give regard.
He prevails all over,
None else I see my devotion to offer. (1)

Refrain

I offer my mind and body, and my life I dedicate.
Pray take care of me, I supplicate. (2)

Holy is the tongue which relishes the Divine delicacy.

Guided by the Guru are liberated
Who come to earn Guru's empathy. (3)

I've *karma* and *dharma* to my credit,
But Name does above them merit. (4)

The Lord has four boons to offer
Of those three are inherent, while the fourth is for recipient to honour. (5)

For liberation the True Guru bestowed meditation,
Contemplating the Lord's Word we gain position. (6)

My mind and body are in peace as guided by the Guru.
Those who are ingratiated by the Preceptor,
Who can estimate their value true? (7)

Says Nanak, I am enlightened by my Guru,
Devoid of Name nobody has gained the status true. (8) 6

Prabhati I

There are some who are pardoned Above by the Lord Accomplished,
They have a holy person.
They are dyed in the Lord's dye, ever a sacred colour.
Their sufferings annulled,
They are bestowed exaltation. (1)

False is the strategy of foul contention,
It doesn't take time for it to be undone. (1)

Refrain

The self-possessed suffers pain and agony,
His torture he can't shun.
The Lord is Bestower of weal and woe,
He gives protection and grants union. (2)

The egotists know not loving devotion,
 In pride are the stupid lost.
 Their mind strays far and wide
 As long as *Shabad* they have not sought. (3)

The world suffers from hunger and thirst,
 Without the True Guru it can't have peace.
 When one attains poise in its course,
 One attains peace and at the Portal Divine reach. (4)

At the Portal Divine is the Lord, all-knowing and all-seeing,
 And the Holy Word of the Guru.
 Himself He is divine in quest of truth,
 Himself He realises the secret true. (5)

He created the world with waves of water, air and fire,
 Invested it with all sorts of contraptions,
 And yet under the discipline of the Sire. (6)

Rare are such protagonists in the world
 Who are tested and are stored in treasure.
 They are above cast and clan,
 And attachment and greed they abjure. (7)
 Those devoted to Name are immaculate like a shrine.
 Their sufferings and impurity of ego are no more.
 Nanak would wash their feet,
 The devotees who the Lord True adore. (8) 7

Prabhati III Bibhas

P-1346

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

Should you see with the Guru's grace,
 You'll find the Lord's shrine in your heart.
 The Lord's shrine is found with *Shabad*,
 And meditation on the Name of Lord. (1)
 My self, when you are dyed in *Shabad*,
 You acquire the real colour.
 With true devotion in the holy shrine,
 One gains great honour. (1)

Refrain

This body is the holy shrine in which in the jewel of enlightenment,
 Lord is manifest.
 The self-possessed knows not the truth,
 Asserting that man cannot be the Divine Nest. (2)

The Lord creates the holy temple,
 And has it maintained as He would do.
 Whatever has been inscribed Above must be adhered to,
 No one dare it undo. (3)

Contemplating *Shabad* obtains peace,
 And to the Holy Name one does subdue.
 The Lord's shrine is decorated with *Shabad*,
 And the gold of a million hue. (4)

The world, too, is the Lord's shrine,
 It is pitch dark devoid of the Guru.
 The stupid, misled, uncultivated egotists,
 In duality other gods pursue. (5)

Where one has to render account,
 One's figure or one's caste do not matter.
 Those devoted to truth are saved,
 Others condemned to duality suffer. (6)
 In the Lord's shrine, Name is the treasure,
 The stupid, uncultivated does not realise.

It has been discovered by the Guru's grace,
That the Lord in the heart does reside. (7)

The Guru's Word is imbibed from Guru,
If one is dyed in the *Shabad* dye.
They are pure, pious and immaculate,
With the Lord's Name themselves who tie. (8)

The Lord's shrine is Lord's shop equipped with *Shabad*.
It has Name alone by way of goods
With which the devotees are served. (9)

In the Lord's shrine, mind is like iron,
Devoted to other pursuits.
Should one cultivate Paras,* one becomes gold,
Of which value no one can compute. (10)

In the Lord's shrine does the Lord lodge,
Who does everywhere pervade.
Says Nanak, one should cultivate the devotees,
Which is a true bargain made. (11)

Prabhati III

Those who remain awake in fear,
Eschewing impurity of ego, their's is the night long devotional sitting.
They are ever awake in their house
And save themselves giving the five robbers a beating.
My self, guided by the Guru, on the Name you should meditate.
The way that leads to the Lord,
That path alone you should undertake. (1)

Refrain

* Philosopher's stone

Guided by the Guru one longs for poise,
 And one's sufferings and ego vacate.
 The Lord's Name comes to lodge in the heart,
 And in poise one does the Lord propitiate. (2)

The Guru-guided have radiant faces,
 They have the Lord lodged in their heart
 They have peace plenty here and hereafter,
 Contemplating, they swim across to the yonder ghat.** (3)

There is no nightlong devotional sitting in ego,
 The adoration is of little avail.
 The self-possessed is not recognised on the Portal Divine, P-1347
 In duality whose doings entail. (4)

Accursed is their indulgence in eating and dressing up,
 Who are given to duality.
 The worms of filth in filth are enmeshed,
 They die, are born for ignominy. (5)

I am sacrifice unto them,
 Who the True Guru have met.
 I long to join their company,
 And with the true get to the True swept. (6)

The Guru is gained with great good fortune,
 No device as such avails.
 The True Guru bestows poise,
 And the *Shabad* does ego assail. (7)

My self, better contemplate in the Lord's care,
 Who is Almighty.
 Says Nanak, let me not forget Name,
 It happens what pleases the Deity. (8) 2.7.2.9

** port of landing

Bibhas Prabhati V
Octets

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

Mother, father, brother, son and spouse eat and spend their time in merriment.
Their mind is ever in sweet involvement.

Godmen, the customers of virtue are my life's supplement. (1)

I cherish One who is Omniscient.

I have faith in Him, He is my support,

The Lord Supreme and Salient. (1)

Refrain

I have broken with the deceptive serpent,
The Guru warned me against the false element.
Sweet in mouth yet bitter when consumed.
My mind with the Ambrosial Name remains suffused.(2)

I have no more anything to do with attachment and avarice,
The gracious Guru has granted me this access.
The cheat* has many a home waylaid,
By the Guru in His grace have I been saved. (3)

With lust and wrath I have nothing to do,
As I listen the sermon of my Guru.
Wherever I turn I see the depraved,
My Guru, the cherisher has me saved. (4)

The ten families of senses I have deserted,
Their pleasure is inflammable, the Guru asserted.
Those associated with them go to hell,
I was saved contemplating in the Guru's cell. (5)

* Maya

With egoistic pride I no more hold consul,
The Guru cautioned me against the stupid fool.
A homeless lad, had nowhere to go,
I was saved by the Guru with His Name's tow. (6)

From the worldly-minded I am ever alienated,
In one house the two of us cannot be accommodated.
Holding His apron, I come to the Preceptor.
Pray, do me justice, my All-knowing Master. (7)

The Lord smiled and did justice,
All the minions were placd at my service.
You are the Master, yours is this house,
Says Nanak, this is how the Guru undid my grouse. (8) 1

Prabhati V

With wrath and crude pride in the heart,
He does his worship of an elaborate sort.
He bathes and draws circles on his body,
But his inside remains ever dirty and shoddy. (1) P-1348
With such a discipline no one has realised Lord.
Despite the Vishnu bearings, yet with Maya-enamoured heart. (1) *Refrain*

With the grip of evils five, in sins he is caught,
Which are said to be washed with bath at holy spot.
Thereby emboldened more and more they commit,
Condemned, to Yama's territory they have to submit. (2)

Binding ankle-bells they beat cymbals,
With hypocrisy in the heart like goblins they tremble.
By blocking the hole dies not the snake,
The Lord who created you remains fully awake. (3)

He warms himself with straw fire and wears ochre clothes,
 Afflicted with worries he quits his abode.
 Leaving the country he goes abroad,
 Yet with the evils five he does never part. (4)

Ears split,* yet he covets other's meal.
 Goes begging from house to house without any weal.
 Giving up his own wife, evil-eyes at others' wives he casts.
 Gaudy garbs get not God, one is only in suffering lost. (5)

Abjures speech and sits in quiet with a vow of silence.
 With anxieties in the heart undergoes transmigration,
 Abstains eats, his body alone he ill-treats.
 Pays heed not to the Divine ordinance.
 His heart in possessiveness ever beats. (6)

Without the True Guru no one has ever attained the Supreme state.
 Consulting the *Vedas* and *Smritis*,
 This is what they relate.
 What the self-possessed does goes waste,
 The way an outfit of sand has no base. (7)

He on whom the Lord is kind,
 The Guru's sermon in his scarf does he bind.
 In millions one comes across a man of devotion,
 In whose company, says Nanak, one suffers not transmigration. (8)

By good fortune such a one is met.
 One is liberated along with one's forbear's swift. (1) *Second Refrain*

Prabhati V

Meditating on Name sins are annulled,
 At Dharmaraja's, the records are withheld.

* mark of a yogi

In the holy company I was in divine ecstasy,
 The Preceptor came my heart to occupy. (1)
 Meditating on Name, I am in peace,
 A seat at Your slaves' feet I seek. (1)

Refrain

Ended is hankering and the darkness lifted.
 At the portal of liberation, the Guru has me admitted.
 In loving devotion the Lord is lodged in my mind and body.
 When He Himself guided I realised the Divine Entity. (2)

He who is enshrined in every heart,
 There is none other than the Lord.
 Shed are hostility, opposition, fear and illusions,
 The gracious Preceptor has bestowed devotion. (3)

I escaped tsunami and arrived at the shore,
 Alienated for multiple births, I come to be restored.
 I took to recitation, austerity, ceremonies and Name.
 To my rescue the Master in His grace came. (4)

There is rejoicing, peace and bliss,
 Where any one of the Lord's devotees lives.
 The Preceptor is kindly inclined,
 The goblins of sins of multiple lives are left behind. (5)

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Hom Yagya* and penance with head downward cast,
 Bathing at a million holy spots,
 Compares not with meditation on the Lotus Feet for an instant.
 Contemplating the Lord all tasks find their fulfilment. (6)

Higher than the highest is the Lord's station,
 Where the holy get together for quiet meditation.

* burnt offerings

The dust of feet of slaves of slaves
From the Beloved, Almighty Lord I crave. (7)

Nearer than mother and father is my Lord.
He is my friend, companion, of my faith the Guard.
He extends His arm and does His devotees ferry.
Nanak recites Name of Him Who is of virtues a repository. (8) 3.2.7.12

Bibhas Prabhati **Compositions of Revered Kabir**

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

Prabhati

Gone is the anxiety of life and death,
Poise in its true form is manifest. (1)
I am enlightened, darkness is tamed,
Contemplation has obtained the jewel of Name. (1)

Refrain

Where there is joy, suffering flees,
The jewel of mind the essence of Name conceives. (2)

Whatever happens is Thy will—
He who accepts this his mind is still. (3)

Says Kabir, my sins are washed,
As the mind in the Creator is absorbed. (4) 1

Prabhati

If Allah dwells in a mosque alone,
What about rest of the space?

Hindus believe He abides in the image of deity,
 The truth is missed in either case. (1)
 Allah-Rama, by Your Name alone I live.
 Pray do be kind and Your blessings to me You give. (1)

Refrain

Hari, the Lord of Hindus lives in Deccan,
 And Allah dwells in the West.
 Look within, search your heart,
 It is somewhere there the Master rests. (2)

The Brahmin fasts twenty-four times a year,
 And the Muslim during the month of Ramzan.
 Keeping Him aside for eleven months,
 In one alone they seek the treasure. (3)

What use is the holy bath in Orissa,*
 And prostrating in a mosque?
 Saying prayers with evil in the heart,
 What use the pilgrimage to Kaaba, I ask? (4)

You have created all the men and women,
 Verily, they are Your various forms.
 Kabir is a child of Rama-Allah,
 Around whom the *gurus* and *pirs* swarm. (5)

Says Kabir, men and women do pray and listen,
 And come to the care of the only Boss.
 If you remember the Lord alone,
 You will certainly cruise across. (6) 2

Prabhati

Allah first created the light,
 All are the offsprings of His might.

* Refers to the temple of Lord Jagan Nath at Puri

While the whole universe has the same source,
 Who is evil and who is upright? (1)
 Don't be misled brothers,
 The Creator is in the creation,
 And the creation is in the Creator.
 He pervades all over. (1)

P-1350

Refrain

The clay remains the same,
 The potter carves pots of various order.
 There is nothing wrong with the pots,
 Nor is there anything amiss with the Potter. (2)

The True One alone prevails,
 What He does must entail.
 He who is disciplined and trusts the only One,
 He is indeed the ideal son. (3)

Allah is Unknowable. He can't be known.
 The Guru gave him the sweet to taste,
 His doubts dispelled,
 Kabir has beheld the Immaculate Mate. (4) 3

Prabhati

Call not the *Vedas* and the Islamic scriptures false,
 False is he who would not ken.
 If you believe that God abides in all the beings,
 Then why kill a hen?
 Mullah, I tell you the truth,
 The doubt in your mind is not gone forsooth. (1)
 You catch a creature who is already dead (with fear),
 What you slaughter is mere clay.
 The light has been absorbed in the Eternal Light,
 Then what do you slaughter,
 According to the code (as you say?) (2)

Refrain

What use the ritual of washing limbs and face?
 And bowing the head in mosque?
 With duplicity in your heart you say your prayers.
 What use pilgrimage to Kaaba, I ask? (3)

You are impure, you understand not the mystery of the Pure.
 Says Kabir, you have missed the Paradise,
 In the hell would you now fare. (4) – 4

Prabhati

Resident of the cosmic void, Light Eternal,
 All Pervasive, Primal Lord,
 I offer you my prayers.
 Ascetics in trance have realised not Your extent,
 Who abide in Your care. (1)
 Lord Immaculate, accept my offerings,
 With my True Guru which I share.
 The Unknowable, standing at Your Portal Brahma recites the *Vedas*,
 Yet he finds You nowhere. (1) *Refrain*

Truth as oil, the wick of Name, the enlightened self to service lamp,
 With this my light, the Lord I invoke You.
 The mystery the enlightened ones only realise true. (2)

The five unstruck melodies have struck in my mind
 In the presence of the Lord.
 This is how Kabir Das has offered his *arati*,
 To his formal, Immaculate God. (3) 5

Prabhati

Compositions of Revered Namdev

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

The state of my mind only my self knows,
Or maybe to the one endowed, it can be known.

I adore the Knower of hearts,
Why need I fear anyone's frown? (1)
I am pierced by the love dart of my Beloved,
My Master who is everywhere established. (1)

Refrain

Mind is this shop, bazaar and shopkeeper.
Mind experiences many a mood,
And the world ever does wonder. (2)

When the mind is attuned to the Guru's *Shabad*,
Duality on its own gets shed.
His is the writ, it is He who runs it,
The Fearless in His wisdom to it is led. (3)

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He who conscientiously meditates on the Supreme,
His sayings live for ever.
Says Nanak, I have realised the Life-force,
The Unknowable, my Heart-charmer. (4). 1

Prabhati

Primal Time, prior to Time Primal, and ages after ages before,
No one has known whose limit.
The Lord who is pervasive in all,
This is how He is described in lore—
That He is manifest in *Shabad*
And is the image of bliss, my Beloved. (1)

Refrain

The sandalwood tree whose fragrance is pleasing,
Is found in forest.

The Lord is at the source of all fragrant plants,
Including sandalwood. (2)

You are *paras*,* I am iron,
You touch and I turn gold.
You are Compassionate, Cherished like diamond or ruby.
Nama is in the eternal truth fold. (3) 2

Prabhati Compositions of Revered Beni

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

The body is smeared in sandalwood paste with *tulsi* leaves** on the forehead,
Yet your heart is an image of a hand with a dagger red.
Your looks are those of a thug and your appearance of a stork,
An image-incarnate of a Vaishnav without the beat of heart. (1)
For long you offer prayers to the beautiful Lord,
Yet your gaze is evil, your days and nights odd. (1) *Refrain*

Ever you wash your body quite,
Maintaining two *dhotis*,
And showing as if milk were your staple diet.
You have a dagger drawn in your heart.
Robbing others of their wealth you are the sort. (2)

You worship stones with Ganesha's circles marked fake,
And in devotion night long you keep awake.
While your feet in devotional dance beat,
Your mind does evil images treat. (3)

* philosopher's stone ** the basil plant considered sacred

Sitting on the deer skin by *tulsi* rosary bead,
Your cupped hands paste your forehead.
With falsehood in your heart you wear rosary of Shiva beads.
The evil one, Krishna's Name you don't repeat. (4)

He who has not contemplated on the essence of truth,
All his deeds are hollow without vision forsooth.
Says Beni, guided by the Guru you should meditate
Without the True Guru no one has arrived at the Gate. (5)

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

Raga Jajaiwanti IX

Contemplate on the Lord, contemplate on the Lord,
 This is your task.
 Quit you Maya's lure
 Come to the Creator's care.
 The comforts of the world are a false mask,
 Treat the riches like a dreamland.
 Don't be elated about it;
 The rule over the world is an outfit of sand. (1)

Cautions you Nanak, the humble,
 Your body must cease,
 As the time passes every moment your days must decrease. (2) 1

Jajaiwanti IX

Repeat the Name, the Name repeat,
 As your life trails.
 I've told you time and again
 Why don't you understand, O man insane?
 It takes not a moment to dissolve like a stone of hail. (1)

Banish every doubt and remember the Creator.

Refrain

It is only this
That accompanies with you later. (1)

Discard the lure of Maya like vice.
Let the name of the Lord dwell in your heart.
Nanak, the humble, shouts from the housetop,
As the hour departs. (2) 2

Jajaiwanti IX

My self, what for are you destined?
The Lord's Name in the world,
You have never with your ears heard.
Much too in the evil mired,
Your cognition is questioned. (1)
Blessed with human incarnation,
You have given not an instant to devotion.
Ever involved with your spouse's passion,
In shackles are your feet fastened. (1)

Refrain

Says Nanak in a voice loud,
The world is like a dreamy cloud.
Why don't you meditate on the Lord,
Maya is whose handmaid? (2) 3

Jajaiwanti IX

Let it go, let it go.
This life is a waste.
Listening to the *Puranas* day and night,
The ignoramus, you heed not.
Your death is round the corner,
Which you will escape not. (1)

P-1353

Refrain

The body you thought would live for ever,
It's going to be so much ash.
Why don't you remember the Lord,
I ask you, O shameless ass? (1)

Quit conceit and let the Lord come to dwell in your heart,
Says Nanak, the humble,
You should adopt a life of this sort. (2) 4

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.

Sanskrit Slokas I

You study scriptures and attend to evening devotion.
You worship stones and like stork pretend absorption.
Your tongue utters falsehood which you present as gold genuine.
On the Gayatri* of three lines you meditate.
A string of beads you wear and forehead paste.
You maintain two *dhotis*** and with wet cover keep *the head sate*.
He who is aware of true rituals of devotion,
Knows these all to be hollow actions.
Says Nanak, meditate with true faith in the heart,
But without the True Guru it is not got. (1)

Waste is the life of those who realise not the Lord.
The world is like an ocean which, blessed by the Guru, you cross.
He is Almighty, says Nanak, after contemplation.
All causes are under His control,
Who is responsible for the world's creation. (2)

The *yogi*'s motto is enlightenment, of Brahmin of *Vedas* reading.
The Kshatriya's motto is heroism and of Sudra's serving.
But of him who realises the Divine mystery there is only one motto,
Nanak is his slave, who has not known Maya's grotto. (3)

* a verse mantra ** loin cloth

Sanskrit Sloka V

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.

Wherefrom mother? Wherefrom father?
 Wherefrom the joy of spouse and progeny?
 Wherefrom brother, friend, cherished relatives?
 Wherefrom attachment with family?
 Wherefrom infatuation with fascinating Maya,
 That deserts with blinking of an eye?
 Remaining in contemplation with Lord, says Nanak,
 Which is obtained from the holy. (1)

P-1354

Accursed is attachment to mother and father.
 Accursed is fondness for relatives and brother.
 Accursed is cherishing spouse and progeny.
 Accursed is love for household property.
 True attachment is with the company holy.
 Those who find it, says Nanak, live happily. (2)

False is body, its stamina decreases.
 Attachment with Maya, old age increases.
 Much, too much, he does expect,
 Though in the house of body he is only a guest.
 Death, the terrible Dharmaraja breaths counts.

The hard to attain body in the well of attachment falls.
 This hope Nanak on You mounts
Gobind! Gobind!! Gobind!!!*
 For grace he calls. (3)

Of clay citadel, built with water, plastered with blood and skin,
 Its doors are nine though without a wall.
 With pillars of air to stall.
 The misled meditates not on the Lord's Name
 Considering it a matter too small.
 His body hard to attain, so does Nanak say,
 In the company of holy alone
 He can maintain,
 Repeating *Har, Har, Har, Har, Hare*. (4)

Splendid, Eternal, Virtuous, Accomplished,
 You are greatly gracious.
 Profound, lofty, limitless wondrous,
 Cherisher of the devotees and giving them shelter at Your feet.
 Helper of the helpless, Nanak comes to entreat. (5)

Sighting a she-deer a hunter takes aim with his weapon.
 But she whom the Preceptor protects,
 No harm to her hair even can happen. (6)

The mighty making many endeavours,
 With heroic figures to serve him all over,
 Living in an inaccessible lofty spot,
 Never remembering that he has to die one day,
 When ordained by the Lord Supreme,
 Says Nanak, his breath be drawn by an ant may. (7)

Chanting hymns, practising compassion, lauding the Lord,
 Of *Kaliyug* are the worthy pursuits.

* Lord

They help shed delusions and attachment,
 And one finds Lord prevailing all over.
 One succeeds in having His sight,
 With Name on one's tongue.
 And says Nanak, *Har, Har, Har, Hare* cherished and sung. (8)

Declines beauty, decline planets,
 Decline the Sun, Moon and stars in the sky,
 Decline the earth, mountains, trees and continents,
 Decline the love of spouse, brother and progeny,
 Decline in value gold, jewels and the wealthy,
 Decline not only the Eternal Lord.
 Immutable, says Nanak, are the holy. (9)

Delay not acts of righteousness, delay misdeeds.
 Cultivate Name and give up greed.
 Come to the holy and out your sins weed.
 Acquiring virtuous deeds,
 Says Nanak, it makes the Preceptor pleased. (10)

Dead in attachment, of limited understanding,
 Involved in love and indulgence of spouse,
 Attached to beauty, power and jewellery,
 Marvellous mansions, attractive constumes
 And thus gripped by Maya's treachery,
 Says Nanak, solicits not the Lord Eternal,
 The refuge of holy. (11)

P-1355

Birth and death, joy and sorrow, pleasure and pain,
 High and low, plenty and penury,
 Royalty and glory, ego and indignity,
 These are the prevalent ways of the world
 Which must come to an end.
 Chanting hymns in the company of holy,
 Says Nanak, laudation of the Lord leads to the seat of divinity. (12)

Blessed by the Lord comes cognition of the essence of enlightenment.
 Blossoms understanding that leads to refinement.
 Disciplines the impulses, rids of pride.
 Peace in the heart lends holy enlightenment.
 Absorbed in the Divine vision, free from transmigration,
 Says Nanak, reverberates in the heart of *Shabad* the musical instrument. (13)

The learned expound *Vedas* which the devotees listen in various ways,
 Those blessed by the Lord imbibe Name in whose heart it stays. (14)

One worries not about mother, father or brother,
 Nor anyone other.
 One is anxious about spouse, progeny, and associates,
 They are worldly relations that Maya creates.
 God is the only one who is gracious,
 Says Nanak, who every living being cherishes. (15)

Transient is wealth, transient is conjecturing.
 Transient are desires ever with playing.
 Transient is attachment to pride landing.
 Illusions bind one with Maya, untidy and misleading.
 They contemplate not on the Lord, those with foul understanding,
 And go in innumerable births, in heat of the womb lying.
 Says Nanak, pray do be gracious,
 Redeem the fallen, with the holy company praying. (16)

Should one fall from the mountain into the netherworld,
 And in blazing fire burn,
 Be carried away by endless tides,
 Severer than those is the torture of transmigration,
 Of this anxiety, says Nanak, one is not relieved by any device,
Shabad of the holy alone can give protection. (17)

Should you be in the grip of suffering, guilty of bloodshed,

Involved in affliction of multiple births and its agony,
Of everything you are relieved, says Nanak, by repeating Name,
The way fire does the wood claim. (18)

Meditation dissolves darkness and makes for light.
Sins are effaced by virtues.
Should the Name be enshrined in the heart,
Yama's minions are terrorstruck,
And what one does is true.
Listening the Name one is born not again,
Enjoys success and peace,
The sight of such a one should one pursue.
Says Nanak, He is Beloved of devotees, Provider of refuge
And bestows felicity too. (19)

Those lagging behind, He advances, crestfallen He clears,
The poor He provides riches,
And the sick from the suffering He steers.
Bestows devotion to the devotees with Name and laudation of the Seer.
The Lord Supreme is Compassionate,
Says Nanak, by serving Him
What is it that one cannot bear? (20)

For the anchorless, You are the anchor,
For the poor, You are the riches,
Your Name is Narhar,* the Lord.
Of the helpless You are help, Master!
Of the weak, You are strength, Creator!
Ever gracious to all creatures,
Of the humble You are Cherisher.
Omniscient, Accomplished, Almighty,
Friend of the devotee, Symbol of empathy,
Enshrined in every heart, Lord Supreme,
The Preceptor, the Divine Entity.

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* Narsing

Nanak seeks grace of the Compassionate Lord
That he should never forget his Deity. (21)

I have neither the strength nor inspiration to serve,
Nor have I cherished the Supreme Bard.
Should You bless, I meditate on the Name,
Says Nanak, do be gracious my Lord! (22)

He provides sustenance, abode and bestows raiment,
Blesses with the gem of human incarnation for sacrament.
In His grace He bestows peace and merriment.
Nanak, meditated on the Master of Firmament,
He was released from attachment to the evanescent. (23)

Kings reap reward of good deeds done In the previous life,
Yet gone perverted, they oppress people.
Says Nanak, for which for long they suffer in strife. (24)

Those who have the Lord's Name in their heart,
Their misfortunes they treat as having been sent by God. (25)

Discoursing and lauding alone,
The Lord is the true objective of human incarnation.
Sipping the Ambrosial Name of the Lord,
The holy, says Nanak, satiated have never been. (26)

The holy are of a steady temper, friend and foe are for them alike.
Says Nanak, alike are for them those offering variety of eats,
And calumniators poised with weapons to defeat. (27)

They are neither humiliated nor dishonoured.
They don't feel disgraced, nor do they encounter any worldly suffering.
They meditate on the Lord in the holy company.
Says Nanak, they live in peace and tranquillity. (28)

Of the holy it is an invincible army of heroes,
 Who have humility as their coat of arms.
 Their weapon is the Lord's laudation,
 Their shield being the Name of Ram.

Realising the path Divine is for them riding steeds, chariots and elephants.
 They move about unafraid in the face of the every army,*
 Chanting hymns of the Deity.

And thus they conquer the entire universe,
 Says Nanak, as the five thieves they defy. (29)

Misled, one is lost in mirage, magic city of the sky, or shadow of a tree.
 Such is the false attachment with family.

Says Nanak, therefore given to meditation of the Lord's Name is Nanak,
 the devotee. (30)

I am neither learned nor virtuous, nor have I done laudation of the Lord.
 Neither have I musical jewel of a throat,
 Nor am I sharp of understanding and smart.
 By great good fortune I have found the wealth of holy company,
 Says Nanak, where an utter stupid can wisdom impart. (31)

The attractive rosary around my neck is the Name Divine.
 The pouch to carry rosary is my devotion to the sublime.
 Illusions of scriptural verses provide release and joy to the sight fine. (32)

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Low his birth and accursed his life who has not imbibed Lord's sermon.
 He is like a dog, hog, ass, crow and a serpent. (33)

He who has the Lotus Feet and Name in his heart,
 And chants hymns in the holy company,
 Says Nanak, by Yama's minions he is not caught. (34)

Not unattainable is wealth and bounty, not unattainable is rule in paradise.
 Not unattainable are delicious dishes.
 Not unattainable are vestures prized.

* five evils

Not unattainable are progeny, friends, brothers and relatives,
 Nor the pleasure with one's wife.
 Not unattainable is proficiency in knowledge,
 Nor one's trying to be wise.
 Unattainable is the Name of Lord,
 Which, says Nanak, is obtaining in the company holy with Divine Advice. (35)

Wherever in heaven, mortal world and the nether region I see,
 Is the Preceptor pervasive.
 Says Nanak, impeccable and immutable is He. (36)

Poison turns *Amrit*, foes become faithful friends,
 Pain becomes pleasure, gripped by fear get fearless,
 Houseless have a home in Name,
 Says Nanak, when the Lord does them claim. (37)

Poise-incarnate, He bestows me poise, All-pure, He makes me pure.
 He has created me, of all the Creator.
 There is no doubt about it, no ambiguous layer. (38)

Cool is not the illumined Moon, nor the pygmy sandalwood.
 The winter season is not so cool.
 Says Nanak, truly cool are holy, the blessed. (39)

Those whose *mantra** is Lord's Name, Who is All Pervasive,
 Their understanding is that weal and woe are alike.
 They believe in living a pure, rancourless life.

They are kind to all living being,
 And are free from five evils and strife.
 Living in the Lord's laudation,
 They remain unattached to Maya,
 And live like lotus who has its identity in water to survive.

* spell, postulate

They discourse alike to friend and foe,
 And with devotion to the Lord abide.
 They don't give their ear to slander,
 Consider themselves dust of the feet of others without pride.
 They are equipped with six virtues,
 Says Nanak, they are devoted to Name.
 With the holy company as their guide. (40)

A goat may live on fruits and roots, yet may survive by the side of a tiger.
 Similar is the state of the world,
 Where pleasure and pain are neighbours. (41)

Those practising fraud, dirtied with millions of misdeeds and in sins soiled,
 Lost in illusion, given to honour and insult, and in Maya's arrogance involved,
 They die and are born, wandering in hell,
 Not by many a device are absolved.
 They are cleansed in the company of holy,
 Says Nanak, when they repeat Lords' Name,
 Day and night in the Beloved Lord are absorbed. (42)

Of the gracious Lord's shelter is the boat obtaining all over.
 The Almighty is accomplished,
 Bestows with boons ever.
 To the despairing He is hope,
 And of gifts He is the Bestower.
 He is the treasure of virtues,
 Nanak meditates on Him Whom everyone looks for favours. (43)

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Inaccessible destinations become accessible,
 And painful become pleasurable.
 Reprobates and back-biters who with their mischief create differences and doubts,
 Of their own become amenable.
 Those unsteady in sorrow turn joyful,
 And those afflicted with fear get fearless and cheerful.
 The dreadful jungles appear like living in crowded towns,
 It is a gift of *dharma* and the Guru's favour,

Meditating on the Lord's Name in the holy company,
And seeking shelter of Nanak ever graceful. (44)

You are unvanquished hero in battle,
Mighty powerful who has many a fighter stormed.
Divine choristers, gods, human beings, birds and beasts charmed.

He who is the Creator, to him I make obeisance,
Nanak seeks shelter of the One, the world over he finds Whose presence. (45)

Lust! You have one condemned to hell and transmigration.

You are heart-charmer, roaming the Three Regions.
Destroyer of devotion, austerity and noble vision,
For a fistful of pleasure you render one destitute,
Clever, of high and low you are denizen.

Your fear is alleviated only in the holy company,
And, says Nanak, in the Creator's protection. (46)

Wrath! The source of every strife, never do you experience compassion.

Those in your grip are subdued by you,
And dance before you like apes *in tension*.

They suffer innumerable penalties by Yama's minions.

They keep company with you who are low among men,

Says Nanak – may the Lord Compassionate, redeemer of suffering of the humble,
Protect everyone from your passion! (47)

Avarice! The big are by you afflicted,

Who practise you in many a way.

They behave in odd manners,

And in several styles they sway.

They are ashamed not of friends, deity, relatives nor of mother and father.

What is not to be done they do, what is forbidden, they eat.

What is not to be accomplished, achieve they may.

I come wailing for the Master's shelter,

The Lord Puissant, Nanak to You does pray. (48)

Egoism! The source of transmigration and also for sins at the root,

Friends are alienated by you and foes confirmed,

In many a manner of Maya you pirouette.

They are born and die to exhaustion
 And suffer weal and woe acute.
 They are lost in fearful fares
 And are caught in malady brute.
 Says Nanak, to the Lord should one make supplication
 The Supreme Lord is the curate no doubt. (49)

Lord! Bestower of breath, Treasure of grace, of universe the Guru.
 Redeemer of suffering of the world! Compassionate!!
 Pray, from our maladies pull us through.
 Of the seekers refuge, Gracious, Helper of the helpless, ever kind are You.
 Maybe he is healthy or indisposed,
 Nanak contemplates his Lord True. (50)

Sitting on the Lotus Feet in meditation and lauding the Lord,
 Says Nanak in the company of the holy, the arduous ocean one can swim across. (51)

The Preceptor is protector of my head and forehead,
 And my hands and body are protected by Godhead.
 My self is protected by the Divine Master,
 My substance and feet by whom the world is led.
 Of all the gracious, Guru is the protector,
 Who does sufferings and fears shed.
 Friend of the devotees, of the helpless Helper
 Nanak has sought His shelter, and to the Eternal is wed. (52)

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He Who has held the sky with His might and fire in wood maintained,
 He who has infused light in sun, moon and stars,
 And breath in the body contained;
 He who fostered in the mother's womb,
 So that the ill of womb, we abstained.
 Says Nanak, His mind has also restrained the ocean,
 So that the earth by tsunami is not claimed. (53)

The Lord has a grand figure Whom everyone contemplates.
 Says Nanak, in the holy company He is attained,
 Or treading the sacred path of Divine Gate. (54)

A mosquito may penetrate a mountain,
 An ant may cross a marsh.
 A cripple may go across an ocean,
 The blind may find light in dark.
 If in the company of the holy, they pray
 Says Nanak, and repeat *Har, Har, Hare*. (55)

Like a Brahmin without paste-mark,
 Without writ the ruler,
 The soldier without weapon,
 Says Nanak, alike is a devotee without prayer. (56)

No conch, no disc, no mace, nor is He dark in complexion.
 Wondrous is His figure, free from transmigration.
 The *Vedas* keep on saying, 'Not this', 'Not this'.
 The Lord is high, low and without known extension.
 He lodges in the devotees' heart.
 Says Nanak, Eternal, only those of great good fortune have His vision. (57)

Man lives in a jungle of the world,
 His relatives being dogs, jackals and donkeys.
 Arduous is this spot, where the mind remains inebriated with attachment,
 And in the grip of five irreclaimable thieves,*
 In attachment, fear and illusion one wanders
 With the hard, unrelenting noose *around one's neck*,
 Inextinguishable fire of desires,
 And fierce ocean to cross with shore inaccessible.
 Says Nanak, if the Lord is contemplated in the holy company
 In the shelter of His Feet with His grace is He available. (58)

With the grace of the Compassionate Lord all the maladies are remedied
 Lauding the Lord in the company of the holy,
 Says Nanak, in shelter of the Accomplished Lord is one steadied. (59)

* five evils

Man, dark like Lord Krishna and sweet spouse,
Albeit with rancour as intake,
False are his values.

The holy remains ever awake. (60)

Mindless, the stupid realises not that breaths diminish everyday,
And the greatly charming figure disfigures,
Yet he continues to follow the deathly way.
Remains involved in his family affairs,
In mythical desires and evil pleasures.
Exhausted, having wandered many a life,
Nanak comes seeking shelter with the Gracious, pray! (61)

Tongue! You relish delicious dishes,
Pleased are you with things tasting sweet,
Indifferent of truth, contentions you find solicious,
You should take to repeating Name of the Lord Gracious. (62)

Those elated because of pleasure with women,
And the physically powerful with their prowess,
If they are not devoted to the Lotus Feet,
Accursed is their birth,
Like a straw are they worthless.
On the other hand, a flea contemplating the Divine is great and blessed.
Such is one, innumerable times, Nanak in devotion addresses. (63)

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A straw turns mountain, gets green the wilted,
The sinking may swim,
The empty may be filled,
The dark is illumined like a million suns,
Says Nanak, should the Guru be gracious on one. (64)

It liberates, the association with Brahmin,
Provided he is perfect in Brahmin's function.
Those involved in themselves in the world,
Says Nanak, they are crestfallen. (65)

Monopolising others' property, creating impediments,
And ever howling like dogs,
Anxious to grab this and that in Maya gripped,
Of such, their doings are like those of hogs. (66)

Intoxicated with absorption in the Divine Feet,
They cross the arduous ocean.
Says Nanak, company of the holy relieves of innumerable sins,
There is no doubt in this contention. (67) 4

Gatha V

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

Camphor and fragrant flowers with the touch of man get fouled.
Man's marrow and blood make for foul smell,
And yet the ignorant man of it is proud. (1)

Assuming the might of atom should man fly over skies, countries and continents.
He may wander in the twinkling of an eye.
Without guidance of the holy, says Nanak,
Liberation is not for him meant. (2)

Death is a reality, false is whatever else you scan.
Says Nanak, laudation of the Lord in the company of the holy
Alone does accompany man. (3)

Maya has deluded man in the form of attachment with the loved,
friends and relatives.
Says Nanak, by devotion to God in the company of holy,
Is obtained the poise for devotion. (4)

Small plants grown near sandalwood tree become sandalwood;
But close to it bamboo *because of its height*
In ego fails to be fragrant. (5)

By the arrow of God's Name shot,
Pride is curbed by discoursing and meditating,
Says Nanak, and the five enemies are distraught. (6)

Word of the holy leads to the path of peace.
It is obtained by great good fortune.

It frees from transmigration,
And man takes to meditation and laudation. (7)

As leaves wither and are shed, are not resorted to the tree's branch,
One devoid of Name, says Nanak,
Is ever tortured, of liberation has no chance. (8)

Loving devotion is obtained in the holy company, with great good fortune.
Meditating and lauding, says Nanak,
The ocean of life appears to be in tune. (9)

Gatha* is deep and profound, few are those who do study.
It entails discarding of worldly desires, says Nanak.
And meditating on the Lord in the company holy. (10)

The holy spell uttered by godmen, a million sins ameliorate.
Meditating on the Lord's Lotus Feet, says Nanak,
The entire clan liberates. (11)

Attractive is the shrine where laudation is ordained.
Those who contemplate are liberated,
Says Nanak, with great good fortune are they attained. (12)

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I have attained a noble friend in the Lord,
Who never breaks the heart.
Whose abode is limitless in the world,
Nanak cherishes in Him a comrade. (13)

The way brith of a worthy son relieves of ignominy,
Repeating the Guru's spell in the hearts cavity,
And meditating on the Eternal Lord,
Says Nanak, the ocean of life can one ferry. (14)

* discourse on the divine

It is death forgetting the Lord.
 Remembering Him is living a life in accord.
 In the holy company is He imbibed,
 Says Nanak, if in the Time Primal it has been inscribed. (15)

The way at a serpent healer's spell,
 the serpent becomes fangless and its poison is shed,
 So do the holy efface the mind's maladies.
 To such, says Nanak, by good luck is one led. (16)

The Lord pervades all over and provides shelter to every one
 Says Nanak, one comes to love Him,
 When one has by His grace glimpse of the Lord-in-Person. (17)

As the heart is pierced with His Lotus Feet,
 Peace prevails all over.
 Says Nanak, the noble souls chant His praises ever. (18)

Uttering soulful words from the tongue,
 And chanting in the holy company gains liberation.
 One swims across the ocean of life,
 Says Nanak, one is free from transmigration. (19)

Those who contemplate the *Vedas* and *Shastras*,
 And have the *Ik Onkar** lodged in their heart's quarter.
 Along with their clan, everyone they liberate,
 By great good fortune, Nanak too is saved. (20)

Meditation on the Lord's Name saves the entire society.
 It helps cultivate holy company,
 And those of great good fortune, says Nanak have a glimpse of the Deity. (21)

* The one God.

You may eradicate all evils in you,
 You may as well every *dharma* imbue,
 He is gained only in the holy company,
 Or if it has been inscribed in your forehead by the Divine Entity. (22)

He Who makes and unmakes, He was there, He is here and will be.
 Says Nanak, try to understand the truth,
 His devotion is cultivated through the holy. (23)

Those given to *worldly pleasures like* alluring words of harlots and riches,
 They are like *kasumba** flowers,
 Leading to maladies, sufferings and estrangement.
 Says Nanak, they have peace not even in their sleeping hour. (24)

Phunhe V (Hymns with repeated burden)

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

The Unknowable! You have pen in Your hand with which
 You inscribe destiny on the forehead.
 You have varied manifestations,
 Yet with everyone are You wed.
 My tongue cannot describe Your virtues,
 I am charmed by Your sight
 Nanak unto You is sacrifice. (1)

Should I laud Him in company of the holy.
 Dedicate my decoration and my body,
 With my yearnings for my Spouse I lay a bed.
 Albeit one realises Him if it is inscribed on the forehead. (2)

* a flower whose colour fades out quickly, symbol of impermanence

Sister friend, I am decked with collyrium, necklace and I chew betel.

I have done myself up with sixteen embellishments

Which the collyrium in my eyes would tell.

Should He come home, everything is attained.

In the absence of the Spouse nothing whatsoever is claimed. (3)

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She who has her Spouse at home is of great good fortune.

All her make-up becomes her.

Her conjugal life is in tune.

As she sleeps, free from worries, fulfilled are her desires

Yes, when the loved come home, one attains whom one admires. (4)

I passionately long for it, pray do my desire meet.

When the True Guru is gracious,

He must fully entreat.

I have committed many a sin,

With misdeeds I am ridden.

Yes, when the True Guru is gracious

The mind *strays not*, must remain at its seat. (5)

Says Nanak, I have meditated on the Limitless,
The True Guru had me cross this ocean in His Fleet.

I was free from transmigration,

As the Accomplished I came to meet.

Yes, the Ambrosial Name of the Lord,

At the True Guru Accomplished I came to feed. (6)

There is lotus of Name in my hand,
And peace in the courtyard of my heart.

Sister friend, I have a charmed jewel worn around my neck,

Seeing which my sufferings I abort

I live in the company of my Lord, of joys Who is a wand,

Who has all the occult powers ever in His hand. (7)

Those who go about with others' women
 Come to shame.
 Who usurp others' property everyday,
 How can they escape blame?
 Who meditate on the Lord are pure,
 Their entire clan they liberate.
 Yes, even as the listeners became solemn,
 And on the Preceptor they contemplate. (8)

With sky above, the earth below fascinates.
 The lightening flashes in ten directions,
 Focusing on the face *one venerates*.
 I am in quest abroad, how do my Lord I find?
 Yes, if it is inscribed on one's forehead
 With His face oneself can one bind. (9)

I have seen many a spot, like yours there is none.
 Founded by the Lord Supreme, which explains your distinction.
 Thickly populated, wondrous is Ramdaspur.
 Yes, sins are effaced, says Nanak, bathing in its water. (10)

One should yearn for the Love with *chatrik's* passion.
 He alone should be sought who inspires devotion.
 The *chatrik* goes about forests for a drop of water.
 Yes, similar is the way a devotee longs for Name.
 Nanak is sacrifice unto such a seeker. (11)

Wondrous is the mind of my Beloved
 I know not its mystery.
 If the customer is suitably talented,
 Of truth he would make a scrutiny.
 When the heart takes to heart, it is joy of great measure.
 Yes, when the clever thieves are eliminated,
 Of truth one gains the treasure. (12)

It was in dream, I was stirred and I held not His apron.
 As I beheld my charmer,
 My heart dissolved in passion.
 I now try to trace His footsteps,
 How do Him I attain?
 Yes, pray show me the way,
 That my Lord I gain. (13)

Accursed are the eyes that behold not the holy.
 Dammed should be the ears which have listened not the divine melody.
 The tongue repeating not the Name should be cut into bits. P-1363
 Yes, when the Lord's Name is forgotten,
 Day after day one declines, one regrets. (14)

The Lotus entrenched in slush attracts the humming bee with its fragrance.
 Its wings get entangled in it, forgetting all its temperance.
 Is there one who can untie this vicious knot?
 Says Nanak, there is Lord alone who gets the fractured wrought. (15)

In love with the Lord all over I go.
 I am tortured by the five evils,
 Which I know not how to mow.
 Meditating on the Name is the fell weapon.
 Yes, the great mischief-mongers can be destroyed
 By the holy with Accomplished Guru in person. (16)

The boon bestowed by the Lord never exhausts.
 You may expend and employ, as guided by the Guru it lasts.
 The treasure of the Ambrosial Name is bestowed by the Gracious Lord.
 Says Nanak, Him you should ever remember,
 Who does never die and depart. (17)
 Where the devotee goes, pleasant is the spot.
 There is peace all around, meditating on the Lord.

Everyone hails while the traducers die in shame.
Says Nanak, the holy are happy contemplating Name. (18)

Redeemer of the fallen, you serve never.
How long would you do with the pastures false and clever?
Why be pleased with the illusionary world?
Yes, I am sacrifice unto them,
At Portal Divine who the honour are conferred. (19)

The stupid has many a misdeed done.
His body smells foul, in the end into ashes it must turn.
He goes about in vanity forgetting that he must be undone.
Yes, why take it, to be real, misled by illusion. (20)

He whose life span is over, who may save?
What use many an effort of the physician can have?
Stupid, you should meditate on the Lord,
Your path it may pave.
Yes, without Name, the body is Like dust,
It goes waste. (21)

The wondrous Name is the remedy,
It is an invaluable drink in His coffer.
The holy get together and quaff,
And to others, too, they offer.
He who is destined, he alone receives.
Yes, I am sacrifice unto them,
Who lauding the Lord's Name are pleased. (22)

Assembled is the batch of physicians,
To decide upon correct remedy.
Himself He gives direction.
Whatever they do for general good is known.
Yes, from suffering and pain it relieves the body is shown. (23)

Chaubole V (Addressed to four persons*)

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

Suman!** If devotion could with money be bartered
Ravana was no indigent who his severed head to Shiva offered. (1)

I am totally absorbed in love, not a mustard grain distance is left
My mind is pierced with the Lotus Feet
It can be redeemed if one is in tune with the Lord complete. (2)

Wandering over oceans, mountains, orchards,
forests and nine continents of the earth,
Musan! Of loving devotion, it is of one step worth. (3)

Musan! The light of love that in the sky is spread,
It enraptures the devotees like the humming bee pierced,
bound and wrapped in lotus bud (4)

Repetition of Name, austerity, discipline,
joy, peace, glory, distinction and pride
Listen Musan! For a bit of devotion can one set aside. (5)

Musan! The world destined to die does not realise the mystery,
With arrow of love it is not pierced.
Involvement in false dealings, is its destiny. (6)

As when his house and property are destroyed, he is unhappy
Musan! One is truly robbed when is one alienated from the Deity. (7)

* These are Suman, Musan, Jamal and Patang ** a Sikh belonging to Shahbazpur

He who cherishes His love, his mind is ever absorbed in the Lotus Feet,
Says Nanak, he remains ever attached to the Preceptor.
Never from Him does he retreat. (8)

The restless mind soars millions of mountain tops and suffers.
Jamal! On the other hand, humble is the lowly marsh
From which is produced the lotus. (9)

His lotus eyes with black collyrium and his moon face attractively done,
Musam! Absorbed in His charm my pearl necklace I've broken. (10)

Absorbed in His love, I have lost consciousness of my body in contemplation,
Says Nanak, listen O Patang! The lowly devotee in the entire world is known. (11)

Sloka Kabirji

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

Says Kabir, for remembering the Name
My tongue serves as rosary.
Devotees from times immemorial have this way
Attained poise and glory. (1)

Says Kabir, everyone laughs at my caste that is low.
I cherish the caste devoted to the Lord,
That before the Master bows. (2)

Says Kabir, why are you perturbed?
Why be in double mind?
He who is the Master Creator of joy,
Quaff the essence of His Name divine. (3)

Says Kabir, studded with rubies, earrings of gold
Appear like burnt-out reeds
Where Lord's Name isn't told. (4)

Says Kabir, it is rare one comes across
The one who is dead while living.
Unafraid he finds God all over,
Of His praise he keeps on singing. (5)

The day I was rid of ego, it was all joy.
I've attained my Lord, my fellow-travellers,
In contemplation you should employ. (6)

Says Kabir, I am worst of all;
Excepting me everyone is good.

He who reckons himself like this,
He is a friend understood. (7)

Says Kabir, she* came to me in many a form,
My Guru, however, saved me,
She left with her charm. (8)

Says Kabir, kill the one whose death gives joy,**
So that everyone acclaims,
And none would you annoy (9)

Says Kabir, when nights are dark,
Those given to dark deeds are abroad.
With nooses in their hands,
They are cursed by God (10)

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Says Kabir, though surrounded by weeds,
Sandalwood plant is pleasant
Those which come to abide by it also gain its scent. (11)

Says Kabir, bamboo is degraded despite its height,
None should follow its stance.
Living by the side of sandalwood,
It acquires not its fragrance. (12)

Says Kabir, godliness I forfeited for worldliness,
While worldliness by me won't stand.
The careless, I've struck the axe
On my own feet with my hand. (13)

Says Kabir, wherever I've gone I wondered and wondered.
Without a man of God, ruined is the place
Where the Lord is not remembered. (14)

* Maya ** pride

Says Kabir, blessed is the hovel of the holy,
 Accursed is the town of the fraud.
 Let the mansion be set on fire
 Where remembered not is God. (15)

Says Kabir, why mourn the death of the holy
 Who goes to his fold.
 We should mourn the death of non-believer
 Who from hand to hand is sold. (16)

Says Kabir, the non-believer is like
 The bite of a garlic fragrant.
 You eat it in a secluded corner,
 Yet it becomes readily apparent. (17)

Says Kabir, Maya is the churning pot,
 Air churns the curd.
 The holy taste the butter
 While the whey is left for the world. (18)

Says Kabir, Maya is the churning pot,
 The icy cold wind is to churn.
 Those who churned taste the butter
 Others await their turn. (19)

Says Kabir, Maya is a thief
 Who has of stolen goods shop.
 Only Kabir would not be cheated
 Who would have her in twelve pieces chop. (20)

Says Kabir, you will not be happy,
 Even if you have many friends.
 If you contemplate on God daily,
 Peace to yourself you will lend. (21)

The death, of which the people are afraid,
 I look forward to.
 It is after the death that one meets
 The Lord True. (22)

Attaining the wealth of Name,
 Oh Kabir, don't you loosen the knot.
 For such a commodity it is not the town,
 Evaluator or buyer there is not. (23)

Says Kabir, cultivate those
 Who have the Lord God as their Master.
 At the hour of need
Pandits, rajas and overlords never look after. (24)

Says Kabir, love only God
 So that you cease to be double-minded and hop.
 It makes no difference
 Whether you wear the hair long or close crop. (25)

Says Kabir, the world is a cell of collyrium
 Into which fall the blind.
 I am sacrifice unto them
 Who fall into it and then a way out find. (26)

Says Kabir, this body must go,
 Hold it if you know the art.
 Those who owned lakhs and millions,
 Barefoot had to depart. (27)

Says Kabir, this body must go,
 Give it a proper slant.
 Either associate with the holy,
 Or the Lord's laudation chant. (28)

They keep on dying in the world,
 How to die they do not know.
 One should die a death
 That no more one has to come and go. (29)

Says Kabir, it's rare to be born human,
 It seldom comes to be allotted.
 Like the ripe fruit fallen from a tree,
 That can't be grafted. (30)

Says Kabir, your name being Kabir,
 You think you are great.
 You attain the jewel of Name
 Only when your ego you come to hate. (31)

Says Kabir, don't you blabber,
 Nothing can you do.
 Whatever the Benevolent Lord does
 None dare undo. (32)

Says Kabir, on God's touchstone,
 The false will not be found ringing.
 He who possesses God's touchstone,
 He is as dead while living. (33)

Says Kabir, those who wear tidy clothes
 And chew betel-leaf,
 Without remembering the Lord
 Straight for Yama's domain they leave. (34)

Says Kabir, the boat is old
 With many a chink,
 Those who are light shall swim,
 The heavy-weighted must sink. (35)

Says Kabir the bones burn like firewood
 And the hair like hay.
 Seeing such a sight
 Kabir is in dismay. (36)

Says Kabir, don't be proud,
 It's just bones with skin covered.
 Those mounting horses with umbrellas waving over them
 Are by earth devoured. (37)

Says Kabir, don't you be proud
 Of your mansion high.
 One of these days with grass growing on you,
 On the ground you will lie. (38)

Says Kabir, be not proud,
 At the poor don't you sneer.
 The boat is still in the ocean,
 Who knows where it would queer? (39)

Says Kabir don't you be proud of good-looking body,
 Soon you'll quit it the way
 The snake sheds skin found shoddy. (40)

Says Kabir, if you have to loot,
 You should loot the Lord's Name.
 Lest you have to regret it
 When the end of your life came. (41)

Says Kabir, I haven't come across
 One who would set his house on fire.
 Burning his five sons
 With Lord's Name he would retire. (42)

Let someone sell his son,
And another his daughter.
Collaborate thus with Kabir
And deal with the Master. (43)

Says Kabir, I warn you,
Let there be no doubt.
Forget the lust you've indulged in,
It's like the lump of jaggery in the mouth. (44)

Says Kabir, I thought learning is good;
Yoga is better still.
I shall not give up remembering God,
Let the people take ill. (45)

Says Kabir, I care not
If the wretched unenlightened talk ill of me.
Kabir and his Lord are united,
Leaving the rest to be. (46)

Says Kabir, the skirt of the stranger
Has caught fire over there.
It is burnt to ashes
But the stranger is taken care. (47)

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Says Kabir, the quilt is burnt to cinders,
And the begging bowl is broken.
The poor *yogi* has played his part,
Only ashes are left at his seat as a token. (48)

Says Kabir, the fish in shallow waters
Must the net of the fisher risk.
There is no escape in the puddle,
She should in the ocean frisk. (49)

Says Kabir, don't you give up the ocean,
Even if it is much too brackish.
Searching the puddles one after the other,
Is a way of the rakish. (50)

Says Kabir, those without the Guru, the prop
Were carried away by the tide.
One must remain humble and meek,
And by the will of God abide. (51)

Says Kabir, the bitch of the man of God
Is superior to the mother of the ungodly.
The one listens Lord's adulation daily,
The other is free from the evil hardly. (52)

Says Kabir, the deer is frail.
Flooded is the lake.
Alone with lakhs of hunters,
How could it the death escape? (53)

He who lives on bank of the Ganga
May drink water pure.
But salvation without devotion is not to be had,
So says Kabir with prayer. (54)

Says Kabir, my mind is clean
Like the Holy Ganga water.
Calling '*Kabir, O Kabir,*'
The Lord is now seeking me after. (55)

Says Kabir, turmeric is yellow,
Flour is of white hue.

For union with God
One must forget the colours two.* (56)

Says Kabir, turmeric loses its yellowness,
Flour remains no more white.
I am sacrifice unto such love
Which takes no notice of caste, colour and tribe. (57)

Says Kabir, the door of salvation is narrow,
Tenth part of a mustard seed.
My mind is swollen like an elephant,
How will I succeed? (58)

Says Kabir, if one comes across a True Guru
Who would his grace show.
The door of salvation widens
One could freely come and go. (59)

Says Kabir, I have no hovel, no hut,
No house, no village to live.
Should the Lord ask
What caste or name would I give? (60)

Says Kabir, I cherish death,
Albiet at the Lord's Portal should I die.
Maybe the Master asks –
Who it is that at Our door lies? (61)

Says Kabir, I have done not; neither I shall do,
Nor I can do.
All that I know the Lord has done something,
And Kabir they construe. (62)

* high and low caste

He who babbles in dream,
And would the Name of God repeat.
May my skin serve to make
Shoes for his feet! (63)

Says Kabir, an idol of clay,
I have been called man.
Guests of four days
I grab space as much as I can. (64)

Says Kabir, I reduced myself to *henna*
In grinding and regrinding spree.
He applied me not to His feet,
Nor ever turned to me. (65)

Says Kabir, the Portal to which entry
And exit are not barred.
How come we such a door discard? (66)

Says Kabir, I was about to drown
When a fairway tide came to my rescue.
Finding the boat shaky,
Back in the tide myself I threw. (67)

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Says Kabir, the evil-minded spurns devotion,
Nor worship of God he favours.
Like the fly, avoiding sandalwood,
And foul smelling objects savours. (68)

Says Kabir, the physician died,
Also died the patient and the world.
Died not Kabir who has none to mourn,
Or to be heard. (69)

Says Kabir, you have remembered not the Lord.
 It is tearing disgrace.
 The body is like a pot of wood
 That can't again be put on the fireplace. (70)

Says Kabir, I have come to a stage
 Where I do what I please.
 With coconut in my hand,
 Fear of death appears to cease. (71)

Says Kabir, for sweeter juice one selects a knotted sugarcane,
 The way it requires hard effort to excel.
 About a meritless individual nobody speaks well (72)

Says Kabir, the vessel full of water
 May any moment crack.
 He who remembers his Guru not
 Is prone midway to the robbers' attack. (73)

Says Kabir, I am my Master's dog,
 Mutya is my name.
 With the band around my neck,
 I follow as He pulls the chain. (74)

Says Kabir, why exhibit your rosary of wooden beads?
 If the Lord is in the heart
 No one the rosary needs. (75)

Says Kabir, the serpent of separation
 Lodged in my heart accepts no charm.
 He who is separated from God lives not,
 If he does, it is in a mental storm. (76)

Says Kabir, the philosopher's stone and sandalwood
Have a common element.
Coming in contact with them
Transforms iron *into gold* and wood with the scent. (77)

Says Kabir, grievous is the blow of death,
It's difficult to bear.
I came across a man of God,
Who took me into his care. (78)

Says Kabir, the physician claims
He is qualified with cure for disease.
It is a gift of God,
He could snatch when He would please. (79)

Says Kabir, your drum for days ten
You may beat,
It is like meeting of boat in a river
That may not repeat. (80)

Says Kabir, should the seven seas turn into ink,
The vegetation into the reed pen,
And the earth into paper,
You'll fail to assess glory of the Lord God even then. (81)

Says Kabir, when the Lord is in my heart,
What difference if I'm a weaver by caste?
As Kabir and Kabir's Master meet
None of the problems would last. (82)

Says Kabir, there is none
Who would set his house on fire.
Kill all his five children
And for contemplation retire. (83)

Says Kabir, there is none
 Who would set himself on fire.
 The purblind would listen not
 Saying what Kabir doesn't tire. (84)

Says Kabir, the *sati* who would immolate herself
 Addresses the men around the pyre.
 The entire world would pass away,
 We two shall live for ever. (85)

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Says Kabir, the bird of mind
 Keeps fluttering all over—
 The type of company one opts,
 The sort of fruit one savours. (86)

Says Kabir, what you were looking for,
 You've arrived at that spot.
 You yourself have become
 What you said you were not. (87)

Says Kabir, because of bad company,
 Suffers the plantain close to the *ber* tree,
 As the one shakes, the other is pierced,
 Towards the reprobates you must not see. (88)

Says Kabir, with others' load on your head,
 You wish the journey to start.
 You should be scared of your own load,
 The path ahead is hard. (89)

Says Kabir, the wood seared in the forest complains,
 Lest it's in her lot to be handled by a blacksmith
 Who would burn it again. (90)

Says Kabir, with the death of one died two,
With two died four *in the tale*.
With four died six,
Of which four were male and the two female. (91)

Says Kabir, I looked around the world,
But the poise I found not.
He who contemplates not on God,
In what pursuit is he lost? (92)

Says Kabir, you should seek company of the holy,
In the end who can look after.
Never associate with the non-believer,
Who may lead to your disaster. (93)

Says Kabir, remember God
As one who pervades in-state.
Those who remember not God,
Their coming to the earth is a waste. (94)

Says Kabir, repose your faith in the Lord,
All the rest is waste.
They should be deemed to live in hell,
On the Lord who do not contemplate. (95)

Says Kabir, I met many a disciple
And followers but not the Lord's friend.
I started the journey to meet God,
But went astray on the bend. (96)

Says Kabir, what effort can I do
If His hand would God not lend?
Whatever branch I try my foot,
It would flex and it would bend. (97)

Says Kabir, they have dust falling over their face,
 Who prescribe others' lay.
 They guard others barns,
 Their own crop is eaten away. (98)

Says Kabir, keep the company of the holy,
 Even though barley husk you have to taste.
 What has to happen must happen,
 Don't you associate with the reprobate. (99)

Says Kabir, in the company of the holy
 Prospects turn bright and more bright.
 The black cover of the reprobate is
 Never washed white. (100)

Says Kabir, should your mind not be pruned,
 No use close-cropping the head.
 Whatever is done is done by the mind,
 No use shaving the head instead. (101)

Says Kabir, let the body and wealth be lost,
 But the Lord you don't discard.
 The mind concentrated on His Lotus Feet,
 In the Lord's Name be absorbed. (102)

Says Kabir, the instrument on which I used to play,
 All its strings are snapped.
 What to speak of the instrument,
 The play is said to be scrapped. (103)

Says Kabir, shave off the head of the guide
 Who fails to remove doubts.
 Himslef he drowns with the four *Vedas*
 Alongwith his touts. (104)

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Says Kabir, all the sins
I committed and had then wrapped,
Stared at my face
When the Dharamraja tapped. (105)

Says Kabir, forgetting the Lord's Name,
You cherished the family.
You were lost in their affair,
In the end you had neither any brother nor ally. (106)

Says Kabir, forgetting the Lord's Name,
She who propitiates the dead at night,
She would turn a serpent
And eat her offspring with delight. (107)

Says Kabir, forgetting the Lord's Name,
She who observes a fast here,
She would be born a she-ass
And carry a load of four *maunds* there. (108)

Says Kabir, the best of devices is to cherish
Lord in the mind.
It is like playing on the pike,
Fallen from where no shelter you find. (109)

Says Kabir, blessed is the tongue
The Name is whose pride.
Thereby not only the individual,
The entire village would be purified. (110)

Says Kabir, blessed is the clan in which
There is one who would to the Lord heed.
The class that claims not a devotee
Is like poor wood and weed. (111)

Says Kabir, if you have horses, elephants,
 Herds of cows, chariots and banners aloft,
 Better than all these is begging
 If the day without remembering God is lost. (112)

Says Kabir, I have gone around the world
 With beat of the drum.
 No one is for the other,
 To this realization I have come. (113)

Says Kabir, the path is strewn with pearls
 Where a purblind strays.
 Without the light of the Lord
 The entire world may pass that way. (114)

Says Kabir, woe betide to my family
 In which the son Kamal is born.
 Sidelining the Name of God,
 Has brought in assets in material form. (115)

Says Kabir, should you decide to meet the holy,
 Don't you seek company.
 Look not back, look only forward,
 Looking forward be your destiny. (116)

Says Kabir, don't you get bound
 With the string with which the world is tied;
 Lest Your body of gold
 Like salt is set aside. (117)

Says Kabir, the swan *of soul* has fled, the body is to be buried
 Yet he continues to make gesture.
 The man has yet not been able to shed
 The pettiness of his character. (118)

Says Kabir, with eyes I long to behold You,
 With ears listen to Your Name.
 With tongue I sing Your praises
 And Your Lotus Feet should be my endgame. (119)

Says Kabir, with the Guru's grace,
 To the thought of heaven and hell I am not tied.
 From the outset till the end,
 At the feat of His Lotus Feet I abide. (120)

Says Kabir, how can I describe
 The joy of being at His Lotus Feet?
 It defies description.
 One must see with one's eyes His Retreat. (121)

Says Kabir, how I describe what I see,
 And how convince others with what I say.
 The Lord remains what He is.
 I enjoy singing His praises and continue to pray. (122)

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Says Kabir, she pecks and remembers,
 She remembers and pecks again.
 The way the crane is attached to her offsprings,
 Attached to Maya the man remains. (123)

Says Kabir, the sky is overcast with clouds,
 Ponds and pools are flushed with water.
 Sorry is the state of those who, like *chatrik*,
 For Maya crave after. (124)

Says Kabir, *chatrik* separated at night
 Is united at the daylight.
 He who is separated from God
 Finds union neither by day nor night. (125)

Says Kabir, conch separated from the ocean
 Should better there remain.
 Else from temple to temple at every day dawn
 It will have to blare in vain. (126)

Says Kabir, what are you asleep for?
 Wake in the fear of the future and weep.
 Those who have destination in grave,
 They do never in peace sleep. (127)

Says Kabir, what are you asleep for?
 Why not wake and remember God?
 The day is not far when you will sleep
 With legs outstretched in the world abroad. (128)

Says Kabir, what are you asleep for?
 Rise and awake.
 He from Whom you have been separated,
 With Him you must make. (129)

Says Kabir, leave not the path of the holy,
 Take to their way.
 Beholding them cleanses,
 And meeting them would sway. (130)

Says Kabir, associate not with the reprobate,
 Avoid him from afar.
 If you come in contact with a black vessel,
 Leave it lest it would you tar. (131)

Says Kabir, you have contemplated not on God,
 And you are already old.
 The door itself has caught fire,
 What would you retrieve and hold? (132)

Says Kabir, only that has happened
 What the Creator had ordained.
 There is none other than Him,
 He is the only Lord acclaimed. (133)

Says Kabir, the plants bear fruit,
 The mangoes are ripe.
 They alone reach the Master
 Which are free from blight. (134)

Says Kabir, they buy idols and worship them,
 Insist on visiting bathing spots.
 They imitate each other and make show,
 Misled, they are lost. (135)

Says Kabir, they make the idol their God,
 And the whole world towards it streams.
 Those who are led to this belief
 Must drown in the midstream. (136)

Says Kabsir, they make a cell of paper,
 With its doors of the ink of *karma*.
 Their man of ceremony drowns them,
 They are robbed by the man of *dharma*. (137)

Says Kabir, what you plan for tomorrow do it today,
 That of today, you better do now,
 It will not be possible later
 When the Yama will hail you to go. (138)

Says Kabir, I came across a person
 Looking like lac-gum washed with sheen.
 Appeared to be too smart,
 But found devoid of sense and unclean. (139)

Says Kabir, at my wisdom
 Even Yama dare not sneer.
 The provider who has created Yama
 I happen to revere. (140)

Kabir, is like musk,
 The devotees are humming bees.
 The more they are devoted to Kabir,
 The more they cultivate Thee. (141)

Says Kabir, engrossed in the affairs of the family,
 You have forgotten God.
 Dharamraja will land
 When in all this you are involved. (142)

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Says Kabir, the pig is better than the non-believer,
 As it keeps the village clean.
 The wretched non-believer dies,
 His name is nowhere seen. (143)

Says Kabir, collecting every penny,
 With millions I was equipped.
 While leaving I was empty-handed,
 Even the loincloth was stripped. (144)

Says Kabir, what if you've turned Vaishnavite
 With rosaries four.
 You have the look of twelve-carat gold,
 But inside you are the lac in store. (145)

Says Kabir, forsaking the conceit of mind,
 You should be like the pebble on the way.
 If there is a devotee like this,
 He must meet the Lord, they say. (146)

Says Kabir, what if one becomes a pebble!
 It bothers the wayfarer much.
 Like the dust on the earth.
 The Lords' devotee should be such. (147)

Says Kabir, what if one becomes dust,
 It rises and dirties the limbs.
 The Lord's devotee should be such
 As water that mixes with everything. (148)

Says Kabir, what if one becomes water,
 It's now cold, it's now hot.
 The Lord's devotee should be such
 As Himself the Lord God. (149)

Says Kabir, lofty mansion, gold,
 Charming woman and penants of glory,
 Better than all those is the begged food consumed,
 Singing hymns in the company of the holy. (150)

Says Kabir, better than the city is the jungle
 Where Godmen abide.
 The place without devotees is like a town
 Where the Yamas stride. (151)

Says Kabir, between the Ganga and the Yamuna,
 There is a landing of void and poise.
 Kabir having settled there,
 The celibates wish to go on the voyage. (152)

Says Kabair, the way I looked *fresh and tender* on the tree,
 Let me live it through.
 What to speak of diamond,
 Millions of pearls will not compare with it true. (153)

Says Kabir, I am witness to a wonder,
 A diamond is on the board.
 There being no buyer,
 For a *cowrie* it is sold. (154)

Says Kabir, where there is enlightenment, there is *dharma*,
 Where falsehood, it is sin.
 Where there is greed, there is death,
 Where there is forgiveness, the Divine is within. (155)

Says Kabir, what if you've given up wealth,
 When you aren't rid of pride.
 Pride has spelt ruin for sages and celibates,
 Pride's mark is wide. (156)

Says Kabir, I found the True Guru
 With a *Shabad* who took a shot.
 It hit and I fell on the ground
 With an opening in my heart. (157)

Says Kabir, what can the True Guru do
 When the devotee is found devoid?
 The purblind would understand it not,
 Like the wind blown through the bamboo void. (158)

Says Kabir, maybe she is a sovereign's wife,
 Endowed with horses, chariots and elephants.
 She compares not with one who serves
 As a water carrier for a mendicant. (159)

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Says Kabir, why I condemn a sovereign's spouse,
 And cherish a devotee of the holy.
 She does her hair for lust,
 And the other contemplates on the Deity. (160)

Says Kabir, I came across a pillar and was steadied,
The True Guru blessed me with forbearance.

Kabir has purchased a pearl,
On the Manasarovar clearance. (161)

Says Kabir, God is a jewel,
God's devotee a jeweller who sets up a stall.
If there comes a connoisseur,
The jewel is exchanged with big or small. (162)

Says Kabir, should you remember God
In the hour of need, do it ever.
Your seat will be in the city Eternal
And what you lost you'll recover. (163)

Says Kabir, it's best to serve the two –
God and godman true.
God grants salvation,
And godman the Name of the Guru. (164)

Says Kabir, the crowd follows the path
Traded by the priest.
However, there is a steep hill
Which Kabir has chosen for his retreat. (165)

Says Kabir, you suffer for the world
And undergo anxiety for the family.
Where would be the honour of the family
When you are put on the pyre summarily. (166)

Says Kabir, you will drown, you poor creature,
Worrying as you do about the world.
It is going to occur to you
What in regard to the stranger you've heard. (167)

Says Kabir, blessed is the beggar's bowl
 Which has food of varied tastes.
 One is indebted to no one,
 One belongs to a vast country and a great state. (168)

Says Kabir, advancing claims is death,
 He who advances no claim is carefree.
 Those who advance no claim,
 They reckon alike the big and the wee. (169)

Says Kabir, the entire pool is full to the brim,
 No one may drink from it at his will.
 You are lucky that you've arrived here,
 You may drink to your fill. (170)

Says Kabir, the way the stars fade in the morning,
 So does this body lapse.
 Only those two letters fade not
 Which Kabir has in his grasp. (171)

Says Kabir, the cottage was of wood,
 The fire raged all around.
 The so-called learned were all burnt
 While the humble and ignorant were saved, I found. (172)

Says Kabir, cast off doubt,
 Consign the written word to the drain.
 Contemplate on the fifty-two alphabets,
 And attached to the Lord's feet remain. (173)

Says Kabir, a godman will not give up his goodness,
 Maybe he meets a million detractors.
 As a sandalwood tree, even when surrounded by serpents,
 Would not give up its cool character. (174)

Says Kabir, I am at perfect peace,
 Having attained the Divine Master.
 The fire that had consumed the whole world,
 For God's devotee is like cool water. (175)

Says Kabir, no one understands the Lord's throw;
 It is known either to the Lord Himslef,
 Or a devotee intoxicated would know. (176)

Says Kabir, it's good that I've cultivated Lord's fear, P-1374
 All else is now like a dream.
 The hail-stone melted, has turned into water
 And has flown to join the stream. (177)

The Lord created the body,
 Says Kabir, scooping the clay.
 If you were to see four days later
 The dust in the end with dust would play. (178)

The bodies are born and die,
 Says Kabir, like the rise of moon and setting of sun.
 But separated from the Divine Master,
 Dust to dust they return. (179)

Says Kabir, where there is love there is no fear.
 Where there is fear, God is not there.
 Kabir has come to this realisation,
 The holy with utmost attention should hear (180)

Says Kabir, those who are ignorant,
 They have a peaceful sleep.
 We who have got realisation,
 Find in affliction deep. (181)

Says Kabir, one howls under blow,
 With pain still more one wails.
 When hit with the stroke of realisation,
 Kabir became tongue-tied, could not even quail (182)

Says Kabir, it's easy to bear the stroke of pike
 After which one can breathe and rave.
 It's different with the stroke of the Divine Word—
 He who bears it, he is the master, I am his slave. (183)

Mullah! Why go up the minaret?
 The Master is not hard of hearing.
 He for whom you give the call,
 You will find in your heart peering. (184)

Oh Sheikh! Without a contented heart
 It's no use going to Mecca for Haj.
 He whose heart is not in its place,
 He meets not Lord, the Supreme Judge. (185)

Says Kabir, contemplate on God,
 It relieves you of all pain
 The Master manifests Himself in the heart
 The fire of avarice is on the wane. (186)

It's utter aggression,
 And you call it ritual slaughter!
 When called to reckon for it in the court,
 Where would you find a quarter? (187)

Says Kabir, eating *khichri* is delicious,
 With *Amrit* of salt in grain.
 Who would for the sake of bread,
 Have his neck slain? (188)

The Guru's influence manifests,
 When one is free from the attachment fever.
 When one is above pleasure and pain,
 The Lord is there for now and ever. (189)

Says Kabir, it is a question-mark,
 What we mean when we utter 'Rama'?
 Is it the Rama *Son of Dasrath* who is known all over,
 Or The Divine Lord who works miracles and charms? (190)

Says Kabir, you must repeat 'Rama'.
 But do it with understanding the Name.
 One Ram is He who pervades all over,
 The other is contained in his physical frame. (191)

Says Kabir, the home where the holy are not served,
 It serves not the Lord.
 It is like the cremation ground
 Where goblins live and guard. (192)

Says Kabir, as I was struck by the shaft of True Guru,
 I became dumb, insane and deaf of ear.
 And also maimed of feet true. (193)

Says Kabir, the heroic True Guru shot his arrow wide. P-1375
 As it struck, I fell on the ground,
 And it pierced deep into my side. (194)

Says Kabir, a drop pure from the heaven
 Fell on the earth and went dry.
 Without the company of the holy,
 You would be reduced to ashes howsoever you may try. (195)

Says Kabir, a drop pure from the heaven
 Fell on the earth and was absorbed.
 Many a shrewd tried their best,
 It could not be discharged. (196)

Says Kabir, I went to Kaaba on pilgrimage,
 Where I met the Chief.
 The Master happened to chastise me,
 Whoever told you to eat beef?

Says Kabir, I went on pilgrimage to Kaaba
 Many a holy week.
 Master, where have I gone wrong
 That you would not to me speak? (198)

Says Kabir, the creatures, you kill by force
 And call it as *halal*.
 When you are asked to reckon
 Who would be there to stall? (199)

Says Kabir, all aggression is cruel,
 You will have to account for it to the Lord.
 When the time for reckoning comes,
 You will be hit on the face hard. (200)

Says Kabir, should this heart be pure,
 Reckoning becomes a pleasant task.
 In that exalted *Darbar*,
 No one will dare you ask. (201)

Says Kabir, between the earth and the sky,
 Duality remains uncontrolled.
 The six ascetic sects are in doubt,
 And the eighty-four *siddhas* have over it no hold. (202)

Says Kabir, I have nothing that I may call mine.
 Whatever I have is Your own.
 After having presented Yours to You,
 What have I to be sworn? (203)

Says Kabir, uttering Your Name I have become You,
 I am left nowhere.
 When the distinction between You and me is eliminated,
 Wherever I see I find You there. (204)

Says Kabir, those contemplating ill deeds
 And entertaining false hopes in heart,
 None of their tasks is fulfilled,
 In despair they have to depart. (205)

Says Kabir, he who contemplates on the Lord,
 In the world he is happy in every respect.
 He is not disturbed here or there,
 He whom the Lord Himself does protect. (206)

Says Kabir, I was engaged running the oilpress
 When the Lord came to my rescue.
 It was the primal destiny,
 Which turned out to be my due. (207)

Says Kabir, the day is lost in procrastination,
 The interest continues to increase.
 I remembered not God nor the deed was torn,
 From death there is no release. (208)

Kabir! The mind is like a barking dog,
 It goes after the carcass on refuse.
 Good deeds bring one to the True Guru,
 Who from the destiny rescues. (Guru Arjan) (209)

Kabir! This land belongs to the holy,
 It's usurped by the thieves in chain.
 The land feels no burden,
 The thieves have nothing to gain. (Guru Arjan) (210)

Kabir! In order to grain rice,
 The husk has to be pounded.
 Those who keep bad company,
 At Dharamraja's they are hounded. (Guru Arjan) (211)

"Incensed with Maya," Trilochan asks Namdeva,
 "Why do you dye poplins and remember not God?" (212)

Namdeva says in reply,
 "Trilochan, with the tongue I repeat the Name,
 Use my hands and feet for work,
 And my heart remains with the Immaculate Lord." (213)

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Kabir, None belongs to us,
 Nor do we to anyone belong.
 He who has created us,
 We go back to Him and throng. (Guru Arjan) (214)

The flour fell on the mire, says Kabir,
 Nothing was left in my hand.
 It is what I consumed while grinding,
 With that alone I land. (215)

Says Kabir, man is aware of everything,
 And yet he would do evil.
 Where is weal when with light in one's hand,
 One falls in the well? (216)

Says Kabir, I am in love with the All-wise Lord,
Dissuasion of the uninformed is rife.
How can I snap ties with Him
Who is my breath and life? (217)

Says Kabir, why must you be attached to your house and extension,
And looking after them you tire?
Ultimately is going to be three-and-a-half
Or three-and-a-three-quarter space you require. (218)

Says Kabir, what I plan He rejects,
What use my making a plan?
The Lord does what he pleases,
Which imagine not I can. (219)

He makes you worry,
And also worry-free.
Nanak lauds the one
Who cherishes you and me. (Guru Arjan Dev) (220)

Kabir, he who didn't remember God,
In greed his life he wended.
In sin he died,
In an instant his days ended. (Guru Arjan) (221)

Says Kabir, this body is built of clay,
Unbaked clay.
As long as it is intact, remember God,
Else dissolve it may. (222)

Says Kabir, remember God's Name,
Sleep not carefree.
If one cries for Him day and night,
He must listen the plea. (223)

Says Kabir, the body is like a plantain grove,
 The mind like an elephant intoxicated.
 The goad is the jewel of enlightenment,
 By a rare saint can it be navigated. (224)

Says Kabir, the Lord's Name is a jewel, your mouth a pouch.
 Open it before a connoisseur.
 Maybe there comes a customer,
 Who would buy it dear and more. (225)

Says Kabir, you cultivated not the Name Divine,
 And cherished a battalion of family.
 Remained involved in the affairs of them all,
 Not for once remembered the Divine Entity. (226)

Says Kabir, in the twinkling of an eye,
 Every moment of the life has passed.
 The mind continues to be involved as ever,
 His drum Yama has started to beat and blast. (227)

Says Kabir, God's Name is like a tree,
 And its fruit is renunciation.
 The godman is like its shade,
 Who is rid of all contention. (228)

Kabir, let there be such a sperm,
 Which all the twelve months seed.
 Cool shade and rich fruit,
 Birds chirp and breed. (229)

Says Kabir, the Benevolent Lord is a tree and compassion its fruit. P-1377
 On all creatures He confers favours.
 The birds to other lands migrate,
 Leaving the tree to remain fruitful forever. (230)

Says Kabir, you come across a man of God,
 If it is written in your lot.
 You attain the gift of salvation,
 Despite the impediments the path is fraught. (231)

Says Kabir, to have dialogue with the man of God
 For an hour, half an hour or half of it,
 Whoever has engaged in it,
 It is all a profit. (232)

Says Kabir, he who indulges in hemp, fish or liquor,
 He may go on pilgrimage and observe rituals,
 With all these to nethermost hell he would repair. (233)

Says Kabir, with your eyes downcast,
 Cherish the Lord in your heart.
 Indulge in love-plays in the quiet,
 None may share this part. (234)

Says Kabir, for eight *pahars** and sixty-four *gharis*,*
 May I my Lord behold.
 What use I cast my eyes down,
 When I find Him in every fold? (235)

Listen dear friend, do I abide in my beloved,
 Or the beloved in me abides?
 I can distinguish not between self and beloved
 Whether in my body is my self or my beloved resides.. (236)

Says Kabir, Brahma is the guru of the world,
 Not of the men of God.
 Entangled in the four *Vedas*,
 He departs in accord. (237)

* measure of time

God is the sugar scattered in sand,
 To pick it the elephant can't.
 Says Kabir, God showed me the way,
 Consume it by turning into an ant. (238)

Says Kabir, if you yearn for the Lord,
 Sever your head and make a ball.
 Go on play with it in ecstasy,
 Reckoning not the rest at all. (239)

Says Kabir, if you yearn for the Lord,
 Play with a firm foil.
 If you grind the raw mustard,
 It yields neither cake nor oil. (240)

Those who seek like blind,
 And recognise not the men of God –
 Says Nama, how can they find the Lord
 Without the devotee tying the chord? (241)

Says Kabir, they who forget the jewel of God,
 And in someone else have faith,
 They are destined for hell.
 It is true what Ravidas saith. (242)

Says Kabir, if you opt for a family-life let it be righteous,
 Otherwise be a renunciate.
 Should a renunciate get entangled,
 He is the most unfortunate. (243)

Sloka Sheikh Farid

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

Sloka

The day bride was engaged,
The date of wedding was determined.
The groom who happened to be listening,
Appears at the appointed moment.
He pulls out the helpless bride,
The brittle bones broken.
The wedding hour can't be put off,
She must pay heed to the summon.
Life is the bride, death is the groom.
He must wed and take her away.
When we give away the bride ourselves,
How could she ever stay?
The Purslat* is finer than hair,
Haven't you heard?
Farid, You are being called again and again,
Malingering as you do, don't you get robbed. (1)

P-1378

Says Farid, arduous in the life of a *darvesh* going from door-to-door.
Yet I follow the world's way
Now that I've this load on my head,
I know not where to take it away. (2)

I can neither see nor conceive, it is a hidden fire.
My Master did me a favour,
Otherwise I, too, would be in this mire. (3)

Says Farid, if I had known, the sesame grains are limited,
I would have been sparing when I ate.

* mythical bridge in hell.

If I had known my lover is just a lad,
I would not have thrown about my weight. (4)

Says Farid, if I had known, the ties are tenuous,
I should have tied a firm knot.
I've gone around the whole world,
As great as You, I could find not. (5)

Says Farid, if you are wise,
Don't you do misdeeds.
Look within your self,
And mind your creed. (6)

Says Farid, those who give you blows,
Don't you return the score.
You should go to their home,
Kiss their feet and adore. (7)

Says Farid, when it is time to earn for the next world,
In this world you are lost.
The foundation of your death is being laid,
The moment it is filled,
You must depart. (8)

Look Farid, what has befallen you?
Your beard has turned grey,
Your end is approaching and the past is far away. (9)

Look Farid, what has come to pass now.
Sugar has turned poison.
Other than my Master whom shall I tell my tale of woe? (10)

Says Farid, the eyes have turned dim and ears find it hard to hear.
The stalk is ripening,
It is taking another colour. (11)

Says Farid, those who meditated not when they had the hair black
 Who contemplates when these are grey?
 You better take to loving devotion of Lord,
 Your colour will come to stay. (12)

III

O Farid! Whether black or grey, the Lord remains the same,
 Should one to Him be devoted.
 Of one's own one can cultivate Him not even if one tried.
 The cup of love belongs to Him,
 He bestows to him He has toasted. (13)

Says Farid, the eyes that bewitched the whole world,
 I have seen them rest.
 Who would not accept a bold daub of kohl,
 Have the birds settled in to make their nests. (14)

Says Farid, I shout, I howl, I exhort everyday.
 But he who has been misled by Satan,
 To me heed he would not pay. (15)

Says Farid, if you long for the Lord,
 You should be like the dust of the floor.
 Torn by one and treaded by another,
 It's only then that one arrives at His door. (16)

Says Farid, don't you run down the dust.
 If life it is under your feet,
 And after death above your bust. (17)

Says Farid, Greed and love go not together,
 It it is greed, the love is false.
 Under the leaking roof of straw,
 How long in the rain can one last? (18)

Says Farid, why wander in jungle after jungle,
Tramping the wild thorn under your feet?
He lodges in your heart,
Why go to jungle in His quest? (19)

Says Farid, with those frail legs I did deserts and mountains sway.
Today the prayer jug close by is hundreds of *kos** away. (20)

Says Farid, nights are long and my sides ache.
Accursed is their life,
Who have in someone else's their faith. (21)

P-1379

Says Farid, if ever had I kept anything from my friend,
I should be hauled on burning coals until my end. (22)

Says Farid, the peasant longs for grapes of Bijaur,
While he sows acacia plants.
He goes about carding wool,
While to wear silk he wants. (23)

Says Farid, the streets are slushy, His Home far off,
And I'm in love with the Lord.
If I go, my cloak would be drenched,
If I don't, torn will be my heart. (24)

Let the cloak get wet and drenched,
Let Allah shower rain.
I'll go and meet my Lord,
My love I must sustain. (25)

Says Farid, I feared lest my turban gets soiled.
My simple heart doesn't know even the head would in dust be moiled. (26)

* a measure of distance, a little over a mile.

Says Farid, sugar, refined and unrefined, and candy,
Honey and buffalo's milk
Are no doubt sweet.

'But none can compare with my Master's feet. (27)

Says Farid, my bread is of wood and hunger is my sauce.
Those who indulge in delicacies, in terrible sufferings would their days pass. (28)

Says Farid, eat a simple meal followed by a cool glass of water.
Seeings others' delicious viands don't let your heart in envy wander. (29)

I didn't sleep with my spouse tonight,
Every limb is in convulsion.
I go and ask the castoff,
How they pass their nights of passion? (30)

Little peace at the in-laws,
And no place at the parents.
The husband would care not,
What an image of a bride she presents! (31)

At in-laws' and parents' she belongs to her Spouse
Who is Unknowable and Inaccessible/
Says Nanak, happily-wedded is she
Who by her Spouse is found loveable. (32)

Bathed, washed and made up in care-free sleep,
Says Farid, *in the end* what remains is the odour of asafoetida,
Nowhere seems the fragrance of musk to creep. (33)

I fear not passing-away of the youth
As long as I remain fond of the Lord.
Many a youth has faded and scorched
Without the love of God. (34)

Says Farid, anguish is my cot, suffering the string,
 And pangs of separation are my bed cover.
 This is the life, my True Master with You to Savour. (35)

There is much talk of pangs of separation, separation is supremely profound.
 The heart which has never felt separation is like a cremation ground. (36)

Says Farid, coated with sugar are those vice-shoots;
 Some get lost cultivating them,
 Others their crops unroot. (37)

Oh Farid! You have lost four periods wandering,
 Another four in sleep.
 The Lord is going to ask your reckoning,
 What is your upkeep? (38)

Says Farid, at the main Gate, I saw the gong;
 If it is beaten without any fault, what fate would to a sinner belong? (39)

It is beaten time and again, every hour it is sounded.
 A pretty figure is like a gong,
 In agony is his night rounded. (40)

P-1380

Farid is grown old, his body appears to shake
 Were he to live for hundred years to the dust he must make. (41)

Says Farid, let me not hang out at another's door, Lord.
 If you must have it that way,
 Tear my life apart. (42)

With an axe on his shoulder and a vessel of water on his head,
 A blacksmith has in the forest stole.
 I'm in quest of my Divine Spouse and he is in search of charcoal. (43)

Says Farid, some have much too much of flour,
 Others don't have even the salt.
 It would be decided hereafter.
 Who is going to find it hard. (44)

Those with drums to be beaten for them,
 Umbrellas to give them cover over their head,
 Trumpets to sing their glory,
 Like orphans in the end they have in the grave their bed. (45)

Those erecting houses, halls and mansions, too had their departure,
 False were their commitments,
 The grave being their ultimate quarter. (46)

The quilt has many a stitche, the life has none
 In their turn, the revered and great must abandon. (47)

With the two lights lit bright, Malik* attacks.
 He destroys the fort, denudes the house,
 Putting off the lights, away he walks. (48)

Look Farid! How cotton and sesame are crushed in the press!
 Also the sugarcane, paper and pot on charcoals,
 For their misdeeds this is the punishment they get. (49)

Says Farid, he has a prayer-mat on his shoulder, and *soof***
 around his neck as a rite.
 His heart is like dagger and his talk glib and sweet,
 From without he appears bright,
 But his inside is a dark night. (50)

Says Farid, there would not be a drop of blood if my body is cut.
 Those devoted to the Lord, with no blood in them are left. (51)

* angel of death ** rough wool

III

This body is all blood, without blood there can be no body.
In Lord's fear the body becomes feeble and is dried of the blood of greed.

The way fire purifies metal,
Of the filth of misdeeds in the Lord's fear one is freed.

Says Nanak, they are attractive
Who are devoted to their creed. (52)

Says Farid, look for the lake in which you may find what you seek.
Its no use searching petty puddles, your hands with stench only reek. (53)

Says Farid, youthful she didn't remember the Lord; grown up she died.
She now wails in the grave – O Lord! With You I could never abide. (54)

Says Farid, your beard and moustaches have gone grey.
The careless, stupid, you are still in your youthful play! (55)

How long can one cater on the roof?
Of your spouse you better take care.
The four days given to you
Are going waste one after the other. (56)

Says Farid, don't you get attached with your houses, halls and mansions.
When immeasurable earth is heaped on you in the grave,
No one will come forward as your relation. (57)

P-1381

Says Farid, one should not get involved in one's mansion and riches,
The certainty of death should be remembered.
One should contemplate on the spot
Where in the end one has to assemble. (58)

Says Farid, forget the deeds that do no good.
Lost in the Court Divine you are misunderstood. (59)

Farid, serve the Master without any reservation.
A *darvesh* should be forbearing like a tree with its vegetation. (60)

Says Farid, I am clad in black with dark dress.
I am full of sins, while people call me *darvesh*. (61)

The plant destroyed by water cannot be revived even if soaked in river.
Says Farid, she who has been deserted by God, in sorrow must suffer. (62)

When a virgin she is excited, after wedding she gets involved.
Says Farid, she now regrets, yet virgin she can no more be called. (63)

Swans have landed on an alkaline pond.
They dip their beaks but drink not,
Ever for flying away they are fond. (64)

People try to scare
The swan in the field of chef alighted.
Ignorant, people know not, swan is never with chef delighted. (65)

Gone are the birds that lent richness to the pool.
Says Farid, the pool, too, will be emptied,
Leaving behind the lotuses alone *to rule*. (66)
Says Farid, with a brick as my pillow sleeping on the ground a worm had my bite.
Many a *yuga* have passed as I lay on one side. (67)

Says Farid, broken is the beautiful pitcher* and snapped is the stirdy Cord**
Which have Izrael his visit, today, award? (68)

Says Farid, broken is the beautiful pitcher and snapped is the stirdy cord.

* body ** breath

Those who were a mere burden on earth
How can they now find accord? (69)

O you dog of a Farid! Sans meditation is no worthy way,
Never for five times you come to the mosque to pray. (70)

O Farid! Get up, perform the ablutions and come for prayer.
The head that bows not before God,
It should be sliced, it needn't be there. (71)

What use is the head that bows not before the Sire?
It should be burnt under the boiling kettle as fuel for fire. (72)

Farid! Where are your parents who had you begot?
They have passed by you, convinced you are still not. (73)

Farid! Let your mind be level undoing mounds and ditches
Hereafter you will not be bothered about hellish itches. (74)

V

O Farid! The Creator lodges in His creation and creation in the Creator.
Why decry anyone, when devoid of Him is no feature. (75)

Says Farid, the day my umbilical cord was sniped had my throat too been sliced,
I would have escaped those trials and many a suffering implied. (76)

Teeth, legs, eyes and ears have given way.
The body wails, its companions have called the day. (77)

Farid! Do good for evil and bear not rancour in your heart.
You will suffer not any malady and reap every reward. (78)

P-1382

Farid! Life is like a bird of passage, and the world a pleasant orchard.
The drum of march has been beaten with the dawn,
You should get ready for departure. (79)

Says Farid, the musk diffuses fragrance at night,
Those asleep are deprived of its share.
Those with slumbering eyes,
Their turn to meet the Seer is not there. (80)

Says Farid, I thought I alone was afflicted with suffering;
Suffering is all over.
As I climbed the minaret, I beheld
Every home burns in some fire. (81)

V

Farid! The world is gorgeous, albeit it has a vicious orchard
He who is blessed by his Guru, he doesn't have to bother. (82)

V

O Farid! Life is pleasant with a charming body,
Rare are those who are blessed with it,
Those who are devoted to the Deity. (83)

Tide! Don't you erode the bank.
You, too, have to render account.
The way Lord pleases, *says the tide*,
"My flow I mount." (84)

Says Farid, the day is lost in suffering and the night in affliction.
The boatman keeps on shouting, the boat is in the grip of tidal tension. (85)

The river flows long, its sandy banks only are hurt.
The boat need fear not about the tidal storm,
If the boatman is alert. (86)

Says Farid, scores profess my friendship,
There is not one among them who is true.
For on a true friend, my heart yearns to woo. (87)

Says Farid, the body is used to barking,
Who would bother about it ever?
I plug my ears, let its storm blow over. (88)

Says Farid, it is like ripe dates and river of honey in heaven.*
Everyday that passes, the life it does shorten. (89)

Says Farid, my body is turned a dry skeleton.
The crows my soles peck.
The Lord is still not revealed,
Such is my poor luck! (9)

O Crow, picking at my carcass, you may consume all my body,
But these two eyes pray do not touch, I have yet to behold my Deity. (91)

O Crow, pray peck not my skeleton.
Pray fly away wherever is your retreat
The skeleton in which is cushioned my Lord,
Its flesh pray do not eat. (92)

Says Farid! The grave calls in humility,
The homeless should come back home.
The place where eventually you must come,
Why must you fear and disown. (93)

* as believed in Islam

As I watch with my eyes how many have gone by?
Says Farid, everyone is bothered about himself,
I am worried about my safety. (94)

Should you enable yourself, you will meet Me.
Meeting Me you will be in peace.
O Farid! Should you yourself to Me dedicate.
The entire world to you I shall forfeit. (95)

A plant on the river bank, for how long can it sustain?
Says Farid, an unbaked pitcher, how long can it the water retain? (96)

Says Farid, the mansions have been vacated,
Their dwelling now is under the earth.

P-1383

The poor graves are occupied by souls on earth.
Tell the Sheikh to take to meditation,
One of these days he must quit his home and hearth. (97)

Says Farid, death appears to be like a river eroding its banks ever.
Hereafter it is conflagration of hell with horror and shrieking in terror
Some seem to realise this while others, being thoughtless, understand never.
The deeds that we do in this world, in the next become our server. (98)

Says Farid, life is like a stork sporting on the riverside.
As it is lost in the pecking, a hawk pounces upon it for its bite.
The hawk is sent by the Lord and all playing is forgotten.
That which never occurs in our mind from the Divine is begotten. (99)

Weighing three and a half *maunds** by food and water sustained,
He comes to the world with many a dream maintained.
Follows the angel of death with the barriers unchained.
His brothers and relatives get him ceremonially framed.
And he is carried by the four greatly pained.
Says Farid, what good he did here in the next would be claimed. (100)

* a measure in weight

Says Farid, I am sacrifice unto the birds who live a solitary life outside.
They peck pebbles, roost on sandy mounds and yet by the Lord they abide. (101)

Says Farid, mark the change in season; woods vibrate, trees shed leaves,
I have gone all around, no place without change I conceive. (102)

Says Farid, tear your clothes unto shreds and take to a shroud.
The wear which approximates you to your spouse.
Put it on and *feel proud*. (103)

III

Why tear your clothes and put on a shroud?
Says Nanak, you meet the Lord at home.
Provided you are in a proper mental mould. (104)

V

For their status, wealth, youthfulness and looks who are vain,
With such riches they depart empty-handed, like mounds in rain. (105)

Says Farid, dreadful are their looks who forget Name.
They suffer many an ill here,
Hereafter they have no claim. (106)

O Farid! No more do you wake up at the ambrosial hour,
Alive, as good as dead are you true.
Even if you have forgotten the Lord,
The Lord has not forgotten you. (107)

V

O Farid! The Lord is Delight-Incarnate, beyond any need,
Being absorbed in the Lord is the best dress indeed. (108)

V

O Farid! Treat weal and woe alike,
Of evil thoughts rid your heart.
He who is pleased with what pleases the Lord
He is admitted in the Divine *Darbar*. (109)

V

The world is subject to all sorts of stresses,
You are no exception.
He alone escapes who is under the Lord's protection. (110)

V

O Farid! You are given to the world,
The worldiness from good is immune.
Living like a *darvesh* is hard,
It is acquired by great good fortune. (111)

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Meditation in the early hours is like a flower, it is fruit later.
Those who keep vigil night through
They are blessed by the Master. (112)

Blessings belong to the Lord; with Him you cannot argue.
Some even when awake do not receive them,
While those asleep are awakened and the Divine does them imbue. (113)

Looking for conjugal joy, there is something lacking in you.
Those who are wedded to the Divine, none other they pursue. (114)

Let forbearance be your bow and forbearance also its string.
The arrow of forbearance hits the mark, never goes to the wing. (115)

There is peace in forbearance, no use suffering tension,
They are close to the Divine but don't let anyone get known. (116)

Should forbearance be your ideal and if you are to it dedicated,
You grow to be ever-flowing river,
Not reduced to stream which is limited. (117)

Says Farid, the path of an ascetic is arduous,
The so-called devotion is on the surface alone.
Rare are those who are asceticism prone. (118)

My body burns like an oven, and my bones like fuel,
I would exhaust myself walking on foot or head,
Should I be promised a meeting with my beau-ideal. (119)

Don't you burn your body like oven and your bones like fuel,
Why torture feet and head?
Behold your Spouse within, in your heart Who does dwell. (120)

I look for my Lover, *Who* lives in my heart.
Says Nanak, the Unknowable cannot be known,
Only the Guru guided does this secret impart. (121)

Finding the swan swim, the storks, too, were excited.
The poor storks were drowned, upside down alighted. (122)

I took him to be the superior swan and sought his yoke.
I would not have tarnished my life,
Had I known that he was a poor stork. (123)

What is the difference between swan and stork?
What matters is His gracious sight.
Says Nanak, should it please Him,
Turn from crow into swan He might. (124)

There is only one bird on the pool,
 While there are fifty hunters with snares.
 The body is caught in the tide,
 To the True Guru I make my prayer. (125)

What is the text? What are the virtues?
 What are the jewels of His spell?
 What dress should I wear
 That I charm my Beau-ideal? (126)

Humility should be your text, forgiveness your virtue,
 And your tongue should be the jewel of His spell.
 Were you to wear this three-piece suit,
 Sister friend! You will then achieve your ideal. (127)

With wisdom who remains innocent, with might without rod,
 He who is willing to share without means,
 He is the true man of God. (128)

Strike not an unpleasant note,
 The True Lord dwells everywhere.
 Don't you break any heart,
 All the jewels are rare. (129)

Every person is a precious gem,
 You must not ever smart.
 If you long for the Lord,
 Don't you break any heart. (130)

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.

Swayyas* V

The Primal Lord, Almighty, Creator, Immanent,
Pervasive in all, in every heart Who is ever present.
Manifest in the world yet no one has Your scent!
According protection to everyone as the Master proficient,
Eternal, formless, self-evident,
The like of You, You are alone, none other to represent.
Nobody knows Your limit and extent,
Who can make conjecture?
Of all the living You are the Provider,
Of universe, the Creator.
How can Nanak, the humble, describe with one tongue
The blessed at Your Portal?
Yet, I hail them a hundred times,
And a hundred times I am sacrifice unto the Master. (1)

Rivers of *Amrit* ever flowing
Incomputable stores filled to full, unlimited and wondrous!
You do what You please, no one You take into confidence,
In an instant You create and destroy us.
There is none to compare Your refulgence,
Remembering You millions of sins vanish.

* odes in adoration

How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?

Yes, I hail them a hundred times and a hundred times I am unto them sacrifice.(2)

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You have created several abdoes, multiplied from one,
Pervasive in all, yet You are apart.

There is no end to Your virtues, all the creatures are Your creation
Provider of all, You are Unknowable Bard.

Your attributes are self-created, You make Yourself manifest,
You have no features, no face, nor any facial wart.

How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?

Yes, I hail them a hundred times,
And a hundred times I am sacrifice unto the Lord. (3)

Treasure of every virtue, beyond evaluation by realisation or meditation
Higher than highest is Lord Your station.

My mind and body are by You enforced, the universe strung by a simple thread,
How do I adore You? You are loftier than lofty, I can maintain.

Who can unravel Your mystery? You are inaccessible, wondrous God,
You give everyone protection which is beyond our description,

How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?

Yes, I hail them a hundred times
And a hundred times I am sacrifice unto the Divination. (4)

Formless, Beyond Deceit, Perfection-Incarnate, Immaculate,
Pleasant, prevailing Image, Imaculate, Joy Eternal,
Whom limitless laud yet not a sesame grain worth is their total.

He on whom He is gracious, he realises the Eternal.

Blessed many a time are those to whom He is kind.

Those who propitiate Guru Nanak are free from transmigration, they find. (5)

He is known to be True, nothing but true.
 None other than Him is more truthful or be His guru.
 Realising *Amrit* of Name, perfect peace does one gain.
 Who taste it with tongue, utter satisfaction they attain.
 Those on whom the Master is gracious, they cherish holy company.
 Those who propitiate Guru Nanak, free from transmigration is their family. (6)

TTrue is His company, true is His *darbar*, by the true He abides.
 He occupies the True Throne from which true justice He provides.
 The universe He has created is true, ever infallible.
 The jewel of Name that he bestows is beyond computation, invaluable.
 He on whom He is gracious, he is ever in felicity.
 Those who propitiate Guru Nanak, free from transmigration is their family. (7)

By what *yoga* praxis, realisation, meditation and device we sing His laudation
 Thirty-three crore *siddhas* and ascetics fail to determine his estimation.
 Brahma and others, Sanak and his brothers, and Sheshnag fail to appreciate.
 Beyond reach He can't be approached, yet He is everywhere in-state.
 He whose snare has been snapped by the Preceptor takes to meditation.
 Those who propitiate Guru Nanak,
 here and hereafter they are free from transmigration. (8)

P-1387

Lord! You are ever gracious, a seeker comes for Your protection.
 Pray, grant me dust of the feet of holy,
 By touch of which I swim across the life's ocean.
 I offer my prayer, pray listen to it if it pleases my Master.
 Do favour me with a glimpse
 Which would keep my mind in tune with Preceptor.
 Every light has been lit in pitch darkness,
Kaliyuga is saved by the *dharma* of Name True.
 It has been revealed in every abode
 That Nanak is the Preceptor Guru. (9)

Swayyas V

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

My feeble body is handicapped by attachment.
Utterly hard-hearted I am, untidy and misled.
My mind ever straying, is never steady,
To realisation of the Lord Supreme not led.
Bewitched by youth, beauty, wealth,
Rushes about like mad, unto ego wed.
Others' riches, others' problems, females and calumny,
It has endeared itself instead.
It makes clandestine plans for mischief
Which are beheld and heard by the Omniscient.
Sans culture, *dharma*, compassion and purity,
I come seeking shelter of the Bestower of breath Master Proficient!
Lord! Almighty and Accomplished
Pray take care of Nanak, the supplicant. (1)

Lauding the Lord Charmer of my sins to rid, I come seeking His care.
The Lord is Almighty and Accomplished,
The entire clan He may rear.
Try to meditate in the company holy,
The darkness of illusions to scare.
A moment, an instant of recitation of Name,
With my tongue I cherish and endear.
For petty pursuits and for evanscient pleasures,
Why should one a million births endure?
Says Nanak, meditate on Name as guided by the Guru,
Dyed in the Name in divinity cheer. (2)
A drop of semen in the bed of mother's womb,
Creates a priceless body.
He eats, drinks, enjoys life.

In crisis he helps rid of anxiety.
 Of mother, father, brother and relatives,
 He cultivates his familiarity.
 Day after day he continues to grow;
 Until arrives the moment of utter worry.
 O you worthless worm of Maya,
 An hour at least should you devote to the Deity.
 Lord Gracious, Treasure of Compassion!
 Pray, extend Your arm and pull Nanak out of illusion's treachery. (3)

My self, like a mouse you sit in your hate and do egotistic deeds like a fool.

Sitting in Maya's cradle, you swing
 And intoxicated with Maya you look like an owl.
 Progeny, spouse, friend, close relatives,
 You cherish more and more with soul.
 You sow the seed of ego in bed,
 You do more and more misdeeds as you grow old.
 The cat of death with mouth wide open watches you,
 He eats and yet in hunger he scoops.
 One should meditate on the Lord in the holy company,
 Says Nanak, the world should be treated as a dream foul. (4)

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The body, house and love, none of these is going to last
 Intoxicated with Maya, how long would you rot?
 Your canopy and command, the fly-whisk and the slave to wave it
 Are passing away, you don't give it your thought.
 Chariots, steeds, elephants and thrones in an instant are snatched,
 Bereft of them, naked you depart.
 Neither heroes, nor the valiant, neither lords nor chiefs
 Would be seen to play your part.
 Citadels, mansions, and treasures shall gain you not liberation,
 Indulging in evil, empty-handed to go you've got.
 Friends, progeny, spouse associates and companions,
 Like shade of a tree retard.

The Compassionate and Accomplished should be remembered every instant,
 He who is Inaccessible and Wondrous Lord!
 Nanak, the humble, seeks Your shelter,
 In Your grace ferry him across. (5)

With your endeavour, influences, donations, deceit and loving dealings,
 You have the wealth garnered.
 From friends, relatives, associates, progeny and brothers,
 You have it cornered.
 You have endeavoured to attain it with falsehood,
 In this way your life you've squandered.
 Good deeds, righteousness, discipline and ceremonial rituals,
 In pursuit of Maya you have gambled.
 Beasts, birds, trees and stationary objects,
 Many an incarnation you have wandered.
 Not for a moment, an instant or a second you have meditated
 Name of Helper of the helpless, Lord of the entire world.
 Ever eating and enjoying delicious dishes,
 In the end all of them are lost.
 Says Nanak, the feet of holy liberate,
 The rest involved in Maya are devoured, shall depart. (6)

Brahma and others, Shiva, the *Vedas* and great sages,
 In gusto chant the Lord's laudation.
 In quest are Indra, celebrated sages and Gorakh,
 Who on the earth and in heavens sojourn,
Siddhas, humans, gods and titans not an iota of His secret have known.
 Those who are involved in loving devotion,
 In His sight the devotees go in devotion.
 Ignoring Him who looks for another,
 His mouth and teeth would be in ruination.
 My stupid self, meditate on the Purveyour of Peace
 Nanak, the humble, has this by way of instruction. (7)
 Maya keeps on changing its form,
 Many in the dark well of illusion and attachment fall.

In pride he flies high in the sky,
 But his body has ordure, bones and and worms.
 He rushes in ten directions for the innate evil,*
 Robbing others of their wealth, in the ignorance enthral.
 Youth having gone, the malady of ego has taken over,
 He now has his death to face paying Yama's toll.
 He undergoes many an incarnation,
 And in the pit of suffering is mauled.
 Says Nanak, those in loving devotion are saved,
 In His grace He gives the holy a call. (8)

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With every virtue and every fruit sought after, all my desires are met.
 The Lord's Name is the remedy, a spell for every malady,
 The Preceptor makes not every ill forget.
 My lust, wrath, ego, avarice and desire
 With the Name Divine are shed.
 Holy bath, clarity, austerity and purity are gained,
 Should the Lotus Feet in the heart be set.
 The Lord is friend, associate, companion and relative,
 Sustainer of life and prop of breath.
 He is sacrifice unto Him
 Nanak, the humble, whom he must protect. (9)

No weapon may harm him who is devoted to the Lotus Feet.
 No string may bind him whose mind is pierced with a glimpse of His seal.
 No fire may harm him, who is covered with the dust of holy meet.
 No water may drown him who treads the path of Divine Portal.
 Says Nanak, ills, evils, sins and attachments,
 By the arrow of Name recede. (1) 10

Taking great pains, some contemplate the six *Shastras* many a time.
 Smeared with ashes some go on pilgrimage.
 Making their body light and their hair in coils they bind.

* Maya

There is much suffering without devotion to the Lord,
 Like a spider who in its own not gets twined.
 Some perform worship, make markings on their limbs,
 Cook their own food and in various devices grind. (2) 10.20

Swayyas of Guru Nanak
(Stanzas in adoration of Guru Nanak Dev)

With mind attuned, meditating on Him Who is the Bestower of boons,
 Who is anchor of the holy, ever manifest,
 His Feet enshrined in my heart,
 And whereafter, Nanak, the Supreme Guru, I laud. (1) *Refrain*

I laud the Supreme Ocean of Peace, Effacer of Sins and Pool of Word Holy.
 Laud Him the profound in poise, ocean of wisdom,
 The *yogis* wandering minstrels in devotion of the Deity,
 Laud him with Indra other gods and *bhaktas* like Prahlad
 Who have enjoyed the spiritual ecstasy.
 Says the bard Kala, I laud Guru Nanak
 Who is known as *Raja-Yogi*.* (2)

Laud him Janak and others, supreme *yogis* who are attuned to the Almighty.
 Laud him Sanak and his brothers, holy and the *Siddhas*,
 The sages laud him who are beguiled not by Maya the sly.
 Laud him Dhama Rishi and Dhruva of immutable faith,
 Who enjoyed loving devotion of the Deity.
 Says the bard Kala, I laud Guru Nanak,
 Who is known a *Raja-Yogi*. (3)

Laud him Kapil and others, Supreme *yogis*,
 And the endless line of the holy.
 He is lauded by Jamdagani's son Parshuram,
 Whose prowess was appropriated by Rama of Raghu dynasty

* the yoga of prayer, and devotion.

Udhar, Akroor and Bidur laud him,
 Who realised the all-pervasive Deity.
 Says Kala, the bard, I laud Guru Nanak,
 Who is known as *Raja-Yogi*. (4)

Laud him the four castes, six-hermit orders with Brahma and odd.
 Sheshnag lauds him for the pleasure of its thousand tongues,
 And in the end in divine melody absorbed.
 Laud him Mahadeo, the recluse, who uninterruptedly meditated.
 Says Kala, the bard, I laud Guru Nanak, who *Raja-Yoga* practised. (5)

Practised *Raja-yoga* without any rancour in the heart.
 The entire universe was saved with Name
 With unbroken meditation on his part.
 Laud him Sanak, his brothers, Janak and others from age to age.
 Blessed many times is the Guru, blessed is his birth, blessed his age.
 He is lauded in the nether region, says Kala, the humble bard.
 He is a great cherisher of Name.
 Nanak, who had *Raja-Yoga* as his reward. (6)

You enjoyed *Satyuga* when you discomfited Bali
 With a dwarf's face.
 You enjoyed *Treta* when you were known as Rama of Raghu race.
 In *Dwapar*, you were called Krishna, Killer of Mur.
 When Kansa you ingratiated.
 Conferring kingship on Ugrasen,
 And the Bhakta's from fear you liberated.
 In *Kaliyug* it is evident, you are Guru Nanak,
 Also as Angad and Amardas reigned.
 Your solemn rule is eternal,
 As the Primal Being ordained. (7)

Ravi Das, Bhakta Jaidev and Trilochan laud,
 Nam Dev and Bhakta Kabir laud you as one who gives everyone equal accord.
 Bhakta Beni lauds you who, in serenity, the spiritual bliss enjoys.

Excepting deep meditation and divine enlightenment
Himself never employs.
Sukhdeva, Prikshit laud you,
And Gautam the sage sings your laudation.
Says Kala, the bard, Guru Nanak's glory
Ever fresh in the world finds manifestation. (8)

In the nether region they laud you in the form of serpents.
Mahadeva lauds you with yogis, celebrated and wondering hermits.
Lauds you Vyas, the sage who has studied grammer of the *Vedas*.
Brahma lauds you who, as ordained, has the universe maintained.
You treat the attributed and unattributed,
Manifest Divine in the world equably
Says Kala, I sing laudation of Guru Nanak
Who the *Sahj Yoga* practised appreciably. (9)

Laud you nine supreme *yogis* treanding the path of truth.
Sings your laudations Mandhata,
Who is known as world conquerer forsooth.
King Bali sings your laudation who in the nether region resides.
Bharthahari lauds you who with his Guru ever abides.
Durbasa, Puru and Angras* too sing Guru Nanak's laudation
Says Kala, the bard, Guru Nanak's laudation in every heart finds reverbration. (10)

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Swaiyyas of Guru Angad (In adoration of the Second Guru)

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

Hail the Supreme Being, Almighty Creator, the Accomplished!
Blessed is Nanak, the True Guru
Who placed his hand on your forehead.

* a rishi

As he placed his hand there poured spontaneous shower of *Amrit*,
 Gods, human beings choristers and sages
 With perfume were swathed.

The tormenting death was subdued by a blow.

And the restless mind restrained.

The five demons were at one spot contained.

You conquered the world, had sport at the Guru's door,

And the chariot of your mind was destined for the Divine Shore.

O Keerat Kal Sahar! You should laud Lahna over the seven continents,
 Who became Guru of the world with a touch *by way of compliment*. (2)

You have committed the wondrous Name in your mind.

Of pure expanse which is the prop of *siddhas* and seekers of every kind.

You are the incarnation of Raja Janak.

You have your universe of the Holy Scripture,
 In whose ambience you bloom like lotus in water.

Like the *kalap* tree** you ameliorate maladies,

And free the world from suffering,

Those afflicted with Three Qualities

Should ever remain in you absorbed.

O Keerat Kal Sahar! You should laud Lahna over the seven continents,
 Who became Guru of the world with a touch *by way of compliment*. (3)

You attained recognition from your master,

Who is served as the Guru in every quarter,

Who disciplined the dragon of *mind*,

Whose solemn sight is like that of the Creator,

Whose self is enlightened,

Who has realised the eminence of his master.

Free from wandering of mind,

Whose understanding is clear,

Who is attuned to the correct quarter.

Wearing the coat-of-arms of peace,

On Maya who has inflicted disaster.

** wish fulfilling tree

O Keerat Kal Sahar! You should laud Lahna over the seven continents,
Who became Guru of the world with a touch *by way of compliment*. (4)

Your glance dissipates darkness and annuls the sins.
You stand by Your Word and kill lust and wrath, the evil twins.
You rid of avarice and attachment,
And give benign shelter to the seeker.
You are a treasure of Divine virtues.
Your Word is a distiller of elixir.
Says Kal Sahar, the True Guru is duly anointed,
Whosoever takes to the Truthful, he'll be liberated.
The lion-like son of Pheru, Lehna is a *Raja Yogi* celebrated. (5)

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Beyond hypocrisy, you believe in action.
The way a fruit-laden tree bows and bears affliction.
You have realised the truth that the Unknowable Wondrous all over does pervade.
The rays of your ambrosial word spontaneously radiate.
You attained truth and contentment whatsoever was in Guru's reach.
Says Kala Sahar at the top of his voice – they realise the Lord
Who have an opportunity Lehna to beseech. (6)

As the profound Master* blessed him with faith,
His body was rid of poison and *Amrit* he quaffed.
His heart was abloom as the Unknowable had His might in the world manifest.
The True Guru spontaneously got lost in meditation of the Holy Word
The large-hearted, reliever from penury,
Whose sight rids one of sins,
In loving devotion does Kala with his tongue
Lehna's laudation sing. (7)

Name is the remedy, support, Name is peaceful medication,
The standard of Name on him ever flies,
He is dyed in Name.

* Nanak

Says Kala, Name to the godly glory provides
A glimpse of the Guru equals holy bath at eight and sixty seats of rites. (8)

Truth is the place of pilgrimage, truth is holy bath, truth is the fare he cherishes.
Uttering truth exudes his glory.
Truth he has acquired from the Holy Word.
Obtaining in the company holy.
Says Kala, truth is his discipline, ritual fast,
Truth is his glance of grace
A glimpse of the Guru and the life he saves. (9)

With his ambrosial glance he blesses, and the filth of sins is washed.
Free from lust, wrath, avarice and attachment,
And off other weakness are cast.
Peace prevails in the mind ever,
And the world is of sorrow rid.
The Guru is ocean of Nine Treasures,
The black deed who does forbid.
Says Talla* serve the Guru day and night in peace and poise
A glimpse of the Guru and no more transmigration exercise. (10)

Swayyas Adoring Guru Amar Das

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

Meditate on Him, the True,
whose Name alone in the world is known as above strife.
Who ferries the holy across the ocean of life.
His Name may be primarily contemplated.
The Name Nanak cherished and Lehna was elevated
Who was blessed with many an occult power.
Bard Kala, hails the enlightened wisdom of Amar Das,
Whose glory has spread the world over,

* another name of Kala

Like the branches of the splendid maulsari* bower.
 And he is being hailed all over in north, south, east and west.
 The Name that he uttered from his tongue
 Turned the people's mind away from the wordly quest,
 Like the Ganga flowing west.

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The same immaculate Name has ventured,
 Saviour of the devotees across the ocean of existence
 Given Amar Das's inspiration has entered. (1)

The Name contemplated by *yakshas*** and minstrels in heaven,
 By practitioners of *yoga*, accomplished ascetics and Shiva in meditation,
 The Name contemplated also by the planets, the polar-star and the constellation,
 By saints such as Narada and Prahlada,
 The Moon and Sun in the Name remain in devotion,
 That to rocks and stones has brought liberation.
 The same Name, Saviour of devotees
 Has entered into Guru Amar Das's inspiration. (2)

Contemplate the solemn Name that to the nine yogic Masters,
 Shiva, Sanak and other sons of Brahma with Ambik obtained liberation.
 The eighty-four siddhas and the enlightened ones duly dyed remain in devotion.
 Contemplate Name which shed their sins Udhav, Akrur,***
 Namdev, Kabir and Trilochan.
 The same solemn Name, saviour of devotees
 Entered Guru Amar Das's inspiration. (3)

Devoted to the Name, thirty three crore devotees meditate on the Lord,
 Who in the hearts of celebates and anchorites is lodged.
 By contemplation of the Name the heart of
 Son of Ganga and grandfather of Kauravas,
 At the Ambrosial Feet of the Lord was absorbed.

* a tree bearing fragrant flowers ** titans *** two Krishna's devotees

By the Name through guidance of the great Guru.
 And His sacred teachings the holy were evolved.
 The Same Name immaculate, saviour of devotees
 Guru Amar Das's inspiration was involved. (4)

Glory of the Name disseminates over the world like sun-rays.
 And desires are met as does the Tree of Heaven.[#]
 In the north, south, east and west
 Echoes the Lord's laudation.
 The life is fruitful if Name in the heart is lodged.
 Gods, humans choristers and the six sects
 All seek Name of the Lord.
 The known noble son of Tejbhan⁺
 By Kala with folded hands is supplicated with prayers sustained.
 Name, saviour of devotees across the ocean
 From Guru Amar Das is obtained. (5)

Name is contemplated by thirty three crore gods, *siddhas* and *yogis*.
 Supported by Name are planets and continents.
 Those who meditate on Name
 Treat alike weal and woe-torment.
 The Name Supreme is contemplated by devotees
 That Name has been bestowed to Guru Amar Das by the Deity. (6)

Truth-incarnate is Gur Amar Das.
 Heroic, Noble in temper and Mighty,
 Devoted to the holy company.
 And absorbed in rancourless Deity.
 From the Time Primal to the Bull
 Who has granted perseverance to support humanity,
 Whose white banner of peace flutters Above,
 At whose feet make reverence the devotees,
 Those who have realised the Divine Entity.

[#] Kalpa briksha ⁺ reference to Guru Amar Das

With devotion of the Holy Preceptor has he gained bliss,
To Guru Amar Das has the Master bestower spiritual light of His. (7)

Meditation on the Divine Name is his holy bath,
The Name are his delicious dishes to treat.
With joy in the Name is his mind inspired;
Because of Name the Words on his tongue sound sweet.
Blessed is his devotion to the Deity,
Because of which one gets the Inaccessible to meet.
Saved are all those related to him by his lodgement in Name.
Says Kala, the bard, blessed is the birth of those
Who have touched the feet of Guru Amar Das;
That he is divinely illumined who can claim. (8)

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He who has the imprint of lotus on His right hand
And *siddhis** looking upto him,
Who on his left has *riddhis***
Which attraction of the world command,
In his heart is enshrined the divine crown,
Whose mystery to him alone is known.
From his tongue he utters Name in which he is dyed.
On his forehead is marked the grace divine to which I supplicate.
He who is blessed by the True Guru, the Supreme
All his desires are met. (9)

Blessed are the feet that tread Guru Amar Das's retreat.
Blessed are the hands that touch Guru Amar Das's feet.
Blessed is the tongue that utters Guru Amar Das's norm
Blessed are the eyes that behold Guru Amar Das's form.
Blessed are the ears that to Guru Amar Das listen.
Blessed is the heart in which lodges Guru Amar Das, father of the world.
Blessed is the head, says Jalap, which bows before Guru Amar Das,
and is daily heard. 1 (10)

* supernatural power ** occult powers

They suffer neither sorrow nor hunger, nor do they face penury.

Grief visits them not, it's difficult to unraval their mystery.

They serve no one; hundreds and thousands they employ.

They sit on carpets, they have power to make and destroy.

They live in peace in the world.

Wearing dress of formlessness they move about amidst their enemy.

Such is the state of those, says Jalap, who have Guru Amar Das's empathy.(11)

You have studied One, contemplated One, and One You've realised.

One alone you behold and listen,

With none other yourself you've apprised.

Asleep or awake, you remain in One absorbed.

Neither the works written in twenty alphabets,* nor those in thirty-five,**

Nor fine arts# have succeeded your conviction to distort.

The One manifests Himself in millions and yet remains Unknowable;

In each one you find divination.

Says Jalap, Guru Amar Das in One alone has conviction. (3) 12

The enlightenment which Jaidev acquired and that which Namdeva imibibed,

The enlightenment which entered Trilochan's mind,

And Kabir realised,

The enlightenment which led Rukmangad to daily contemplation,

By submitting to the Lord Ambrik and Prahlad gained liberation,

By the same enlightenment you shed greed, wrath and desire.

It is that enlightenment about which Jalya, the bard sings,

Guru Amar Das is an embodiment of devotion

Beholding him liberation brings. (4) 13

A touch of Guru Amar Das and sins on earth are destroyed.

A touch of Guru Amar Das, the *siddhas* and ascetics are inspired.

A touch of Guru Amar Das, the mind is steadied, its wandering ended.

A touch of Guru Amar Das, one realises the Fearless;

no more wavering is tended.

* Islamic scripture ** Hindu scripture # music, dance, etc.

That realising the One, duality is annulled is from the gospel gained. P-1395

Says Jalap – all such boons

From a glimpse of Guru Amar Das are obtained. (5) 14

The Creator's True Name did Guru Nanak repeat and grasp.
Thereby Lehna did manifest himself as Angad and his Guru's feet clasp.

In that class appeared Guru Amar Das, fulfiller of desires.

His virtues how do I describe.

The virtues he shares with the Inaccessible and Unknowable,
These are beyond the scribe.

To save the entire following a shop is fashioned by the Creator.
Supplicates Kirat, the bard.

Guru Amar Das! Pray save me, at Your feet seek I shelter. (1) 15

With all His Divinity, the Creator came to manifest.

The Formless assumed a refulgent form.

And illumined the world at best.

Here, there and everywhere He enlightened with His Word.

The devotees who imbibed Him,

They were united at the feet of the Lord.

In Nanak's holy family he came to be adopted,

Along with Lehna, known as Angad.

Guru Amar Das is the saviour of mankind.

Succour at his feet in every birth one finds. (2) 16

His glimpse and the devotee takes to meditation, austerity, truth and contentment.

Coming to His shelter one is liberated.

The Yama's reckoning becomes redundant.

He who repeats the Creator's Name with loving devotion,
The jewel of Guru in an instant saves him from drowning in the ocean.

He who manifested himself in Nanak's clan,

Ever he lauds the Lord.

He who serves Guru Amar Das

Off his sorrows and sufferings are cast. (3) 17

I decide to ask for a favour but words fail me.
 What is it that You know not?
 Pray, bless me just with the holy company.
 If You deign to ordain me,
 I would ask to serve the master.
 A gracious glance of the Guru
 Would help me meditate on the Creator.
 Inaccessible, Unknowable, the Supreme Doer,
 What You command I speak.
 Guru Amar Das, master, the cause of all causes,
 The way you maintain I keep. (4) 1.8

Compositions of Bard Bhikkha

The enlightenment and meditation endowed by the Guru,
 Unites self with the Creator.
 Truth helps realise the True
 And one is in tune with the Master.
 Lust and wrath are disciplined,
 No more flies the mind like air,
 It lodges in the Lord's land.
 Abiding by His command realises the Seer.
 He has a glimpse of the Creator in *Kaliyug*,
 Who has good deeds to his credit.
 Says Bikkha, I have found the Guru
 With a glimpse in poise who rewards merit. (1) 19

In my quest of the holy I have come across many anchorites,
 Recluses, ascetics and the so-called learned with sweet trites.
 I've gone around for a full year,
 Not one has given me the clue.
 I listened to them attentively,
 Albeit nothing could I imbue.
 Those who ignore the Name Divine and take to duality,

For such what could one say?
Says Bhikkha, I have been united by the Guru,
Let me have the way you desire, I pray. (2) 20

Donning the armour of meditation,
He is seated on the saddlecloths of enlightenment.
Welding the bow of *dharmā*, he has waged war
With arrows of devotion and noble content.
With the lance of fear of the Fearless Lord,
And the immortal Word borne in his heart,
Lust, wrath, avarice, attachment and ego—
He has torn the five evils apart.
The noble Raja, son of Teja Bhan blessed by Nanak,
Has been enshrined King of kings.
Says Salh, the bard, waging such a war,
A hoard to submission he is said to bring. (1) 21

As beyond count are drops of water in a thick cloud,
And flowers and grass blades in Spring,
As beyond computation are rays of the Sun and Moon
And expanse of ocean with tides and waves in swing.
In deeds meditation of Shiva and illumination of the Guru
Says Bhikkha, the bard, one might their laudation sing
But unique are your virtues Guru Amar Das!
Their eulogy in count only you can bring. (1) 22

Swayyas in praise of the Fourth Guru Ram Das

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

With single-minded devotion, on the Immaculate meditate,
Blessed by Guru, the Lord should you ever venerate.
Lauding Him your heart would bloom acquire,
The True Guru fulfils the devotee's desire.

Serving the True Guru himself does one liberate,
 And on the Eternal, Formless Lord meditate.
 Meditating on Him penury doesn't frustrate.
 Kala Sahar thus his virtues does contemplate.
 Contemplates the solemn virtue of the holy,
 Who has been blessed with Ambrosial Name.
 Serving the holy who gained elixir of the Word,
 And the Name immaculate is lodged in his frame.
 Of the Name Divine he is ecstatic lover,
 And of the Essence Divine a seeker.
 Beholding the entire creation with the same eye,
 Says the bard Kala Sahar, Guru Ram Das, son of the revered Hardas
 Has filled many a heart empty. (1)

There is vast expanse of *Amrit* around him, his pond is full with *Amrit*,
 The saintly quaff and have holy baths,
 Who in the previous birth did remit.
 They are rid of fear, have turned fear-free,
 With his Holy Word has he made them holy.
 Says the bard Kala Sahar, Guru Ram Das, son of the revered Har Das
 Has filled many a hearts empty. (2)

Profound is the True Guru's wisdom, solemn his holy company.
 Vermilion red is the dye in which he is dyed.
 His mind is inspired into lotus abloom. P-1397
 The immaculate Supreme being above fear
 Him He came to groom,
 The True Guru in His grace endowed him with Name,
 Which helped him the five evils tie.
 Says the bard, Kala Sahar, Guru Ram Das son of the revered Har Das,
 Has filled many a heart empty. (3)

In a state of divine inspiration he was in the Lord absorbed,
 Propitiating Paras* of the Guru, he attained poise as reward.

* philosopher's stone

Blessed by the True Guru, he gained supreme status,
And the repository of loving devotion was his award.
Free from transmigration, rid of the fear of death.

His mind in perfect harmony,
Says the bard Kala Sahar, Guru Ram Das, son of the revered Har Das
Has filled many a heart empty. (4)

The empty filled, attained the Wondrous and enshrined Him in his heart.
In the Redeemer of suffering and Inspiration of the self he is absorbed.
Ever longing for the love of Lord, he alone knows what is loving devotion.

Blessed by the True Guru,
Of poise he enjoys the fascination.
A gift of Nanak, guided by Angad,
It is Guru Amar Das's dispensation.

Says Kala, the bard, Guru Ram Das is immortal, a stage beyond transmigration.(5)

He lodges in the pool of contentment and with his tongue does *Amrit* diffuse.

Meeting him makes for peace,
No more do one's misdeeds bruise.
From the pool of peace bestowed to him,
He deviates not from the holy path.
His armour of discipline, truth, contentment,
And noble conduct is never distraught.

In him the True Guru has himself manifested and proclaimed.

Says Kala, the bard, Guru Ram Das has the fearless and immortal state attained. (6)

The True Guru recognised all over,
conquered the world and the Divine contemplated.

Hail Guru Amar Das, the True Guru,
Who has on the Lord meditated.
Name is the repository of nine *nidhis*,**
Of which *riddhis* and *siddhis* are slaves.
He gains the pool of poise
And for the Eternal Lord craves.

** various types of precious stones giving means which are said to be nine in numbers

From the Primal Time which has liberated the holy,
The Guru has that Name inculcated.

Says Kala, the bard, Guru Ram Das has the boon of devotion appropriated. (7)

Flood of loving devotion and no end of Primal love divine.
Quaffs he *Amrit* of the limitless Holy Word of the Guru kind.

His mother is wisdom, contentment his father,
Himself he is absorbed in the ocean of serenity.

An image of the Unincarnated and self-created Divinity,

By the Word of the Master the world he saves,

For the one Invisible, Unknowable, Wondrous

His heart ever craves.

Says Kala, the bard, Guru Ram Das path to the saviour of world paves. (8)

Saviour of the world, Master of the Nine Treasures,
The devotees He ferries across the ocean.

A drop of the *Amrit* of his Name

Undoes evil, the poison.

He is like the prospered tree of poise bearing ambrosial boon,

Which are gathered by the blessings of the Guru

By those of great good fortune.

They are saved who have in their mind testament of the True Guru inculcated.

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Says Kala, the bard, message of the Holy Word Guru Ram Das has propagated.(9)

Of faith is his bed and his bedding of poise,
Of contentment the tent and his suave nature his armour.

In the company of the Guru the Name he has contented,

With his associates its fragrance to share.

In company of the True Guru with his stainless career

The ill of transmigration he avoids,

Says Kala, the bard, Guru Ram Das abides in the pool of poise. (10)

He on whom the Guru is gracious, he has Name in his heart lodged.

He on whom the Guru is gracious, his misdeeds he aborts.

He on whom the Guru is gracious is free from feeling of honour and dishonour.

He on whom the Guru is gracious, the Word Holy is his navigator.

He who earns the Guru's testimonial of recognition,

His life in the world is indeed a success.

Says Kala, the bard, he who has the Guru's proximity

Worldly joys and liberation he does possess. (11)

The True Guru spread out canopy under which everyone crowded.

With the spear of realisation as prop, the world he hosted.

He had Guru Nanak, Angad and Amar Das toasted.

Guru Ram Das alone enjoys the essence of *Raja yoga* coasted. (12)

He is Janak* in an ecstatic state.

Who has garnered truth and contentment and the unfinished pool has brought update.

Inexpressible is the glory of immortality,

He alone realises it whom he grants.

The enlightened status of Janak.

To Guru Ram Das alone enchants. (13)

He who meditates on the True Guru single-minded, with devotion,

How can he suffer sins and misdeeds?

On whom the Master Saviour casts His glance for an instant,

And who contemplates *Shabad* in his heart,

From lust, and wrath he is freed.

Day and night he remembers the Provider of all beings,

Revealer of the unrevealed enlightenment, not for a wink he sleeps.

Beholding whom one is rid of penury and gains the treasure of Name;

Guided by the Guru Filth, foul-thinking away one sweeps.

He who meditates on the True Guru single-minded with devotion.

How can he suffer sins and misdeeds? (1)**

It is from the Accomplished True Guru that

one attains righteousness and true accord.

* a protagonist of the Ramayana known for his spiritual grandeur

** It is a new series of swayyas by bard Nath.

Whose service *siddhas*, saints and gods seek,
 Contemplating *Shabad* remain in the One absorbed.
 Who can know Your extent; you who are Formless, above fear,
 Known as Revealer of the unresolved?

You liberate the world given to illusions,
 From the torture of transmigration, chastisement of Yama with the Guru's Word.
 My stupid self! Contemplate day and night
 Name, righteousness and good conduct are the Accomplished Guru's reward. (2)

I am ever sacrifice unto the holy Name of my True Guru.

With whom do I compare Him? How do I serve Him?

With folded hands, my tongue utters His Name True. P-1399

With my mind and word Him I adore, subscribing none other,
 His Wondrous Name in my heart I pursue.

Says Nath, the bard, as by the touch of *paras* glass is turned into gold,
 And as by proximity of sandalwood tree, other plants are made fragrant,
 By his contemplation, I am rid of lust and wrath with a glimpse at His Portal.

I am sacrifice many a time unto the True Guru. (3)

The throne of *Raja-yoga* to Guru Ram Das has been bestowed.

It was Nanak in the beginning who blessed the world

And to liberate people with his enlightenment who tamed.

Then Guru Angad was granted the treasure

Of inexpressible wisdom to subdue the five evils

And ridding of the Yama fear.

Followed by Guru Amar Das True

Who in the *Kaliyug* came to rescue,

Seeing whose Holy Feet no ill does pursue.

As he was pleased with him in every respect.

The throne of Raja Yoga became Guru Ram Das's due. (4)

In the metre of Radd

He who listens the Guru's *Shabad* with his ear.

From glass turns to gold.

From poison becomes *Amrit* whom with Name does the True Guru enfold.

From iron it turns ruby, who the True Guru contemplates.

The stone becomes a jewel, who the Master's teachings relates

The timber is turned into sandalwood by the True Guru

And sufferings and penury are shed.

Those who propitiate Feet of the True Guru

Beast and goblins towards the holy are led. (2) 6

He who has the Guru to support, of wealth he need not be proud.

He who has the Guru to support, needs not of any other support to talk loud.

He who has the Guru to support, requires no other enlightenment or devotion.

He who has the Guru to support, to *Shabad* and its true teaching he is given.

Says the bard in humility –

He who repeats the Master's Name day and night and lodges it in his heart,

He is never in transmigration caught. (3) 7

Without the Guru it is all dark, nothing seems to happen.

Without the Guru there is no understanding, no realisation,

Without the Guru there is no liberation.

Look for a true Guru and to Him subscribe.

Take to a Guru who is enlightened with the holy word,

For all your sins would he provide.

You should be devoted to the Guru in sight and sound, says the bard Nal

Those who have neither beheld nor realised the Guru,

Their life in the world is no less than that in hell. (4) 8

P-1400

My self, ever should you repeat the Name – '*Guru*', '*Guru*' and '*Guru*'.

He is the Navigator in *Kaliyuga*,

Listening Whose Name one gets absorbed in the True.

Annuler of suffering and Provider of Peace,

He who remembers Him, He comes to his rescue.

An accomplished soul ever in meditation,
Beholding Him no more do the sins pursue,
My self! If you seek divine wisdom and miraculous power,
Repeat the Name — *Guru, Guru, Guru and Guru.* (5) 9

Beholding the Guru, I have gained joy supreme.
The thirst I had of sipping *Amrit*,
To meet that longing, the Divine did intervene.
The mind, wandering ten directions in voluptuous pursuits,
Is fully satisfied and comes out clean,
Goindwal on the bank of Beas is like paradise it seems.
Shed are sufferings of years,
And peace one gets having the Great Guru seen. (6) 10

The Guru endowed had me blessed.
In his grace the Guru bestowed Name,
A glimpse of His feet and the sins fled.
He who meditates on Name day and night
The progeny of the Sun does him dread.
Says the bard Nath in humility, I have my faith in the Master of universe
Meeting whom is like coming in touch with paras.*

Guru Ram Das has become an emodiment of truth,
As the Guru Endowed has placed His hand on his head forsooth. (7) 11

Of the humble bhat, pray, vindicate honour,
The way you saved honour of your devotee Prahlad,
When Harnakash with claws was torn apart.
Then the way Lord You came to Draupadi's rescue.
When her robes were snatched, you restored her ward.
You saved Saudama from disgrace and Ganika the harlot had her reward.
The True Guru has been gracious,
To the humble who pay due regard. (8) 12

* philosopher's stone

Jholna*

Repeat – *Guru Gur, Guru Gur, Guru Gur!*

He who repeats the Holy Word, he gains Nine Treasure of Name.

Day and night his tongue relishes elixir.

Take it as a truthful claim.

Then dyed in the loving devotion, contemplating under Guru's guidance,

Giving up other paths, meditate only on Name.

With the Holy Word lodged in the heart, disciplining the five elements,

Gain liberation in life and at the Portal Divine fame.

If you look for perfect peace here and hereafter

Repeat you must *Guru Gur, Guru Gur*, Guru's Name. (1) 13

'*Guru-Gur*', '*Guru-Gur*' repeat '*Guru*' with faith true.

He is the treasure of knowable virtues, in the heart should he be lodged,

And day and night should you the holy Word pursue.

Then in the fathomless pool of the Master have holy bath.

Dyed in the True Name, *Nirvana*** would be your due.

Ever remember the Rancourless, Formless, Fearless,

With the loving devotion in your heart you imbue.

O you stupid! Get rid of illusion, guided by the Guru meditate on Name,

And "*Guru-Gur*", "*Guru-Gur*", repeat Guru with faith true. (2) 14

P-1401

Repeating "*Guru-Gur*", "*Guru-Gur*", the Guru helps realise Lord

He is the ocean, deep, profound and limitless,

By devotion to him are gained of the Name Divine pearls and jewels odd.

And then the Lord imparts fragrance and sweetness,

His touch, turns everything of the golden sort.

Meditating on the Lord is shed foul-understanding,

He on Whose Portal flow streams of *Amrit*,

The pool of enlightenment is his reward.

* a distinctive metre ** liberation

The devotees and disciples do take holy bath,
 And the treasure of Immaculate Name Divine in your heart lodge.
 Repeat 'Guru, Gur, Gur', guided by the Guru is attained the Lord. (3) 15

My self, 'Guru Gur, Guru Gur, Guru Gur' you should repeat.
 Serving Whom the *siddhas*, yoga-practitioner, gods and demons are saved
 And whose sermon thrity three crore devotees with attention treat,
 Also are saved the devotees whose heart in loving devotion with the Name beat.
 By touch of the Preceptor were saved Prahlad and the holy sages,
 Saved are Narad* and Sanak** under the Divine guidance.
 All of them invariably the Name repeat.
 Says the bard Nath in humility, discard all other joys
 The Name is gained guided by the Guru
 My self, 'Guru Gur, Guru Gur, Guru Gur' you should repeat. (4) 16.29

The Revered Guru is Supreme.
 In *Satyuga*, the True Guru was gracious to Dhruva,
 And His devotee the pious Prahlad was saved.
 He put His lotus hand on his forehead.
 His true figure is unknowable, cannot be known.
 Ascetics and *siddhas* in His shelter remain.
 The Guru's Holy Word should be deliberated.
 This is how human beings are liberated.
 The Guru is the ship, Guru is pilot.
 Without the Guru no one can swim across.
 Blessed by the Guru, the Preceptor is won.
 Without the Guru there is no *nirvana*.
 Guru Nanak is ever close to the Lord.
 He blessed Lehna and to the world a light did accord.
 Lehna, of righteousness a path initiated,
 And Amar Dass of Bhalla was ingratiated.
 He in turn, Ram Dass Sodhi established,
 And the inexhaustible treasure of Name on him conferred.

* a sage ** Brahma's son.

Bestowed the inexhaustible treasure of Name,
 Which in the four yugas is obtained as reward.
 Those who propitiate and remain in the Divine Care enjoy peace.
 They enjoy peace ever and are true devotees called.
 Master is the manifest figure of Lord Supreme,
 The Primal Image which provides and takes care.
 Serving the True Guru is knowing the Unknowable.
 The Revered Ram Das is the saviour. (1)

His ambrosial Word and its utterances,
 The holy repeat and cogitate with utmost devotion.
 They are blessed and happy ever,
 The Guru's glimpse is success in the world.
 It is success in the world like sight of Ganga,
 Which obtains the status Supreme and Holy.
 Those fallen when dyed in the Master's auspicious dye
 Become the Lord's devotees and conquer the Yama's territory.
 The scion of Raghu race, born of Dasrath, whose shelter the sages seek,
 Serving the True Guru, the truth is known,
 Guru Ram Das, the saviour is the same entity. (2)

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In the fathomless ocean of life, Name is the anchor which the Guru bestows.
 He who gains this realisation,
 He is free from transmigration throes.
 He who has this lodged in his heart,
 He attains the status high.
 He sheds his attachment with Maya, avarice and greed,
 With lust and wrath he snaps his tie.
 He has a glimpse of the Divine, his doubts get dwindled,
 He has an illumined sight, He is cause of whatever occurs.
 Serving the True Guru one is revealed the mystery,
 Guru Ram Das is liberated, himself he is the saviour. (3)

Glory of the Guru is ever reflected in living beings as laudation.
 Some read scriptures, listen or sing after bath at day dawn,

They have early morning bath
 And with cleansed heart propitiate the Guru ceremonially.
 Their body turns golden with the touch of paras,*
 And in meditation they get identified with light of the Deity.
 The Life-force, the Creator pervading ocean and land,
 Is described variously ever.
 Serving the True Guru is the mystery revealed,
 That Revered Ram Das is the saviour. (4)

Those who treat the Holy Word as eternal,
 like the pole star need not fear the shroud.
 They swim across the arduous ocean in an instant
 And consider the world like the shadow of a cloud.
 Their *kundlini*** is awakened in the holy company,
 With the Guru's word they are in the company proud.
 The Revered Guru is supreme,
 With mind, word and deed he should be appraised loud. (5)

“*Waheguru*,” “*Waheguru*,” “*Waheguru*,” is wondrous.
 Lotus eyes, sweet tongue, many a friend to give Him pleasant company.
 Whom mother Yashodha exhorted to partake curd and rice,
 Whose fascinating looks and enchanting play of girdle would entice,
 In whose hand rests the pen decreeing death,
 Whose writing no one may efface.
 Shiva and Brahma seek whose knowledge,
 And their faith in Him do place.
 Truth incarnate, Abode of Lakshmi and the Primal Entity,
Waheguru, Waheguru, Waheguru is the Deity. (1) 6

Name incarnate of supreme state, Limitless, Cognisance of the Formless,
 With whom may you be compared, Lord?
 For the pure-hearted devotee, Prahlad
 You assumed form of Nar-Singh+

* Philosopher's stone ** coiled consciousness as described in yogic lore
 + man-lion, legendary figure

And with your claws tore Harnaksh apart.
 Carrying conch, quoit, mance and the lotus,
 You played a trick on Bali
 The Being Supreme, Beyond Limit,
 Who may on your mystery highlight focus?
 Truth Incarnate, Abode of Lakshmi, the Primal Entity.
 Waheguru, Waheguru, Waheguru is the Deity. (2) 7

Dressed in yellow, your teeth like jasmine,
 In the company of a lass[†] wearing flower necklace
 And a crown of peacock feathers on your head,
 Without any counsellor, yet in poise,
 To protect *dharma*[#] you enacted an inaccessible, unknowable play, P-1403
 To have Your curiosity fed.
 Inexpressible is Your story that cannot be told.
 The three worlds are contained in Your fold.
 Spontaneously have you assumed the rule of supreme sovereignty
 Truth Incarnate, Abode of Lakshmi, the Primal Entity,
 Waheguru, Waheguru, Waheguru is the Deity. (3) 8

Satguru, Satguru, Satguru is the image of God,
 Who tricked Bali, destroyed aggressors,
 Rewarded devotion in His incarnation as Krishna, the Lord,
 Without any blemish, with drums of glory beating,
 And His hosts marching along.
 All Pervasive, Destroyer of evil,
 In every abode who brings felicity and song.

Supreme among gods, Whom Sheshnag* does laud,
 Assumed incarnations as fish, tortoise and boar.
 On the banks of Yamuna indulging in sport.
 O Gayand! Cherish the Name of Lord in your heart.

[†]Radha [#]righteousness

* mythical serpent with thousand hoods, uttering difficult name of God with every hood.

And evil-thinking from your mind abort,
Repeat *Satguru, Satguru, Satguru*, the image of God. (4) 9

Sri Guru, Sri Guru, Sri Guru is Truth Incarnate.
Do what the Guru desires, treat it as your treasure;
Repeat this *mantra** day and night,
You will be liberated and attain the supreme state.
Shed lust, wrath, attachment and avarice,
Playing false with one and all.
Snapping the ties of ego, make the holy your mate.
Love for yourself, home amid fair sex is mere diversion,
Serve the Guru's Lotus Feet and hold them ever intact.
Says Gayand, discard evil, meditate on Name, lodge in your heart,
Repeat *Sri Guru, Sri Guru, Sri Guru* is Truth Incarnate. (5) 10

The devotee is indeed overwhelmed, Ever Eternal Lord it is your accord.
The Formless prevails all over.
One can't say since when is this reward?
Brahma, Vishnu and many the like You have created,
They are in their selves involved.
You created also eighty four lakh⁺ species
And everyone with his provision part.
The devotee is indeed overwhelmed,
Ever Eternal Lord, it is your accord. (1) 11

Wondrous is the spectacle of the Seer.
Himself He is amused, Himself conjures,
Himself of the Moon and Sun light procures,
Himself He is ocean, Himself the support of land,
Himself in every heart He endures.
Himself He is male, Himself female.
Himself He is dice, Himself the player.

* spell + a lakh is hundred thousand

Guided by the Guru contemplate in the company holy.
Wondrous is the spectacle of the Seer. (2) 12

With the play of elements, a mighty, wondrous drama have You enacted.
You prevail over water and land, sky and netherworld.
Sweeter than *Amrit* are the words you've articulated.
Brahma and Shiva adore You ever.

The Lord Incarnate! Even death You have frustrated.
By grace of the Guru is attained the supreme objective,
Should one to the holy company be devoted.

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With the play of elements, a mighty, wondrous drama have You enacted. 3.13.42

Inaccessible, Endless and Primordial, Whom no one has realised,
He Whom, Shiva and Brahma ever contemplate,
And the *Vedas* with His laudation are exercised,
Fromless, Rancourless, without a second,
Capable of destroying and creating,
Ferrying humanity to the other end;
He who has created the world of various aspects,
Mathura, the humble recites His laudation,
His Name is true, He is the Creator.
Guru Ram Dass in his consciousness rests. (1)

The Guru Accomplished I have sought to steady
My mind and cultivate holy insight.
The Guru whose banner of righteousness ever flutters,
Gives the storms of sins a fright.
Mathura has stated it after due consideration,
There is no other truth to cite.
The Lord's Name is the only ship in the ocean of life,
To ferry across to the other side. (2)

Those dyed in the noble dye of devotion in the company holy ever sing laudation.
The Lord, sustainer of earth has Himself initiated the path of devotion.

Those who follow it remain absorbed and nowhere stray.
 Says Mathura, fortunate are those who have of their desires fruition.
 They need have no fear of Yama,
 To the Master's feet their heart who have sworn. (3)

He is the pool full to brim with the *Amrit* of Name Divine,
 In which rise tides of *Shabad* at the ambrosial time.
 It is deep, profound, fathomless, vast, everfull of pearls of every kind.
 The swans of the holy sport on its banks,
 They are free from the fear of death they find.
 To shed the suffering of sins in *Kaliyuga*,
 The Guru's glimpse is the ocean of peace divine. (4)

He on Whom the sages concentrate all over,
 And rarely there is one who gets a spark of spiritual light,
 He Whose laudation is sung in Brahmani texts,
 And the anchorites vacate not the Kailash Mount site,
 For Whom *yogis*, celibates, *siddhas* and ascetics
 In matted locks wander about as anchorites,
 As it pleased Him, the Lord graced the creation,
 And Guru Ram Das was blessed with the spark of spiritual light. (5)

His* heart is concentrated on the treasure of Name
 And with its refulgence the
 world he enlightens.
 A glimpse and illusions flee,
 Shed is suffering and prospect of peace brightens.
 His disciples and devotees are ever charmed,
 The way humming bees towards the fragrance of lotus hasten.
 Manifest is the holy order established by Guru Ram Dass
 For the world to enlighten. (6)

Engrossed in Maya, the world he has saved,
 with compulsive Amrit of Ambrosial Name.

* Guru Ram Dass

A person of glory ever in peace and poise
 In *riddh*[#] and *siddh*⁺ is lost his frame.
 Big is his bounty and mighty the power to subdue evil, P-1405
 To this truth his servant came.
 He need have no fear at all,
 His hand on his head who can claim. (7) 49

He prevails in the three regions; like him there is none in the world.
 The like of Himself He has created Himself alone.
 Neither angels nor demons His extent have known.
 Angels and demons have not realised His extent,
 While swarms of celestial wander in His quest.
 Eternal, unimutable, unincarnated, self-created,
 Beyond all limits he rests.
 Almighty, accomplished ever,
 Everyone on Him does meditate.

The Revered Guru Ram Dass is hailed in the world.
 He has attained the supreme state. (1)

Nanak, the true Guru meditated single-minded and his body,
 mind and riches to Lord dedicated.
 Angad reflected the image of illimitable God,
 With unknowable knowledge his heart was saturated.
 Guru Amar Das had the Creator close,
 For him to adore and meditate.
 The Revered Guru Ram Dass is hailed in the world.
 He has attained the supreme state. (2)

Because of their faith in previous life,
 Narad, Dhruva Prahlad and Sudama are Lord's devotees reckoned.
 Ambrik, Jaidev, Trilochan, Nama and Kabir are also mentioned.
 They were born in *Kaliyuga*.
 Everyone would them laudate.

[#] supernatural powers ⁺ occult powers

The revered Guru Ram Das is hailed in the world.
He has attained the supreme state. (3)

Those who contemplate You in mind,
Their lust and wrath in an instant are effaced.
Who recite Your Name with tongue,
Their sufferings and difficulties are on a mount erased.
Those who have Your glimpse with effort become *paras*.*
Thus Balh, the bard, on You contemplates,
The Revered Guru Ram Dass is hailed in the world
He has attained the Supreme state. (4)

Meditate on the True Guru,
The blinding darkness of eyes is removed in an instant.
He who meditates on the True Guru,
Has the Lord in his heart every moment,
Where the True Guru is meditated.
The agony of mind is alleviated.
He who meditates on the True Guru,
With *riddhi*,# *siddhi*# and *nau-nidhi*# is felicitated.
He is Guru Ram Dass, says Balh, the bard,
Hail him in the holy company!
The True Guru meeting Whom one realises the Lord,
He should be contemplated by everybody. (5) 54

He who by living the Word attained supreme status,
And yet ignored not service to the Master,
Illumined bright was the jewel of his enlightenment,
Shed were his suffering, penury, darkness, disaster.
Says Keerat, the bard, he who seeks feet of such a divine,
Lust, wrath and fear of Yama are for him no torture.
The way Angad abided by Guru Nanak,
Guru Ram Dass has Guru Amar Dass looked after.(1)

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* Philosopher's stone * supernatural, occult and other powers

He who attained the boon serving True Guru by remaining ever in attendance,
 The entire holy congregation is devoted to him.
 Considering him as sandalwood giving out fragrance,
 Dhruva Prahlad, Kabir and Trilochan,
 Attained enlightenment by the Name utterance.
 He beholding Whom the mind gets into poise,
 Of the holy He is the anchor, being to Ram Dass the reference. (2)

Nanak, devoted to the immaculate Name undertook severe meditation.
 Angad remained ever by the side of the poet,
 And he initiated him into contemplation.
 Inexpressible is the glory of Guru Amar Dass,
 From the tongue it defies description.
 To save the community of Sodhis and the entire world,
 Now Guru Ram Dass has been given elevation. (3)

Full of misdeeds, without a single virtue,
 Ignoring *Amrit*, poison we eat.
 Mised in attachment with Maya and illusion,
 With progeny and spouse ourselves we cheat.
 The Guru's company is the noble path, we hear,
 Following which is the real treat.
 Keerat, the bard, has only one prayer to make,
 Guru Ram Dass! Pray bestow me a seat at your feet. (4) 58

The weakness of attachment he tamed and lust he grasped by hair and thrashed.
 Wrath with his blazing might he tore into smithereens,
 And avarice with disgrace crashed.
 Transmigration with folded hands accepts his ordination.
 The ocean of life under his discipline facilitates his devotees' navigation.
 The umbrella waves over his head while he sits on the throne.
 Asceticism or life domestic to either he is prone.
 Guru Ram Dass, says Sath, the bard is immutable your rule,
 And never a defeat your force has known. (1)

Of all the four ages you are the True Guru,
 Yourself are you the Preceptor
 Gods, ascetics, *siddhas* and devotees
 To you their obeisance offer.
 In the Primal Time before the Primal Time and earlier,
 Your writ ran in the Three Worlds.
 The *Vedas* you saved.
 Over age and death your hand you laid.
 Guru Amar Dass you gave yourself a sustantive assignment,
 To liberate and ferry across the consignment.
 Says the bard Sath, there is no Redeemer other than You.
 Guru Ram Dass, with you I seek confinement. (2) 60

Swaiyyas Adoring Guru Arjan V

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

The immutable, Eternal Lord, contemplate,
 Meditating on Whom one is rid of the foul mental waste.
 With the lotus feet of the True Guru lodged in heart,
 In poise I contemplate virtues of Guru Arjan, my Lord.
 In Guru Ram Dass's house was his light shone,
 Much longings and desires to atone.

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Right from birth, guided by the Guru, you realised the Divinity.
 The bard Kala with folded hands your virtues does chime.
 You were created as Janak to win the bout of devotion.
 The *Shabad* uttered by Guru on your tongue found expression.
 Associated with Guru Nanak, Angad, Amar Das you attained the status supreme.
 As Guru Arjan in the house of Guru Ram Dass came to team. (1)

Of great good fortune you rose above Maya and had *Shabad* lodged in your heart.
 The jewel of your mind satisfied, the Guru had you the Name as award.
 The True Guru had you the essence of Inaccessible, Unknowable, Preceptor impart.
 In the abode of Guru Ram Dass, Guru Arjan was reckoned image of Lord. (2)

You recreated Janak raj times and brought about *Satyuga* dispensation.
 Your mind absorbed in the Holy Word,
 The stubborn heart acquired divination.
 Guru Nanak had laid the foundation of truth,
 From the True Guru you cultivated fascination.
 Guru Arjan in the abode of Guru Ram Dass
 Has a wondrous vision. (3)

It was a profound play enacted by the Lord.
 Satisfied, the True Guru cultivated immaculate cogitation.
 Thus of the self-incarnated, bard like *Kalha* sang laudation.
 Guru Nanak blessed Guru Angad.
 Guru Angad passed the treasure on to Guru Amar Dass.
 Similarly Guru Ram Dass gave the boon to Guru Arjan.
 It is like the touch of philosopher's stone in manifestation. (4)

Arjan is in the invaluable image of the Preceptor,
 Eternal, unincarnated, self-created,
 Shatterer of fear, Ameliorator of suffering, wondrous, beyond fear,
 Realiser of the Unrealised, dispeller of doubts and illusions and Provider of peace.
 It is like creation of Himself by the consummate Creator.
 He is absorbed in the *Shabad* of Nanak, Angad and Amar Dass, his Guru True.
 Hail Guru Ram Dass who by his *paras* touch has brought forth Arjan Guru. (5)

He is hailed in the world as temple of felicity who remains ever devoted to the Lord.
 Of great good fortune, he has realised the True Guru, perfectly endowed,
 And remains absorbed in the support of the world.
 Shatterer of fear and Ameliorator of suffering.
 Kal Sahar of Whom does laud.
 Of the Sodhi clan son of Guru Ram Dass.
 Arjan keeps the flag of the Holy aloft. (6)

Of righteousness the anchor, deeply involved in Guru's Word,
 annuller of others' pain.

Holy like *Shabad*, gracious like God,
 Pride he does disdain.
 Greatly bountiful, enlightened by the True Guru,
 His excitement doesn't exhaust
 Truth-incarnate, with Name as *mantra*,*
 His Nine Treasures ever last.
 Guru Ram Dass's son is all-pervasive,
 Of poise the flag he keeps aloft.
 Says Kala, the bard, Guru Arjan has *Raja Yoga* got. (7)

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He has realised the Fearless in His fear
 And the Unknowable with unknown millions.
 Of the Inaccessible, Unknowable, Deep and Profound,
 The True Guru has given him realisation.
 Guided by the Guru he is recognised by the Lord,
Raja yoga is his fascination.
 Hail the Guru who the empty fills
 To the brim *to make them even*:
 He is the like of his Guru, bears the unbearable,
 And yet enjoys utmost satisfaction.
 Says Kala, the bard, Guru Arjan has attained *Sahj Yaga*
 Entirely on his own. (8)

Amrit seems to flow from his tongue and boons from his lips.
 Unknowable Wondrous, Heroic,
 With his Holy Word the ego one skips.
 He has vanquished the five evils
 And in the state of *Sahj* has dips.
 With the Name of the Lord the world He has saved,
 And the True Guru in his heart he keeps.
 Says Kala, the bard, Guru Arjan
 Janak's pinnacle radiate beeps. (9)

* spell

Soraths (Unrhymed form of couplets)

Guru Arjan is heroic, like Arjun of *Mahabharata* runs not from the field,
The spear of Name he wields in his hand.
Which with the True Guru's Word is embellished. (1)

The universe is the ocean; Name divine being the boat.
To the Preceptor is he devoted,
By inspiring devotion to the Name is the world saved. (2)

By grace of God is gained the Name, saviour of the universe.
With none other have we anything to do,
At His Portal we feel fulfilled. (3) 12

The Lord manifested Himself in refulgence,
That came to be known as Guru Nanak.
Then he became Guru Angad,
Merging the essence with the essence.
In his benign grace Guru Angad
Installed Guru Amar Dass who bequeathed to Guru Ram Dass the canopy.
A glimpse of Guru Ram Dass lent an ambrosial accent to the tongue.
Tells Mathura the truth,
The fifth incarnation Guru Arjan is an ideal incarnate,
Who can be seen with one's eyes forsooth. (1)

The Divine image, Name Divine and contentment in his heart were lodged.
The Lord at the Primal Time manifestly inscribed it on his forehead.
His light reflected and spread all over the planet true.
Coming in touch with *paras** of a Guru, he could be known as guru.
Says Mathura, you should remain ever absorbed in his image.
Guru Arjan is the ship in *Kaliyuga*.
He would escort the entire universe across the voyage. (2)

* philosopher's stone

Beg of him who is above the world and day and night in Name is absorbed.

Supreme ascetic, dyed in the Lord's dye,
Above desire, yet in the household affairs involved.
In love with the Divine beyond measure,
Other than the Lord, finds no joy or pleasure.
Mathura's Master is Guru Arjan all over pervasive,
To the Lord in devotion submissive. (3)

None of the gods could realise His extent,
The sages Indra, and the great Shiva who practise *yoga*,
They would miss not a moment without meditation
And also those who studied the *Vedas*,
Mathura's Lord then took kindly
And blessed the seekers the whole world through.
To ferry them across the ocean,
Arjan was installed with the light of the Guru. (4)

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There was none else in the pitch darkness of the world,
Therefore Guru Arjan was incarnated.
Of millions of their afflictions they are relieved,
Says Mathura who on the Ambrosial Name meditated.
Don't you ever deviate from this path,
The Guru from the Lord is never differentiated.
It is evident, in the heart of Guru Arjan
The Lord Accomplished has manifested. (5)

As long as fate did not reflect on your forehead, you wandered about a lot,
In the ocean of *Kaliyuga* you were drowning,
Never did you of the Lord ever thought.
Mathura after deliberation states the essence of truth.
To save the universe, the Guru was in the world brought.
Those who contemplated Guru Arjan Dev,
In the agony of womb were not cast. (6)

To save the beings in the *Kaliyuga* ocean,
 The Name Divine was incarnated.
 He who has the holy lodged in his heart,
 From suffering and penury he is liberated
 Other than his there is no immaculate image of the Deity
 He who by his mind, word and deed has the Lord realised,
 He becomes the image of his identity.
 On the earth, in heaven and the nine continents,
 As Divine Refulgence he pervades.
 Says Mathura, there is no doubt
 Guru Arjan is the Deity-in-state. (7) 19

There is ever flowing Ganga of Name,
 Where the devotees have holy bath.
 The *Puranas* are recited and Brahma with his tongue does the *Vedas* laud.
 The fly-whisk waves over his head ever,
 And the Ambrosial Name from his mouth is uttered.
 The Lord Himself has to Guru Arjan the canopy bestowed.
 With Nanak, Angad, Guru Amar Das realised the Lord.
 His glory is spread all over,
 Who can say that he is no more? Says Harbans, the bard. (1)

He* is gone to the valley of gods,
 Invited Himself by the Lord.
 He is offered the throne
 To seat him *with due regard*.
 There is rejoicing among the gods,
 Him they laud and hail.
 The demons fled.
 With their misdeeds in trail.
 Their sins are effaced who realised Ram Dass, the Guru.
 He has bestowed the company and throne of the world
 To Guru Arjan, the True. (2) 21.9.11.10.10.22.60.142

* Guru Ram Dass

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.

Slokas Supernumerary to the Vars

I

Tall with budging busts, lost deep in thoughts,
 To father-in-law, how do my obeisance I show?
 My breasts allow me not to bow.
 Sister friend! Mountain high mansions perfectly plastered,
 I have seen collapse,
 You need yourself not unduly crow. (1)

Listen, you with gazelle eyes! It is a profound observation.
 You must first test the commodity and then enter into transaction.
 You should decry associating with the evil,
 And hail the friends true.
 The call which fetches friends,
 You should give thought, its due.
 It is a great joy dedicating one's body and mind to friends.
 Don't you make friends with them
 Who are in temperament evanescent.
 Says Nanak, I am sacrifice unto them,
 Who are acquainted with this testament. (2)

Should you like to learn swimming, ask those who the art of swimming know.
 They are truly informed, they fight through tides.
 They face wind, storm and flood with series of waves. (3)

Albeit you make a call to the Guru True,
There is no fear of your ship find a watery grave. (4)

Says Nanak, what the world has come to?
There is no guide and friend true.
Brothers and relatives have come the love to dscard,
For the sake of the world, they let go devotion to the Lord. (5)
They wail and shed tears, strike their faces and pull hair,
Those who meditate and accept the surmise,
Nanak unto them is sacrifice! (6)

My self! Don't you vascillate; tread on the path straight.
Behind is the dreadful tiger,*
And ahead is the tank of fire.**
My mind vascillates, I see no way of liberation.
Says Nanak, guided by the Guru, is one liberated
And find with the Lord Beloved union. (7)

The tiger is shot by killing ego,
Should one be guided by the True Guru.
He who understands himself realises the Lord,
And no more has transmigration to rue.
To escape the hands getting soiled with mud,
One needs single-minded attachment.
Says Nanak, guided by the Guru, one is saved,
Guru is the pool and truth its embankment. (8)

P-1411

To extinguish the fire of desire, one should look for water.
Without the Guru the spring of water is not sought after.
Despute millions of ritual deeds, one escapes not birth and death torture.
Yama, the tax-collector, opposes not, should one follow the dictate of Master.
Says Nanak, one gains an immaculate,
Eternal status if the Guru were to look after. (9)

* of passion ** transmigration

In the alkaline pond the crow dips itself again and again,
 Its mind and body foul and beak with filthy stain.
 In company of crows the swan can locate not the ocean.
 Friendship with the reprobate is alike, even the enlightened takes not to devotion.
 Hailing the Lord in the holy company,
 Guided by the Guru one should do deeds of esteem.
 Says Nanak, the bath is purifying
 That one has in the Guru's stream. (10)

What use human incarnation if one has imbibed not love divine.
 Eating and drinking is waste, should there be duality in mind.
 What one sees, listens is false, what one speaks is also false one finds.
 Says Nanak, one should meditate on the Name, the rest is ego utterly blind. (11)

There are rare; not many God-fearing;
 The world is full of foolish and false. (12)

Says Nanak, struck by Him does one instantly expire,
 Losing all the will to live.
 He who dies, struck by Him is accepted.
 He whom He aims, he is struck,
 He must hit the target.
 The love-pike cannot be extracted,
 If it is He who happens to fire (13)

Who can wash the vessel if it is unbaked?
 It is all false; five elements rehashed.
 That vessel is useful which has His assent.
 With divine light lit, played is the musical instrument. (14)

Those stone-blind in mind, comprehend not what they are told.
 Of blind mind are like upturned lotus flower appearing unseemly.
 There are those who listen what they are told,
 Follow it.
 They are noble, they are worthy.

There are those who have no ear for melody, music or the *Vedas*.
 They can differentiate not between art and artifice,
 They have no understanding or discretion.
 Of the Holy Word they know not the meaning,
 Says Nanak, those who throw about their weight without merit,
 They are essentially idiots. (15)

He is a real Brahmin who the Lord Supreme realises,
 Meditates, undergoes austerity, disciplines and does good deeds.
 Breaks bonds and feels free,
 He is a real Brahmin of worship, worthy. (16)

He is a real Kshatriya* who is given to heroic deeds,
 A life of charity and service is whose creed.
 At the Portal Divine he is received.
 He who is given to falsehood, avarice and greed
 Receives retribution of his deeds. (17)

Don't you burn your body like oven and make fuel of your bones.
 What is wrong with your head and feet? P-1412
 In your heart you should lodge the Lord alone. (18)

The Master pervades in all hearts
 Devoid of the Master, there is none.
 Says Nanak, they enjoy conjugal bliss.
 Who, guided by the Guru, have His *darshan*.** (19)
 If you wish to play love-game,
 With your head on your fist, come to my lane.
 Should you decide this path to tread,
 You should grudge not sacrificing your head. (20)

False is friendship with love of lucre.
 O Moola+! Don't you remember your death, where from you are here? (21)

* one of the four castes in Hindu order. ** glimpse

+ a character in Sikh history

The enlightened worship ignorance.
There is ill-distribution because of duality nuisance. (22)

Man! you depart *empty-handed* as you came.
What good is this game? (23)

Despite the assembled army and the force of truthful, Rama still felt dejected.
The contingent of monkeys was at his disposal,
Willing to fight unprotected. (24)

Sita was kidnapped by the ten-headed monster,
And Lakshman had died of curse
Says Nanak, the Creator who creates, makes and unmakes at worse. (25)

Missing Sita and Lakshman, Rama pined at heart.
He remembered Hanuman, who made himself available at the spot.
That it was all the Lord's doing he realised not.
What one has done cannot be effaced.
Says Nanak, the Lord is above any core,
Rama's previous acquisitions no one could evade. (26)

Lahore is the town of vice and vandalism.**
It lasted for a *pahar* and a quarter. (27)

III

Lahore and Amritsar
Both are towns for praise and honour. (28)

I

What is the symptom of prosperity?
It is having no dearth of foodstuff.

** seems to refer to Babar's attack in 1524

There is tension ever in the house,
Of young girls going about in pitch fever.
With a swarm of females in the house there is wrangling ever,

They keep on quarrelling and crying with or without a buff.
What he gets, he doesn't part with,
Keeps on collecting wealth and other stuff. (29)

Lotus! You used to be verdant with golden sheen,
Asks Nanak, for what fault have you been burnt?
Your looks are turned dark and mean.
The water that was my companion I receive no more,
Seeing which I used to cherish and acquired brilliant colour. (30)

No body has lived to his satiety and accomplished all that he longs.
The enlightened live for ever and ever,
They remain absorbed in Lord with much glory and song.
Man, saves pennies and tarries.
Says Nanak, whom to complain?
Without one's consent, He comes and carries. (31)

Blame not the well-do-do,
As he grows old, his senses seem to stall.
He may talk much, too much,
Albeit misled, in a blind pit he falls. (32)

What the Accomplished creates is accomplished,
There is no fault.
Says Nanak, guided by the Guru, he came to realise
The way to get in the Accomplished absorbed. (33)

P-1413

Sloka III

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

They are no mendicants, who have illusions not lurking in their mind.
 Alms given to them, says Nanak,
 Shall fetch similar result you'll find. (1)

He who begs of the Fearless, Immaculate, of Status Supreme,
 Rare is the one, says Nanak, who gets to eat from the Kind. (2)

Had I been a learned Brahmin or an astrologer,
 And should I be able on the four *Vedas* to comment
 I'd be known over the nine continents for my talent. (3)

Those killing a Brhmin, a cow or a daughter,
 Who from evil sources their living derive,
 Having committed millions of misdeeds
 Are ever given to pride,
 Says Nanak, they are as much sinners
 The Name who don't recite.
 All other intellectual exercises are a waste,
 Realisation of the divine essence alone abides. (4)

No one can efface what on the forehead has been inscribed.
 Says Nanak, what has been ordained must take place,
 He alone understands it who has been apprised. (5)

In stupid greed who have the Name forgotten,
 Involved in deluding Maya, their heart with fire of desire is besotten.
 Those who have neither the creeper of devotion nor the fruit of enlightenment,
 Deluded by Maya, they get rotten.
 The egoists are bound and led away,
 In the flock of cows, dogs are not to be gotten.
 We forget Him when He makes us forget,
 We meet when He makes us meet.
 Says Nanak, guided by the Guru are we liberated.
 Should we follow His will sweet. (6)

He who is worthy should be lauded,
 One should laud ever the Holy Eternal.
 Says Nanak, His Door alone is True,
 The rest are all ephemeral. (7)

Says Nanak, wherever have I been,
 I have found the True.
 Wherever I see I behold the Divine,
 Guided by the Guru one can imbue. (8)

The *Shabad* relieves from suffering,
 Should one have it lodged in the heart.
 With the Guru's grace it is enshrined in the mind,
 With good *karma* it is got. (9)

Says Nanak, millions of countless hoards have gone by getting in pride.
 They are saved who met the True Guru
 And the inaccessible *Shabad* imbibed. (10)

Those who have served the True Guru single-minded, I fall at their feet.
 Guided by the Guru the *Shabad* is lodged in their heart,
 And the longing for Maya do they forfeit.
 They are immaculate and pure,
 Who as guided in the Name find a retreat.
 Says Nanak, every other distinction is false,
 Absorption in Name is the distinction sweet. (11)

The way a man's spouse at home cherishes him with loving devotion,
 Prepares several sweet dishes,
 Of various varieties to his satisfaction,
 The devotees appreciate the Holy Word,
 Giving Name, their entire attention.
 They dedicate their body, mind and riches to the Guru,
 Their head too is to the Master given.

They seek realising the Lord in fear and devotion,
May the Preceptor bring about their desired union.

The Lord is beyond any desire.

With what offering does he find satisfaction?

He who follows the Preceptor's path,

He is happy with Divine laudation.

Blessed are they ever in *Kaliyuga*, says Nanak

Who fulfil the True Guru's ambition. (12)

P-1414

Who have served not the True Guru nor have *Shabad* lodged in their heart,
Accursed is their life, what for have they come to the world?
Guided by the Guru, if one imbibes fear only then one cherishes the love of Lord.

One gets Name if it has been inscribed Above,
Says Nanak, one is in that case ferried across. (13)

The world is deluded in attachment with Maya.
The house is burgled and we are not aware.
Lust and wrath have inveigled the mind,
The egoist in darkness does stare.
The sword of enlightenmet eliminates the five evils.
Those guided by the Guru may this dare.
He who is enlightened by the jewel of Name,
His mind and body both become pure.
Those devoid of Name wander about without care,
Without Name, themselves they deplore.
Says Nanak, what the Creator has inscribed Above,
Nobody dare impair. (14)

Guided by the Guru, contemplating *Shabad* I have gained the wealth of Name.
Attained the boon of Name Divine,
Of which full to the brim stores I claim.
I recite the Holy Scripture,
Of which there is no end, no restrain.
Says Nanak, all causes are created by the Creator,
And then He does watch and sustain. (15)

Guided by the Guru I have acquired poise,
 in the state of super-consciousness is my mind.
 I have lost my sleep, no more do I feel hungry,
 Ever with the Ambrosial Name myself I find.
 Says Nanak, they suffer not weal or woe,
 The divine refulgence who are assigned. (16)

Of love and wrath everyone wears the robe.
 Some are born, others die,
 It is as He does propose.
 Birth and death cannot be avoided,
 Which duality must infuse.
 They are bound and whine in binding,
 No one dare their destiny dispose. (17)

Those who are blessed, the Lord they realise.
 Meeting the True Guru they reverse their path,
 The dead on their own do arise.
 Says Nanak, those who are absorbed in meditation,
 With the Divine themselves they apprise. (18)

The egoist tends to be clever, given to being much too shrewd.
 All that he does goes waste,
 Not a sesame worth of his effort is approved.
 His charities and philanthropies
 At the Dharmaraja get adjudged.
 Without the Guru, there is no freedom from Yama,
 The duality is ever rued.
 Youth is lost,
 Comes old age and one by death is subdued.
 Progeny and spouse are mere attachments,
 In the end no one of help is proved.
 He who serves the True Guru is peaceful,
 Name in his mind is accrued.

Says Nanak, they are of great good fortune,
Guided by the Guru who with the Name Divine are glued. (19)

The self-possessed meditates not on Name,
Without the Name he suffers affliction.
Having propitiated not the all-pervading Lord,
How can he in duality find satisfaction?
He who is self-possessed is dirty at heart,
Only the *Shabad* can ensure its vacation.
Says Nanak, devoid of Name who die with dirt,
Their boon of life goes in ruination. (20)

P-1415

The self-possessed are deaf and blind with fire of *desire* in the heart.
They imbibe not the scriptures,
With the *Shabad* they are not engrossed.
They have no understanding of their own,
Faith in the Guru they have not got.
The enlightened have *Shabad* lodged in their heart,
They are ever abloom and in Lord absorbed.
The Lord takes care of the enlightened,
I am sacrifice unto them from my heart.
Guided by the Guru, who serve the Lord,
Nanak, the humble, is slave of the lot. (21)

Maya is a serpentine snake which with its venom is coiled around the world.
The antidote of this poison is Name.
Which the Guru with the *Shabad* does afford.
Those who have been inscribed at the Time Primal
They get into True Guru's mould.
Meeting the True Guru one is refined,
The venom of ego is outpoured.
Those guided by the Guru have their faces radiant,
At the Portal Divine they are adored.
Nanak, the humble, is ever sacrifice unto them,
Who abide by the True Guru's Word. (22)

The True Guru is without rancour Who has the Lord ever in His heart
 He who nurses enmity with the rancourless,
 He has his home set to fire and blast.
 They suffer from wrath and pride,
 They burn day and night and are distraught.
 With falsehood, they spread poison,
 In the vice of duality are they caught.
 For the vicious Maya they go about from door to door
 It is ignominy alone what they've bought.
 They are like the sons of a harlot.
 With what name of father should they be sought?
 The Lord's Name who repeat not
 Away the Creator would them cast.
 Guided by the Guru, who are graced
 They have the alienated together brought.
 Nanak, the humble, is sacrifice unto them
 Who have the Guru's anchor sought. (23)

Those devoted to Name are saved; devoid of Name to Yama are condemned.
 Says Nanak, there is no peace without Name
 They come and go, with regrets are overwhelmed. (24)

Shed are her worries, her heart is in bliss.
 Blessed by the Guru who realises,
 With mind contented, she sleeps.
 Those who have it inscribed at the Time Primal,
 They serve their Guru the Lord.
 Says Nanak, they realise what they seek spontaneously,
 And they meet the Supreme Bard. (25)

Those who serve their True Guru and the Holy Word contemplate,
 Abide by the True Guru's ordination,
 And on the Lord's Name meditate,
 They are honoured here and hereafter,
 The Name is their sphere of trade.

Guided by the Guru they gain understanding of the *Shabad*,
 And with Divine *Darbar* themselves they relate.
 Their wherewithal is truth, their expense truthful,
 Their heart is in loving devotion with the Lord-in-state.
 Yama comes not near them,
 They are pardoned by Who did them create.
 Says Nanak, they are wealthy who meditate on Name
 The rest have penury in their fate. (26)

A devotee's prop is Name; devoid of Name one has not accord.
 Guided by the Guru, should the Name be lodged in the heart, P-1416
 One gets spontaneously in the Lord absorbed.
 Of great good fortune is he who meditates on Name.
 Day and night one cherishes the Bard.
 Nanak, the humble, seeks dust of his feet,
 And would be sacrifice unto the lot. (27)

Four and eighty lakh species of earth burning in desire wail.
 It is mere attachment of Maya that is prevalent all over,
 It accompanies you when you are set to sail.
 Without the Lord there is no peace
 Whom else may one go and hail?
 It is great good fortune that one gains the True Guru.
 The Divine teaching it does entail.
 It sets at rest the fire of desire,
 Says Nanak, the humble, as the Divine comes to lodge in the heart's foyer. (28)

We commit many a misdeed,
 There is no count, there is no end.
 Pray, take pity and pardon us,
 We are sinners of the worst blend.
 Dear Lord, the reckoning will not help,
 You must forgive like a forgiving friend.
 The Guru took kindly and brought about the union
 He waived our sins and helped our misdeeds mend.

He who dwells on the Name of the Lord,
Nanak is sacrifice unto such a friend. (29)

The alienated meet with the Guru's loving fear.
They are above birth and death,
Guided by the Guru, Name Divine they endear.
In the Holy Company are found diamonds and pearls.
Says Nanak, the devotee in his quest finds the invaluable jewel. (30)

The self-possessed who meditates not on Name, accursed is his life and being.
Whose grace makes us feed and dress,
In the treasure of heart he finds Him not living.
The mind which has not imbued *Shabad*,
How can it be at home and striving?
The egoist is like a deserted female,
He keeps on being born and dying.
The Guru-devoted is conjugal-bliss-incarnate,
With the jewel of good fortune in his forehead shining.
He who has the Lord's Name lodged in his heart,
The lotus of his heart keeps blooming.
Those who serve their True Guru
I am sacrifice unto their being,
Says Nanak, their faces are resplendent
Who have the Name in their heart ever lying. (31)

He who kills his ego with the *Shabad* is liberated;
Without the *Shabad* there is no liberation.
He who assumes various garbs and performs rituals,
In duality finds ruination.
Says Nanak, Name is not gained without the True Guru,
However much one may suffer frustration. (32)

The Name Divine is much high, higher than the high.
No one can reach it,
However, one may try.

By merely professing to be disciplined helps not,
 Many a seeker assumes garbs and strives.
 It can be scaled through Guru's elevation,
 Which through His grace does one come by.
 The Name comes and is enshrined in the mind
 In the Guru's *Shabad* who does espy.
 Says Nanak, dying with the *Shabad* is being born in faith
 The holy gain true glory. (33)

Attachment with Maya is an ocean of affliction,
 Arduous, it is difficult to swim across.
 Many have died in acquisition and possession,
 In ego they get lost. P-1417
 The self-possessed are neither on this shore nor on yonder,
 In-between are they tossed.
 What has been inscribed Above one must suffer,
 It avails not getting in arguments involved.
 Guided by the Guru the jewel of enlightenment is studded in the heart,
 Spontaneously does one everywhere behold the Lord.
 Says Nanak, those of great good fortune embark the True Guru's ship,
 Which ferries them across. (34)

Other than the True Guru there is no Bestower
 Who would proffer Name as support.
 In Guru's grace the Name comes to be lodged in heart,
 And ever does there hold.
 Desires are fulfilled, the mind is assuaged,
 To the Name Divine is one sold.
 Says Nanak, it is gained guided by the Guru,
 In the grace of the Lord God. (35)

Devoid of *Shabad*, the world goes mad beyond expression.
 Those cherished by the Lord are saved,
 In *Shabad* do they ever find immersion.
 Says Nanak, the Creator is primed of everything

Who is responsible for the entire creation. (36)
 Despite fire offering by Brahmins, pilgrimages and of *Puranas* recitation,
 Their attachment with the vicious Maya is not effaced.
 Given to egoism, they land in transmigration.
 Meeting the True Guru is one cleansed,
 And takes to the One of loving disposition.
 Nanak is sacrifice unto them,
 Who get absorbed in devotion. (37)

In the pursuit of Maya much do they cogitate,
 About desires, greed and foul deeds.
 The egotist's mind is never stable,
 In an instant to destruction it leads.
 In great good fortune one meets the True Guru,
 Of the bondage of ego is one freed.
 There is peace in meditation alone,
 Nanak, the humble, contemplated Holy Word of the creed. (38)

Without the True Guru one cannot meditate,
 To the Name is not one devoted.
 Nanak, the humble, meditated on the Lord,
 And was the Guru promoted. (39)

Trust not the greedy if you can for yourself fend,
 He'll fail you where you'll be helpless and unable to mend.
 He who associates with the conceited,
 Blackens his face with smears that offend.
 The avaricious have their faces blackened,
 They depart as losers in the end.
 Pray, bless me with the True company,
 So that in Your Name I can blend.
 I shake off the dirt of life and death,
 To Your adoration myself I lend. (40)

What the Creator has inscribed Above cannot be effaced.
 Life and body are His,
 The Lord who has it laid.
 Backbiters and slanderers die,
 Nothing can they lay their hand.
 In hypocrisy they perform many a ritual,
 With guile as their main stand.
 In the field of body what they saw.
 This is with what in the end they land.
 Nanak has them supplication to make.
 Pray, pardon and do give me a Hand. (41)

My self, you remember not that he who has come must go,
 Nor do you seem to remember the Divine *Darbar*.
 Engrossed in attachment with Maya,
 You have pitch darkness of ignorance in your heart.
 Asleep, you would awake,
 When a baton on your head strikes hard.
 Guided by the Guru, who pray with their arms stretched,
 They are bestowed liberation by the Lord.
 Says Nanak, they are liberated themselves,
 Their entire family too receives the accord. (42)

P-1418

He who dies with *Shabad*, he only appears to be blessed by the Guru,
 He is with elixir of Name fed.
 To the Portal Divine by the Guru's *Shabad* is he led.
 Devoid of *Shabad*, everyone dies
 The egotists dies and is of his own life deprived.
 Having meditated not on Name,
 In the end he suffers and cries.
 Says Nanak, what the Creator prescribes must apply. (43)

The devotees who are God-conscious and enlightened never grow old.
 They laud the Lord ever, in poise and meditation themselves enfold.

They are ever in bliss and thoughtfulness,
 Weal and woe alike they hold.
 They find the One everywhere.
 And the sole-pervasive in everyone behold. (44)

The self-possessed who is devoid of god-consciousness
 even when aged is like a child.
 He acts in ego ever and at the Dharmaraja's chastised.
 The Guru guided are good and immaculate,
 With which the Guru's *Shabad* is prized.
 They are never soiled even with a bit of impurity,
 Who by the Lord's ordination abide.
 The egotists' filth is not removed,
 Maybe a hundred washes are tried.
 Says Nanak, the god-devoted remain by the Guru,
 They are ever by his side. (45)

He who does a misdeed, how does he feel?
 He burns in anger in his own keel.
 The egotist is lost in wrangling and appeal.
 Guided by the Guru appreciate every turn of the wheel,
 Says Nanak, the devotee alone with himself does deal. (46)

Those who serve not the Accomplished True Guru
 and cherish not the Holy Word,
 They should not be called human being,
 They are thoghhtless, beast or of cattle herd.
 The are neither enlightened nor do they ever meditate,
 They neither adore nor cherish the Lord.
 The egotists die doing misdeeds,
 They die to be born again with death as reward.
 They alone live who meet the lively,
 With the life of the universe cherished in their heart.
 Says Nanak, the devotees are lionised
 In the True Lord's *Darbar*. (47)

Man is the divine temple created by the Lord,
 By which He Himself abides.
 Shedding the attachment of Maya,
 Guided by the Guru to it one arrives.
 In the divine temple there are many a precious gift,
 Including the Nine Treasures,
 Which are obtained with the Name as guide.
 Blessed are the fortunate, says Nanak,
 Who come across a devotee in their stride.
 Of great good fortune are those who search the Citadel of God.
 Close to their heart to reside they find the Lord. (48)

The self-possessed wander about in ten directions with desires,
 greed and misdeeds.
 They can shed not the attachment with Maya,
 Which to transmigration leads.
 There is peace in Guru's service.
 Discarding desires and misdeeds,
 One is free from the torture of transmigration,
 Says Nanak, contemplating the Holy Word of the creed. (49)

P-1419

My self, meditate on the Lord's Name
 which begets you glory at the Portal Divine.
 Your sins and sufferings are effaced,
 And no ego and avarice about yourself you will find.
 Of the Guru-guided the lotus blooms,
 He beholds the Lord in every corner entwined.
 Lord! Pray do be gracious to Nanak,
 He should have the Divine ever in his mind. (50)

Says Dhanasari Raga, he is wealthy who is devoted to the Guru,
 Dedicates his mind and body whole-heartedly,
 And remains in the discipline of the True.
 Where he seats he sits,

What He says he would do.
 There is nothing as great, brother,
 As is the Name True.
 I laud the True ever, brother,
 Ever the True I pursue.
 Brother, His virtues are my vestures,
 And his lionisation is what I chew.
 It is not possible to praise them brother,
 I am sacrifice unto His crew.
 The Guru True is a treasure of glory,
 What in His grace becomes my due.
 There are some who know not how to abide by His ordination.
 In duality themselves they subdue.
 They are regarded not in the holy company,
 They get not a corner themselves to seat.
 Says Nanak, only they abide by His ordination
 Who have Name meditated in the previous incarnation to feed.
 I am sacrifice unto them, brother,
 A hundred times, I hail their creed. (51)

Blessed are the beards of those who touch the Guru's feet.
 They serve their Guru day and night.
 And day and night with bliss their hearts beat.
 Says Nanak, their faces look pleasing at the holy retreat. (52)

TTrue are their faces, true are their beards,
 What they utter is true; true is what they do.
 They have the HolyWord lodged in their heart,
 In the True Guru themselves they subdue.
 Their capital is truth, truth is their gain,
 A place exalted is their due.
 Truth they listen, in truth they place their faith,
 And truthful deeds they pursue.
 At the True Portal they sit,
 And they get absorbed in the True.

Says Nanak, without the True Guru truth is not to be obtained,
The egotists in delusion rue. (53)

Cries the *papiha** 'Prio', 'Prio',** cherishing a drop of rain.
Meeting the Guru is attaining cool water,
Which ameliorates every ill and pain.
Quenched is thirst, gained is poise,
There is no more crying and wailing strain.
Says Nanak, the Guru-guided are ever in peace,
They have Name in their every vein. (54)

Papiha, you should articulate truth and in truth remain absorbed.
What you utter will be heard as you act as per the holy accord.
Meditating the *Shabad* your thirst is quenched,
You accept the Divine Award.
It downpours all over,
A drop you will have as a spontaneous reward.
Water is at the source of all creation,
Without water the thirst is not assuaged.
Says Nanak, those who have the drink of Name,
They are never starved. (55)

Papiha, you should utter your cry with confidence in the Word Holy absorbed.
Everything is within you. P-1420
The True Guru has bestowed His accord.
When you realise your identity you'll meet your Love,
It would pour in showers as reward.
With constant pouring for days,
All your hunger and thirst would be assuaged.
You would cry and wail no more,
Your light with the Divine Light would be merged.
Says Nanak, they sleep in peace, those of happy conjugal life,
Who remain in True Name absorbed. (56)

* chatrik, a bird thirsting for raindrop ** beloved

From the Above the Master ordains,
 With True warrants for accord.
 It should rain in His grace,
 Pouring incessantly hard.
Papiha's body and mind are guarded
 When the essence of elixir in its beak is dropped.
 There are rich crops of foodgrains,
 And up the earth is popped.
 The people take to *Shabad* day and night,
 And in the Holy Word get absorbed.
 The True pardons of His own,
 In His grace He offers accord.

They chant the Lord's praises,
 Of the True serving as bards.
 Their robes are of fear
 In truth they are absorbed.
 Says Nanak, should the Name be enshrined in the heart,
 At the Portal Divine is one absolved. (57)

O *Papiha!* If you were to traverse the entire earth
 And soar in the sky,
 You will find water only with the Guru,
 Your thirst and hunger to satisfy.
 The body and soul belong to Him
 Everything remains in His custody.
 He knows everything without your asking,
 It's no use making an apology.
 Says Nanak, He dwells in every heart,
 For the *Shabad* alone lends divinity. (58)

Says Nanak, it is ever Spring for him who of the True Guru is.
 With Lord in the heart it blossoms all over.
 The entire universe is in verdure. (59)

In *Shabad* it is spring ever, the body and mind are abloom.
Says Nanak, the Name Divine should not be forgotten
The verdure everywhere who sustains. (60)

Says Nanak, it is spring for them ever,
Who have by the Guru's guidance enshrined in their heart.
Their body and mind are abloom with Lord's grace,
And the entire universe into verdure is cast.
Whose Name should one utter early in the morning as one awakes. (61)

The Preceptor should be remembered Who makes and unmakes.
The Persian wheel! You utter 'Toon', 'Toon' in sweet tone. (62)
The Lord abides ever with you,
Why need for Him you moan?
I am sacrifice unto Him,
He who has with affliction the world borne.
As you shed ego, you meet the Beloved,
This is the truth proven.
Those in ego speak foul,
Know not the secret of devotion.

The forests and blades in the three worlds meditate on Him.
Day and night are in this involved.
Without the Guru True none has ever realised Him,
They have come to know after given it much thought.
Should He be gracious,
He takes charge.
Says Nanak, guided by Guru, who meditates on Him
Fruitful is his life, a reward. (63)

Yoga consists not in ochre robes, nor in soiled clothes.
Says Nanak, they attain *yoga* at home,
Guided by the Guru are those. (64)

You may go about the four directions,
 And peruse the four *Vedas* for cogitation.
 Says Nanak, should you propitiate the True Guru
 The Lord will be lodged in your heart,
 And you will attain liberation. (65)

Says Nanak, it is the Creator's writ that runs,
 Don't you get misled.
 Having made friend with an egotist,
 It is no use looking for peace to wed.
 You should cultivate the devotee and cherish the True Guru
 You will be free from transmigration.
 And will find peace instead. (66)

The misled He retrieves, should He be kind.
 Says Nanak, in the absence of His grace,
 One may wail and *torture one's mind*. (67)

Sloka IV

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

Blessed are those in conjugal bliss who have realised the Lord.
 Their heart is flushed with His refulgence.
 Says Nanak, in the Name they are absorbed. (1)

Blessed is the True Guru who has him truth imbued,
 Contemplating which thirst is quenched.
 The body and mind are joy-cooled.
 Blessed is the True Guru, truly exalted, who has equable psychie.
 Blessed is the Rancourless, True Guru,
 For whom praise and calumny are alike.
 Blessed is the Erudite True Guru, who is imbued with divine erudition.

Blessed is the Formless True Guru, who has no limitation.
 Blessed is True Guru who the truth inculcates
 Says Nanak, blessed is True Guru from whom the Name percolates. (2)

The Lord Preceptor is true encomium and for devotee the Name of Lord.
 Contemplating Name day and night,
 Meditating on Name the mind is in accord.
 Of great good fortune are those.
 Who realise the Supreme God.
 Nanak, the humble, contemplated Name,
 His mind and body were no more distraught. (3)

I am incensed with my Love, how do I meet my Beau?
 I look for my friends
 Truth who have come to imbue.
 The True Guru is my true friend,
 I would be sacrifice unto Him, if I had an interview.
 My spouse could show me the way,
 How the Creator to pursue.
 Says Nanak, I look for my spouse, the Guru
 Who can lead me to the Guru True. (4)

I wait and watch the path,
 Maybe my Lord lands!
 Someone should go and fetch Him,
 I long today to have Him at hand.
 I would sacrifice myself unto Him in four bits
 Who would facilitate a glimps of the Grand.
 Says Nanak, if the Lord is gracious,
 The Accomplished Guru comes to land. (5)

With ego in mind and the body in Maya's grip,
 Caught in falsehood, he suffers transmigration.
 Abides not by the True Guru's ordination,
 Through the arduous ocean impossible is his navigation.

He whom He shows grace,
He abides by His ordination.
Of great advantage is the Guru's glimpse,
One's desires find fruition.
He who has laid faith in the True Guru,
I seek his feet for submission.
Nanak is their slave,
Day and night who are found in Divine absorption. (6)

Those who cherish their Spouse, how can they be satiated without His sight.
Says Nanak, He meets on His own to one's delight. (7)

Those who cherish their Spouse, other than with Him they have no life.
When they have His glimpse,
Says Nanak, they wear verdure rife. (8)

Those guided by the Guru cherish Him, it is by the True Love an award.
Day and night, says Nanak, in the Beloved are they absorbed. (9)

Guided by the Guru, one acquires true love and finds the True Lord.
It is bliss day and night.
Says Nanak, one attains poise and accord. (10)

True love and affection from the Guru Accomplished you gain.
It is never snapped, says Nanak, in Divine laudation you remain. (11)

Those who have true love in their heart, they can live not without Lord.
The Guru guided are united, says Nanak, who are distanced from God. (12)

Those who love and adore You, in Your grace,
Yourself You have them bestowed.
Says Nanak, pray, grant me union,
I am a seeker, I may the Name be endowed. (13)

The devotee may laugh, the devotee may cry,
 Whatever the devotee does is propitiation of the Deity.
 He who is a devotee, he contemplates.
 Says Nanak, the ocean of life the devotees wades. (14)

Those who have the treasure of Name in their heart
 and on the scriptures contemplate,
 Their faces are ever radiant,
 With the True Lord-in-state.
 Sitting or standing never they forget,
 Who are blessed by Him Who did them create.
 Says Nanak, guided by the Guru who meet, they separate never,
 Who are united by the Creator's mandate. (15)

Serving the Revered Guru is both hard and heartening.
 He whom He takes kindly,
 Bestows love with His blessing.
 Getting engaged in the service of the True Guru,
 One swims across the ocean billowing.
 One gets what one desires,
 With a mind discriminating and understanding
 Says Nanak, meeting the Guru is realising the Lord,
 Ameliorater of all suffering. (16)

The self-possessed serves, albeit in a state of duality,
 Getting more and more attached with Maya,
 With progeny, spouse and other family.
 At the time of reckoning at the Portal Divine,
 Nobody would be there to stand by.
 Devoid of Name, it is hard suffering,
 Painful is the Maya-tie.
 Says Nanak, the devotee is conscious of it,
 That attachment with Maya must die. (17)

The Guru-guided abides by the Lord's mandate and thereby is happy.

As ordained he serves, meditates,
 Gets absorbed and has others apply.
 Abiding by the Lord are his fasts, vows and disciplines,
 Whatever he desires comes by.
 She who realises the ordination, enjoys conjugal bliss ever,
 She serves the True Guru devotedly.
 Says Nanak, they, on whom He is gracious
 He has them his ordinance abide by. (18)

P-1423

The wretched egotist understands not the mandate, in ego herself she conducts.

Fasts, disciplines, pledges, remaining pure and propitiating,
 She is rid not of such hypocritical acts.
 With heart foul, penetrated with Maya,
 She is like an elephant playing with dust.
 He who created her, she remembers Him not,
 Without meditation how can she improve her prospect?
 Says Nanak, it is all the spirit of the Creator Above,
 What has been inscribed at the Primal Time becomes a fact. (19)

Guided by the Guru I came to realise and developed faith,
 Day and night in service I was absorbed.
 I propitiated the True Guru in my heart,
 And had a glimpse of the Bard.
 Faith in the True Guru, the wizard,
 Meeting Whom problems like those of hunger and thirst are solved.
 I am ever sacrifice unto my Guru,
 To the Preceptor Who has me brought.
 Says Nanak, they are fortunate indeed,
 At the Guru's feet who find their resort. (20)

The Beloved I am in love with, ever abides by me.

I may wander here and there,
 I keep Him safe in my heart's niche. (21)

She who meditates on Him with single-minded attention.
 With her heart to the True Guru given,
 Her thirst, hunger and the malignant malady ego are shed,
 Unsoiled with sinfulness, she takes to meditation.
 She recites His praises, chants His praises,
 In praises she is absorbed and gets others to laudation.
 Says Nanak, from the Guru Accomplished the Beau is gained,
 Spontaneously is the Lord met in meditation. (22)

The self-possessed is lost in love for Maya, to Name he is not devoted.
 He deals in falsehood and falsehood he collects,
 With falsehood is he resuscitated.
 Maya is vicious of which he collects a treasure.
 In the end into dust it is translated.
Karma, dharma, purification and discipline he observes,
 With the heart in greed lubricated.
 Says Nanak, what the egotist does finds not favour,
 At the Portal Divine he is humiliated. (23)

Of all the musical measures the choicest is the one
 with which the Lord comes to lodge in heart.
 Holy indeed is the melody and music,
 Evaluated which cannot be at all.
 Other than *ragas* and musicals,
 To comprehend the Divine decree is hard,
 Says Nanak, those who abide by the decree are happy.
 They come to realisation through the True Bard.
 Everything happens as He ordains,
 The way the Lord does award. (24)

The True Guru is a reservoir of *Amrit*,
Amrit He utters and gets others repeat.
 Guided by the Guru, Name Immaculate is attained
 And to the True it leads.

The Word Holy is the elixir,
 The heart of a devotee it makes its retreat.
 The lotus of the heart blossoms,
 One's light the Divine Light meets.
 Says Nanak, they alone come across the True Guru,
 Who have it inscribed Above on their history sheet. (25)

There is fire of desires in the heart and of hunger, the egotist is never satiated.
 His attachment with family is false,
 This falsehood is never mitigated.
 He is worried day and night,
 In anxiety is he obliterated.
 Never free from transmigration,
 With ego is he integrated.
 It is in the Guru's shelter that he is saved,
 Says Nanak, Lord Himself gets him liberated. (26)

Guided by the True Guru the Lord is remembered.
 In the company Holy is the True Guru endeared.
 Those who serve the True Guru in the Holy Company,
 The Guru gets them to the Lord steered.
 The world is like an ocean,
 The Guru's ship of Name gets us ferried.
 The devotees who abide by His decree,
 Across the Guru Accomplished have them carried.
 With the dust of the feet of holy,
 We the sinners, too, get cleared.
 As recorded Above in the forehead,
 Guru Nanak with the Divine is adhered.
 The minions of Yama are scared.
 At the Portal Divine is one spared
 Blessed are the Guru-guided,
 The Lord in His grace gets them cheered
 The Guru Accomplished inculcated Name, my illusions were cleared. (27)

Lauding the Lord with Name Divine,
 In the refulgence to path true I was led.
 Killing the ego, in the One I was absorbed,
 The heart with Name was fed.
 Guided by the Guru Yama dare not stare,
 With the True I was wed.

It is all the doings of the Lord,
 He with whom He is pleased to the Name is led.
 Nanak, the humble, lives with Name,
 Without Name in an instant he is dead. (28)

With malady of ego in the heart, the reprobates live in delusive folly.
 Says Nanak, their malady is remedied only in the company of holy. (29)

Guided by the Guru, the Name I recite.
 Incensed with Name day and night,
 I am in the Lord's robe dyed.
 I have known none like the Lord,
 In the entire world I've tried to find.
 The True Guru initiated me into Name,
 No more my mind has elsewhere espied.
 Nanak, the humble, is the Lord's slave,
 Of the True Guru's menial to abide. (30)

Sloka V

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

Those who have realised the Lord don't ever turn away,
 They get dyed in the Lord's dye.
 Those in feeble love get dropped,
 With the Lord who themselves not tie. (1)

The silken vestures without the Lord are consigned to fire.
 I would wear a beautiful look lying in the dust,
 Says Nanak, if I am in the company of the Sire. (2)

With Guru's Word the Lord should be contemplated.
 Dyed in the Name and in the state of disenchantment,
 Thereby one vanquishes the five foes.*
 Says Nanak, may be the Raga Maru helps in it granted. (3)

For me the Lord alone is equal to lakhs,
 Many like you wait on His Portal for favour.
 Waste has gone the life of Brahmin,
 Who remembers not his Lord ever. (4)

Raga Sorath implies that one should sip the elixir which loses not its taste.
 Says Nanak, we should laud the Lord,
 Which at the Portal Divine is treated immaculate. (5)

He who is saved by the Preceptor, no one dare destroy.
 With treasure of Name within,
 Himself in laudation does he employ.
 He has faith alone in the Inaccessible,
 Which his mind and body enjoy.
 Dyed is he in the wondrous shade,
 Which does never fade as dye.
 The Guru-guided laud the Lord,
 In a state of poise with peace as the buoy.
 Says Nanak, he has treasure of Name,
 Around his heart worn as a tie. (6)

Discarding duality, what He does should be accepted.
 He favours in His grace and has one blessed.

* five evils

He gives His sermon to the devotee,
 Who is no longer with doubts indebted.
 What has been inscribed Above has to be accepted.
 Everything is in His control,
 No other source is reflected.
 Bliss and peace prevail for Nanak,
 He who has the Lord's decree respected. (7)

They are blessed who the Accomplished Guru contemplate.
 Says Nanak, meditating on Name,
 Everything gets in its shape. (8)

The evil-doers commit sins, then wail and squirm.
 Says Nanak, the way churners do with curd,
 Dharmaraja would them churn. (9)

The noble meditate on Name and gain the human incarnation.
 Says Nanak, they talk about *dharma* in a way
 That the entire house takes to meditation. (10)

Finding their foul counsel pleasing, I am caught.
 Says Nanak, only they are saved
 Who have it inscribed in their lot. (11)

Those who are devoted to their Master, they have a sound sleep.
 Those suffering the pangs of separation,
 Day and night cry and weep. (12)

Countless are those who with false faith in Maya have a sleep.
 Says Nanak, awake are those with their tongue the Name who repeat. (13)

Lost in mirage of the illusory town of sky,
 Says Nanak, those who meditate on the True, they are cherished by the Deity. (14)

Redeemer of the fallen, the Preceptor, Accomplished and Wondrous,
 He whom He saves, says Nanak,
 He meditates on the Creator gracious. (15)

Abandoning the crooked path, with One alone attach your mind.
 Given to duality, says Nanak,
 One is swept away by the tide. (16)

Those who make purchases in the market of the Three Qualities,
 Their deals go in vain.
 Those who have packs of truth, they make profitable bargain. (17)

Not knowing the path of love,
 The wretched is misled.
 Says Nanak, who forget the Lord
 To the dark hell are led. (18)

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He forgets not Maya, asks for more and more.
 Remembers not the Preceptor,
 Says Nanak, which is not in his core. (19)

One is never at a loss as long as the Lord is kind,
Shabad is limitless, says Nanak
 The more you expend the more you find. (20)

If wings were on sale, I'd barter;
 Pinning them on to my limbs, I'd look for my Master. (21)

My Lord is the True King,
 He is the King of kings.
 Sitting by His side is a matter of pride,
 He gives everyone wings. (22)

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

Slokas IX

Without laudation of the Lord,
You have lost your life.
Remember the Word the way fish forgets not water,
Nanak has to give you this advice. (1)

Why are you mired in the filth of evil?
Not for a moment are you spruce.
Do meditate on the Lord, says Nanak,
To escape Yama's noose. (2)

You have wasted your youth,
Also the old age in the sway.
Meditate on the Lord, says Nanak,
The life is ebbing away. (3)

Don't you see you have grown old?
Death has come with a call.
Don't be stupid, says Nanak,
Why don't you remember the Lord? (4)

Wealth, woman and wherewithal,
To you they belong forsooth.
None of it will accompany you,
Says Nanak, it's the naked truth. (5)

Saviour of the fallen, Dispeller of fear,
Of the helpless He takes side.
Says Nanak, regard the Lord God
Must ever by you abide. (6)

He who bestowed on you life and riches,
 You loved Him not.
 Nanak tells the helpless
 Yours is a crazy lot. (7)

Life, riches, property and comfort,
 He who blessed you with lofty abode,
 You remember not that Lord!
 Why must Nanak have you to goad? (8)

The Lord is the source of all comfort,
 There is none other than Him.
 Listen O man, what Nanak says,
 Remembering Him helps the sinking swim. (9)

Meditating on Whom earns liberation,
 Him you must remember.
 Do listen O friend, what Nanak says,
 The life runs short everyday and the body dismembers. (10)

With five elements is the body built,
 The wise and clever must understand.
 The source from which it was born, says Nanak,
 In the same it comes to land. (11)

The Lord dwells in every heart,
 The men of God proclaim.
 Remember the Lord says Nanak,
 So that the ocean of life you may tame. (12)

He who is not affected by weal and woe,
 Nor by avarice, attachment or the ego card,
 Do pay heed to what Nanak says,
 He is verily the image of God. (13)

He who is influenced not by praise or dispraise,
 For whom iron and gold are the same,
 Do pay heed to what Nanak says,
 He has won the liberation game. (14)

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He for whom joy and sorrow are alike,
 Also the friend and foe,
 Do pay heed to what Nanak says,
 Liberated he will go. (15)

He who strikes not terror in others,
 Nor anyone does he fear,
 Do pay heed to what Nanak says,
 He is a true seer. (16)

He who is free from the poison of evil
 And goes about like a renunciate,
 Do pay heed to what Nanak says,
 He is truly fortunate. (17)

He who is rid of Maya and the filial love,
 And has renounced temptations of all sorts,
 Do pay heed to what Nanak says,
 The Lod comes to dwell in his heart. (18)

The man who has quit ego,
 And found in the Creator the beau,
 Says Nanak, he is liberated,
 It is absolutely true. (19)

What dispels fear, and drives away evil,
 In *Kaliyug*, it's the Lord's Name.
 Says Nanak, he who remembers this day and night,
 He succeeds in every game. (20)

With your tongue sing praises of the Lord,
 Listen His Name with ears.
 Do pay heed to what Nanak says,
 No more Yama you need fear. (21)

The filial love, avarice, attachment and ego,
 He who forsakes,
 Says Nanak, he swims across himself,
 And also others with him he takes. (22)

Treat the world
 In the manner of spectacle in dream.
 There is no substance in it
 Without the Lord Supreme. (23)

Man strives for lucre day and night.
 There is one in million,
 Says Nanak,
 Who keeps the Lord in sight. (24)

Like a bubble of water,
 Forming and bursting every day,
 Is the creation of the world,
 To his friend Nanak says. (25)

Misled by Maya,
 Man remembers Him not.
 Says Nanak, without meditation on the Lord,
 Yama's noose is the lot. (26)

He who craves for comfort,
 He must come to the Lord's care.
 Do pay heed to what Nanak says,
 To be born a man is rare. (27)

They hanker after lucre,
 The stupid lot in ignorance.
 Says Nanak, without adoring the Lord,
 The life goes waste as a consequence. (28)

He who remembers the Lord day and night,
 He acquires the Lord's array.
 There is no difference between God and the man of God,
 You must believe what Nanak says. (29)

Involvement in lucre,
 You forget the Lord Rama.
 Says Nanak, without remembering God,
 The life has little charm. (30)

Lost in the lure of lucre,
 Man, you have forgotten God.
 Without remembering the Lord, says Nanak,
 You escape not Yama's chord. (31)

Ever so many share your pleasure,
 None will share your sorrow, I'm afraid.
 Meditate on the Lord, says Nanak,
 He who will come in the end to your aid. (32)

Having wandered from one life to the other,
 The scare of death I've failed to discard.
 Meditate on God, says Nanak,
 To court the Fearless Lord. (33)

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I have tried much hard,
 But have failed to shed my pride.
 Says Nanak, I'm given to misdeeds,
 Lord God! Do with me abide. (34)

Childhood, youth and old age
Are the three stages of man.
Without remembering the Name, says Nanak,
Wasted is the entire span. (35)

Caught in the web of avarice,
When you could, you failed to do.
Time has slipped, says Nanak,
Why now must you rue? (36)

My mind is mired in Maya,
It cannot be reclaimed.
Like the painting on the wall, says Nanak,
Which can part not with the frame. (37)

Man asked for something,
Something quite different happened.
Nanak thought of beguiling others,
In the hangman's noose he landed. (38)

I strove for pleasure a lot,
Never for pain.
Do pay heed to what Nanak says,
It happens what the Lord ordains. (39)

Everyone around is beggar,
The Lord God gives.
Says Nanak, do meditate on Him,
Who all your desires fulfils. (40)

Why do you indulge in false pride?
The world is a dream, not true.
Nanak verily tells the truth,
None of it belongs to you. (41)

Sorath, Gaund with Malari melody are enunciated.
Then the Raga Asa is performed by the maestros.
Raised in high pitch is Suhou.
With Megh-Raga are these five associated. (1)

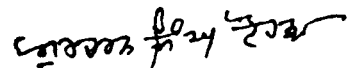
There are five sons of Megh-Raga.
Bairadhar, Gajdhar, Kedara,
Jablidhar, Nat and Jaldhara.
Shankar and Shyama are then articulated. (1)
There are six Ragas with thirty Raginis.
The number of sons of Ragas are forty eight as per testimony. (1.1)

*Thus completes transcreation into English of Sri Guru Granth Sahib
commissioned by "Karta Purkh, Waheguru," I vow.
As communicated by Jathedar Gurcharan Singh Tohra,
President, The Supreme Sikh Consulate,
vide his letter dated 12.02.2004, inscribed below:*

"ਕਰਤਾ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ਜੀ ਨੇ ਆਪ ਬਖਸ਼ਿਸ਼ ਕਰਕੇ
ਗੁਰਬਾਣੀ ਅਨੁਵਾਦ ਦਾ ਕਾਰਜ ਆਪ ਜੀ ਪਾਸੋਂ ਕਰਾਉਣਾ ਹੈ।"

"God in His grace has assigned you the task of transcreating Sri Guru Granth Sahib."

ਗੁਰੂ-ਪੰਥ ਦਾ ਦਾਸ


(ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ)

As the melody is orchestrated.
The singers go in ecstasy. (1)

Now comes the period of Telangi and Davkari
Basant and Sandur, incarnate-beauty.
Ahiri, the pleasant, too, is its consort.
They have those five to Hindol related.
Its sons are Surman and Bhaskar,
Chandrabimb and Mangal of pleasant features.
Sarasban and Binod are among
Those that with dulcet Basant and Kamod are sung.
Those eight sons of Hindol with due respect I mention.
After which comes Deepak's turn. (1)

Then are Kachheli, Pat-manjri and Todi stated.
Kamudi and Gujri to Deepak as consorts are related. (1)

Regard those eight as Deepak's progeny.
Kalanka, Kuntal and Rama,
Kamal-Kasum and Champak,
Gaura, Kanada and Kalyani melody. (1)

Then Sri Raga they sing in a symphony
With their five consorts to accompany.
In this ambience are mentioned Bairari and Karnati,
Gavari and also Asavari.
Then comes the turn of Sindhivi.
To Sri Raga all these are to give company. (1)

Eight sons Sri Raga is said to sire.
Sahu, Sarang, Sagara, Gaund and Gambhir,
Along with Gund, Kumbh and Hamir. (1)

The Megh Raga is accorded the sixth place,
To which are five consorts related.

Nanak now lives on the Name alone,
His mind and body are blessed, true. (1)

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

Raga Mala
(Rosary of musical measures)

Each raga is supported by five auxiliaries.
And then presented in association with eight luminaries.
First at day dawn with Raga Bhairava they start.
With the five Raginis forming its part.
These being Bhairavi, Bilavali,
Punniaki and Bengali.
Followed by Aslekhi.
Of Bhairavi there are the five consorts to accompany.
Then Pancham, Harkh and Disakh are mentioned.
Followed by Bangalam, Madhu and Madhava unquestioned. (1)
Also are sung Lalit and Bilaval in their respective form.
There are eight sons of Bhairav.
Presented by master musicians of charm. (1)
Then comes the turn of Malkauns at second place.
With five Raginis to keep pace.
Sung are also Gaunudkari, Dev-gandhari,
Gandhari and Sihuti.
Associated with Dhansari.
Of these five is presented melody.
All these are of Malkaus's protégé.
Then the bell of Maru, Mast-Ang and Mewara is rung. P-1430
Followed by Prabal and Chand-kaushak,
When Khau, Khat and Bhairanand, too, are sung.
To Malkaus these are related as sons. (1)
Then comes Hindol with its five consorts and eight progeny.

Says Nanak, in the hour of crisis,
Only the Lord with me abides. (55)

The Name lives and those who repeat it.
Also lives Guru Gobind.
Says Nanak, in this wide world
Who has abided by the covenant. (56)

The moment the Lord's Name I imbibed,
The like of Whom there is none,
Remembering Him, my agony abated,
And I had a glimpse of my Guru (Son). (57). 1

Mundawani

Truth, contentment and contemplation;
These are three delicacies in the plate.
Also the *Amrit* of the Lord's Name,
Which caters to every taste.
He who partakes of this fare,
He would ever be surfeit.
This is something you can't do without,
Cherish it as a fact.
The grace of His feet
Ferries you through the dark world,
Says Nanak, it is all the Lord's estate.

Sloka V

I know not Your ways,
Worthy of it all You have made me.
Worthless I was, without any merit
With Your grace You have saved me.
Mercifully You are benevolent
And I met the True Guru.

This world is all false,
Friend, you must understand.
Says Nanak, it's not going to live,
Like the wall raised with sand. (49)

Rama went,
Also went Ravan with his large family.
Says Nanak, none lives,
The world is a dream that is empty. (50)

One should worry,
If that happens which could be averted.
The way of the world, says Nanak,
Is that nothing can be asserted. (51)

What is created must perish,
Today or tomorrow maybe.
Says Nanak, you must adore the Lord,
Forgetting all else and not worry. (52)

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Couplet

I've lost all strength in confinement,
No help appears to occur.
Says Nanak, God is the only support,
The way He came to the elephant's succour. (53)

You have the strength for bonds to snap,
You can do whatever you may.
Says Nanak, everything is under your command,
You alone can help yourself, pray! (54)

All the mates and friends have left,
There is none by my side.

The figure for which you are vain,
 Will perish in a moment indeed.
 He who sings the Lord's praises,
 Says Nanak, in the world succeeds (42)

He who remembers the Lord,
 He is liberated.
 There is no difference between him and God,
 The truth Nanak has stated. (43)

Devotion to the Lord God
 The Man who doesn't relish.
 Like a dog or a swine, says Nanak,
 His body will soon enough perish. (44)

The way a dog won't quit the master's door,
 Even for a day not.
 Says Nanak, meditate on the Lord God,
 With one mind and single thought. (45)

Don't you be vain
 For your pilgrimage, charity and fast.
 Says Nanak, it goes all waste,
 Like that of an elephant's bath. (46)

Your head whirls, steps wobble,
 And the eyes are without sight.
 And yet you enjoy not remembering God,
 Says Nanak, this is your plight! (47)

I've verified personally the world over,
 None belongs to you.
 Says Nanak, only His devotion abides,
 Stick to the Lord True. (48)